

OM TAT SAT.



सीता राम धनुर्धारी

# SRIMAD VALMIKIYA RAMAYANAM



## BALAKANDAM



TRANSLATED INTO  
ENGLISH FROM THE ORIGINAL RAMAYANAM OF VALMIKI MUNI

AND

PUBLISHED BY  
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INSCRIBED

TO

THE SACRED MEMORY

OF

SRI SRI RAMAKRISHNA PARAMAHAMSA DEVA

*by his humble disciple, the translator*

SWAMI BIGYANANANDA

AL LAHABAD



Map of India Shewing Rama's route from Ayodhya to Ceylon and of Bharata's return from Rajagriha to Ayodhya.

Longitude East: 90° of Greenwich

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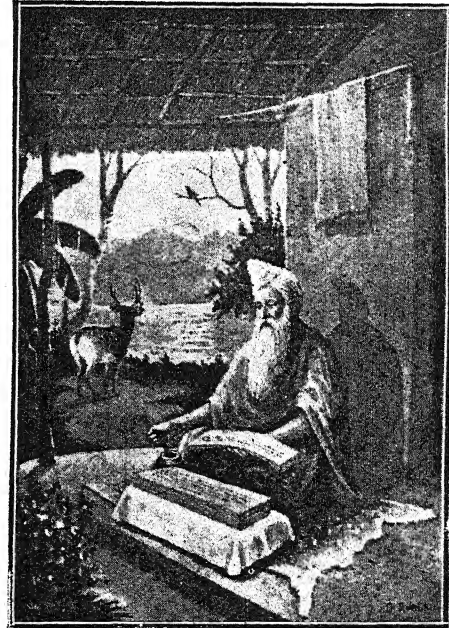
Here ends the KishkindhyāḥKāṇḍam.



सीताराम  
विभीषणजी, वशिष्टजी, हनुमानजी



विश्वामित्र मुनि



वाल्मीकि मुनि



## NOTES ON LANKA

Towards the southern extremity and in the island of *Laṅkā* (Ceylon) there existed undoubtedly a black and ferocious race, averse to the Aryans and hostile to their mode of worship. Their ramifications extended through the islands of the Archipelago, and some traces of them remain in Java to this day.

The Sanskrit-Indians, applying to this race a name expressive of hatred, which occurs in the Vedas as the name of hostile, savage and detested beings, called it the *Rākhsasa* race: it is against these *Rākhsasas* that the expedition of *Rāma* which the *Rāmāyaṇa* celebrates is directed. The Sanskrit-Indians certainly altered in their traditions the real character of this race: they attributed to it physical and moral qualities not found in human nature; they transformed it into a race of giants; they represented it as monstrous, hideous, truculent, changing forms at will, blood-thirsty and ravenous, just as the Semites represented the races that opposed them as impious, horrible and of monstrous size. But notwithstanding these mythical exaggerations, which are partly due to the genius of the Aryans so prone to magnify everything without measure the *Rāmāyaṇa* in the course of its epic narration has still preserved and noted here and there some traits and peculiarities of the race which reveal its true character. It represents the *Rākhsasa* as black of hue, and compares them with black clouds and masses of black collyrium; it attributes to them curly woolly hair and thick lips, it depicts them as loaded with chains, collars and girdles of gold, and the other bright ornaments which their race had always loved, and in which the kindred races of the Soudan still deligt. It describes them as worshippers of matter and force. They are hostile to the religion of the Aryans whose rites and sacrifices they disturb and ruin. Such is the *Rākhsasa* race as represented in the *Rāmāyaṇa*; and the war of the Aryan *Rāma* forms the subject of the epic, a subject certainly real and historical as far as regards its substance, but greatly exaggerated by the ancient myth. In Sanskrit-Indian tradition are found traces of another struggle of the Aryans with the *Rākhsasa* races, which preceded the war of *Rāma*. According to some Pauranic legends, *Kārtavīrya*, a descendant of the royal tribe of the *Yādavas*, contemporary with *Parasurāma* and a little anterior to *Rāma*, attacked *Laṅkā* and took *Rāvana* prisoner. This well shows how ancient and how deeply rooted in the Aryan race is the thought of this war which the *Rāmāyaṇa* celebrates.

"But", says an eminent Indianist (A. Weber, *academische Vorlesungen*, p. 181) whose learning I highly appreciate, the *Rāmāyaṇa* is an allegorical epic and no precise and historical value can be assigned to it. *Sītā* signifies the furrow made by the plough, and under this symbolical aspect has already appeared honoured with worship in the hymns of the *Rigveda*; *Rāma* is the bearer of the plough (this assertion is entirely gratuitous); these two allegorical personages represented agriculture introduced to the southern regions of India by the race of the *Kosalas* from whom *Rāma* was descended; the *Rākhsasas* on whom he makes war are races of demons and giants who have little or nothing human about them; allegory therefore predominates in the poem, and the exact reality of an historical event must not be looked for in it. Such is Professor Weber's opinion. If he means to say that mystical fictions are mingled with real events, I fully concede the point. The interweaving of the myth with the historical truth belongs to the essence, so to speak, of the primitive epopeia.

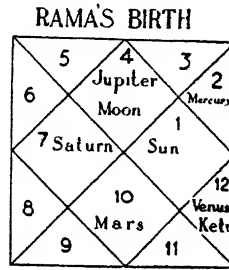


If Sítá is born, as the Rámáyana feigns, from the furrow which king Janaka opened when he ploughed the earth, not a whit more real is the origin of Helen and Aeneas as related in Homer and Virgil, and of the characters in the Rámáyana exceed human nature, and in a greater degree perhaps than is the case in analogous epics, this springs in part from the nature of the subject and still more from the symbol loving genius of the Orient. Still the characters of the Rámáyana, although they exceed more or less the limits of human nature, act notwithstanding in the course of the poem, speak, feel, rejoice and grieve according to the natural impulse of human passions. But if by saying that Rámáyana is an allegorical epic, it is meant that its fundamental subject is nothing but allegory, that the conquest of the Aryan Ráma against the Rákhsasa race is an allegory, that the conquest of the southern region and the island of Laṅká is an allegory, I do not hesitate to answer that such a presumption cannot be admitted and that the thing is in my opinion impossible.

Father Poolino da S. Bartolomew, has already, together with other strange opinions of his own on Indian matters, brought forward a similar idea, that is to say, that the exploit of Ráma, which is the subject of the Rámáyana was a symbol and represented the course of the sun ! Thus he imagined that Brahmá was the earth, Viśṇu, the water, and his Avatárs were the blessings brought by fertilising waters, etc.

But such ideas, born at a time when Indo-Sanskrit antiquities were enveloped in darkness, have been dissipated by new studies. How could an epic so dear in India to the memory of the people, so deeply rooted for many centuries in the minds of all, so propagated and diffused through all the dialects and languages represented in India, which is itself represented and exhibited in every year with such magnificence and to such crowds of people in the neighbourhood of Ayodhyá, and other places, a poem welcomed at its very birth with such favour, as the legend relates, that the recitation of it by the first wandering rhapsodists, has consecrated and made famous all the places where they celebrated them, and where Ráma made a shorter or longer stay, how, I ask, could such an epic have been purely allegorical ? How, upon a pure invention, upon a simple allegory, could a poem have been composed about 50,000 fifty thousand verses, relating with such force and power the events, and giving details with such exactness ? Excessive readiness to find allegory whenever some traces of symbolism occur, where the myth partly veils the historical reality may lead and often has led to error. What poetical work could stand this mode of trial ?

In the month of Chaitra, by the beginning of April, on the Navami tithi (on the ninth lunar day), when the seventh lunar asterism Punarvasu was high above the sky and the five planets (Sun, Mars, Taturu, Jupiter and Venus) were exalted in their own houses and when Jupiter was with the Moon in the rising sign Karkata (the ascendant Cancer) Kausalyá gave birth to Ráma endowed with auspicious signs. Some say it was Wednesday, and it was the midday of the Bright fortnight. The names of the days were not known then.



The original composition of the Rámáyana is to be assigned to about the twelfth (12th century B. C.) century before the Christian era. There sprang no opposition to this. But an eminent philologist, deeply versed in these studies, A. Weber, has expressed in some of his writings a totally different opinion. Professor Weber's view is that Rámáyana was later than the Mahábhárata.....Taking all things into consideration, three thousand B.C. (3000 B.C.) may be fairly assigned when the Rámáyana was completely written.

The fundamental theme of the Rámáyana, that is to say, the war of the Aryan Ráma against the Rákhsasas, an Hamitic race pertaining to Ham, a son of Noah, or the races that used to be called his descendants, settled in the southern India, ought to be regarded as real and historical, as far as regards its substance is concerned although the mythical element, intermingled with the truth sometimes, alters its natural and genuine aspect.

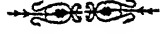
Hamites, a physical and linguistic group, stretching across the north of Africa—the African branch of the Cancasic family—comprising Berbers, the Fellahin, &.

Ráma's birth time may be put down at about 1000 (one thousand) B. C. Válmiki composed his Rámáyana before the birth of Ráma. Ráma was an incarnation of Semi Viṣṇu. Bharata an incarnation of one quarter Viṣṇu, was born of the queen Kaikeyí on the evening of the day of Ráma's birth. Sumitrá gave birth to the two sons Lakshmaṇa and Satrugghna on the next Ekádasí tithi, early morning, under the Aśleṣá asterism when the sun was rising in the sign Cancer; in other words, when the sign Cancer was in the ascendant. Each of them was one-eighth Viṣṇu in qualities. The first Lakshmaṇa followed Ráma and the next Satrugghna followed Bharata.



OM TAT SAT.

# ŚRĪMAD VĀLMĪKĪYA RĀMĀYANAM



## THE BĀLAKĀNDAM

### Chapter 1

1. Once on an occasion the ascetic Vālmīki Muni questioned Nārada, the most efficient and foremost amongst the learned Munis and sages, who was seen always dwelling on the various meanings and ideas, outer and inner, of the different Sāstras and engaged in practising his asceticism and in reciting the Vedas, Mantras and sacred books.

2. Who is there now in this world well qualified ? Who is the hero ? And who knows thoroughly the Dharma, the laws and usages of the religion ? Who is grateful, true to his word, and firm in carrying out his resolve ?

3. Who is now a man of character, doing good to all the creatures, who is learned, powerful and good looking ?

4. Who is self possessed ? Who has subdued his anger ? Illustrious, not others' fault finder, and who is feared by the Devas in war times ?

5. I want to hear and know about such persons and I am very eager to listen to their characters. O Maharṣi ! You are an able man ; and no doubt you know all about them.

6. Hearing these words of Vālmīki Muni, Nārada, the knower of the past, present, and future (the three great times), the omniscient one, became pleased and replied "Hear".

7. O Muni ! The qualities that you mentioned just now are very rare to be found in any man of this world. Therefore, with great consideration, I now speak to you about such a person ; hear.

8. This man is well known in this world as Rāma. He was born of the family of Ikṣāku (the celebrated ancestor of the solar kings who ruled in Ayodhyā, a son of Manu Vaivasvata). Master of self, the great hero, illustrious, calm and composed, controlling his senses.

9. Intelligent, lawful, eloquent, lovely, conqueror of his foes, broad shouldered, long armed, of conch shaped neck, and well developed cheeks.

10. Of broad chest, the great archer, the joints fleshy, conqueror of his foes, whose arms extended to his thighs, whose head was well shaped, forehead broad, whose prowess was displayed always in good actions.

11. Whose limbs were all well proportioned, the colour of his body fair, excellent and cooling, of good prowess, whose chest was high and capacious, whose eyes were beautiful, large and auspicious, and who was endowed with other good signs.

12. He knew well the secrets of Dharma (religion) as enjoined here in this world. He fulfilled always his promise and was always alert on the welfare of his subjects. Of great fame, wise, pure, humble, and observer of rules and regulations.

13. O Fortunate One ! Like Brahmá, he was the saviour of his people and the uprooter of his foes. He was the Defender of the Vedic religion and all the living beings.

14. He upheld his faith in the Dharma (the laws, customs, and usages as extant in the Vedic religion), protected his family, knew well the angas and upāngas (the subsidiary meanings and practices), expert in the science of archery (Dhanurveda) and he was well cognisant of the sástras and the uses of the weapons.

15. He knew well all the sástras and the essences thereof, whose memory was retentive and clear, who used to keep all information about the new and latest news of the day, dear to all, honest, not having low ideas of self, and intelligent.

16. He mixed with good persons, the sádhus and saints, who went in crowds to him ; he was honoured highly by the honourable persons ; he looked with equal eyes on all, always looking pleasing to all and not at all feared by any body.

17. As you wanted, he was endowed with all good qualities. He was the joy to his mother Kauśalyá. He was grave as the ocean and patient as the Himálayan mountain.

18. Powerful as Vishnu, beautiful as moon, angry like the fire, raging in times of Pralaya (the great Dissolution of the universe), and forgiving like the earth.

Note :—The Moon is masculine with the Indians as with the Germans.

19. In renouncing and in generous dealings he was like Kuvera (the god of wealth) and the second god Dharma in following truth.

20-22. Sri Ráma Chandra, the son of Dasaratha, was a true hero (his heroism was to do good to others, not to fulfil his selfish motives by terrorising). He was qualified as you wanted. He was the eldest amongst his brothers, endowed with all the good qualities, lovely to his father, always looking after the welfare of his subjects. Therefore to make his people happy his father wanted gladly of his own accord to make Ráma the prince and thus expressed his desire to the public. Seeing the articles collected for anointing and inaugurating (by sprinkling water), Kaikeyí, the next queen of Daśaratha now asked for the two boons promised to her long ago by the king; first, the banishment of Ráma and second, the crowning of her son Bharata.

23. The truth-speaking king Daśaratha was already bound by the tie of Dharma. Therefore he sent his dear son Ráma Chandra to the forest.

24. The hero Ráma, ordered by the king, went to the forest to fulfil his word and to satisfy the queen Kaikeyí.

25. Seeing Rama Chandra going to the forest, his dear younger brother Lakṣman accompanied him out of affection. He was the son of the queen Sumitrá, humble, and modest.

26. Lakṣman, the joy to his mother Sumitrā, was dear to Rāma. Hence at this time Rāma fulfilled his duty towards his younger brother.

27-28. Sītā Devī, born of the family of king Janaka, a second Deva-Māyā, who was endowed with all the good qualities of good women and who was the best amongst all the wives, accompanied Śrī Rāma to the forest, as Rohinī follows the Moon. While going to the forest, the inhabitants of the city went for a long distance along with Rāma. Even the great king also went for some distance.

29. When the party going to the forest came to the town of Sringaberpur, on the banks of the Ganges, Rāmachandra ordered the charioteer to go back with the chariot on which they came. The friendship then occurred between Rāma and Gūha, the nice king of the Nishādas. (one of the wild aboriginal tribes in India, such as hunters, fishermen, etc.)

30. Along with Guha, Lakṣman, and Sītā, Rāma marched on from one forest to another and crossed many rivers of deep waters.

31. As per order of Bharadvāja, Rāma went to Chitrakuṭa (a hilly place) and building there the huts, the three (Rāma, Lachchman and Sītā) remained there like the Devas and Gandharvas and gladly roamed into the forest from one hill to another.

32. When Rāma arrived at the Chitrakuṭa mountain, the king Daśaratha weeping on account of the bereavement of the son, departed from this world and went up to the Heavens.

33-34. On the death of the king Daśaratha, Vasiṣṭha and other Brāhmanas asked Bharata to ascend the throne. But the high souled Bharata refused. The hero Bharata went also to the forest to please Rāmachandra, whose feet are worthy to be worshipped.

35. On arriving there, Bharata begged humbly the high souled, the true hero Rāma, in a way as befits the Āryas.

36. "O knower of religion, thou art the king"! thus said Bharata to Rāmachandra. Rāma was very noble and liberal-minded, a great hero, having name and fame widely spread amongst his subjects, and of sweet speech.

37. As per order of his father, Rāma did not like to accept the throue. Bharata did not like to stop his request and turn back. Rāma wanted to make him understand and at last he gave Bharata his slippers (sandal) and asked him to take those and put on the throne as his trust and representative and to govern the kingdom on behalf of him.

38. Thus the elder Rāma turned Bharata back. Bharata thus appointed, touched Rāma's feet and came back to Ayodhyā. He did not keep the royal throne in Ayodhyā; but he went to Nandigrāma (a village close by where Bharata lived and ruled as regent, during Rāma's banishment or exile) in expectation of Rāma's return and governed the kingdom from there.

39-40. When Bharata went back, the true and selfcontrolled Rāma feared lest the whole Ayodhya people might come to that place and disturb him; therefore the left that place and went far to the lonely Dandakāraṇya forest (a celebrated district in the Deccan situated between the rivers Narmadā and Godāvarī. It was a vast region said to be tenantless in the time of Rāma).

41. Going to that terrible forest Dandaka, the lotus-eyed Rāma killed Virādha Rāksasa and saw Sarabhangā Rishi.

42-43. Rāma paid a visit also to Sūfikhna, Agastya, and the brother of Agastya; and on the approval of Agastya, Rāma accepted the bow of Indra. Rāma became very glad to receive also one sword and two Akṣaya arrow cases, the two inexhaustible quivers, of which the arrows never get exhausted; and he began to live there in the forest with the inhabitants thereof and roamed about here and there as he liked.

44. All the Rīsīs of the forest Dandaka, combined, came one day to Rāmachandra and prayed to him to kill the Rākshasas there. And Rāma promised that he would kill all the Rākshasas.

45. Śrī Rāma gave word to the Rīṣīs who were fiery as fire itself that he would kill in battle all the Rākshasas.

46. At this time during his stay in Dandakāranya, Śrī Rāma cut off the nose and ears of one Rākshasī named Sūrpanakhā, who was living at Janasthāna there. This Rākshasī was kāmārūpinī; in other words she could at any time assume any form as she willed.

47. Sūrpanakhā informed the Rākshasas there about her sad plight and they came to fight with Rāma. In a moment Rāma killed all those Rākshasas as well Khara, Triśirā, Dūṣana and those that accompanied them.

48. While he stayed there, Rāma killed fourteen thousand Rākshasas residing in Janasthāna.

49. Thus hearing the sad deaths of his own family, Rāvaṇa got very angry.

50. Rāvaṇa choose Mārīcha to help him and thus settled to take revenge on Rāma through the aid of Mārīcha. Mārīcha hindered Rāvaṇa to do such an act.

51. Mārīcha said :—"O Rāvaṇa ! You ought not to quarrel with one who is more powerful than you." But Rāvaṇa heeded not; for he was doomed to death by Kāla. Kāla was dancing on the head of Rāvaṇa.

52. Mārīcha transformed himself into the form of a deer by the sheer force of Māyā and carried Lakṣmana far off from the āsrama, the place where Rāma stayed.

53-54. Rāvaṇa stole away Sītā. On the way Jaṭāyu resisted. Rāvaṇa killed him. On seeing Jaṭāyu dead and on hearing Sītā stolen away, Rāma became much depressed and sorry. He lamented very much and his senses all became slack. While in this state Rāma did the burning funeral ceremony, etc., of Jaṭāyu.

55. Then he began to go on searching for Sītā. While searching and going hither and thither, Rāma saw one Rākshasa named Kabandha. Kabandha's form was very ugly, much deformed and he looked very terrible.

56. Rāma killed the Rākshasa Kabandha and did the last ceremonies (burning, etc.) and that Rākshasa went up to the Heavens. The Rākshasa gave the address of the virtuous Sabarī and advised Rāma to go to that Sannyasinī.

57. The mighty Rāmachandra, the killer of enemies, then went to Sabarī. Sabarī worshipped honourably and paid due respects to Rāma, the son of Daśaratha.

58. Rāma then found Hanumāna, the monkey, on the banks of the big lake named Pampā.

59. As advised by Hanumāna, Rāma went to Sugrīva and communicated to him all what he wanted to say about his position.

60. Whatever happened from the beginning, all Rāma told to Sugrīva, in particular, the news of Sītā. The monkey Sugrīva heard all.

61. Sugrīva made fire the witness, and gladly became the friend of Rāma. How his enmity cropt up with Bāli, the then king of the monkeys, that also Sugrīva told Rāma with aggrieved heart.

62. Just hearing this Rāmachandra gave word that he would kill Bāli.

63. Sugrīva then told Rāma what great power Bāli used to hold. Sugrīva was doubtful about the prowess of Rāma and thought he would not be able to kill Bāli.

64. To test the strength of Rāmachandra, Sugrīva shewed him the heap of the bones of the Rākshasa Dundubhi, as high as a very lofty mountain, that was killed by Bāli.

65. The powerful Rāmachandra saw that heap of the bones. He laughed and with his toe threw away all those bones to ten yojanas ( forty Krosas or Eighty miles ).

66. Again with one arrow Rāmachandra pierced seven sāla trees; and that arrow piercing the mountain went to Pátāla (the lowest region). To imbibe faith how much strength Rāma wielded, he did these things.

67-68. Sugrīva now trusted fully on Rāma's strength and became very pleased and went with Rāma to Kiskindhyā. Next he went to the deep valley, (the hole) the resting place of Bāli. The golden coloured Sugrīva then roared. Hearing that terrible sound, Bāli came out.

69. Bāli consoled his wife Tārā. He then engaged in battle with Sugrīva. At this moment with one arrow Rāmachandra killed Bāli.

70. After killing Bāli at the request of Sugrīva, Rāmachandra gave that kingdom of Bāli to Sugrīva.

71. Sugrīva, the king of the monkeys, called all the monkeys, and sent them all over the four quarters in search of Sītā.

72. On being exactly informed the whereabouts by the vulture Sampāti, Hanumāna crossed the ocean, one hundred yojanas wide. ( One yojana equal to four krosas or eight or nine miles ).

73-74. Hanumāna then saw the city of Lankā governed by Rāvaṇa. There in the Aśoka garden he saw Sītā, merged in deep meditation. He shewed Sita the token of recognition sent by Rāma ( the finger ring ) and gave all the informations and asked Sītā to be patient. Next he began to destroy wholesale the garden.

75. Hanumāna killed the five generals, seven ministers' sons, and the hero Aksakumāra. Then he himself was bound and tied up (by the Brahmāstra (fashioned by Meghnāda ).

76. Hanumān knew from Brahmā's boon that his bondage will be released very soon ; hence he forgave all the Rākshasas who pained him.

77. Saving Sītā's dwellings, he burnt up wholesale the city of Lankā. Then he returned to Rāma to deliver to him the good news of Sītā.

78. He went close to the high souled Rāma and circumambulated him and told him the exact condition of Sītā, as seen by him.

79. Rāma went to the shore of the ocean with Sugrīva and began to agitate the ocean with arrows, fiery like the sun.



80. Then the deity of the ocean came up to Rāma and advised him how to build the bridge across the ocean. Thus advised, Rāma built the bridge, with the aid of the monkey Nala, the Engineer-in-chief.

81. Over the bridge Rāma crossed and got down at Lankā. He killed Rāvaṇa in the open battle and got Sītā back.

82. Rāma felt much ashamed when he got Sītā. He spoke very roughly to her in the midst of the court. Sītā could not bear and she entered into fire.

83-84. When the fire gave witness, Rāma felt sure Sītā was quite pure and chaste. At this act, the earth moving and non-moving, the inhabitants of the three lokas, the Devas, Rīṣis and Munis were greatly pleased.

85. Rāmachandra then installed Bivhīṣaṇa on the throne of Lankā and thus fulfilled what he had promised before. All his mental sorrows and worries vanished and great pleasure he felt.

86. Rāma got boons from the Devas (whose troubles he now removed) and departed from Lankā with the monkeys, friends, on the aeroplane Puṣpaka, (Puṣpaka, a heavenly car moving through the skies) for Ayodhyā.

87. Rāma, the truthful hero, arrived at the hermitage of Bharadvāja Muni and sent Hanumāna as a messenger to Bharata.

88-89. Next riding on the aeroplane Puṣpaka and talking with Sugrīva (the aeroplane must have been very big as containing so many lives), came to Nandīgrāma. The saintly Rāmachandra removed the matted or clotted hair of the head. (That have grown since fourteen years, the period of exile) along with all his brothers. Thus Rāma got back Sītā and his kingdom.

Note :—Nandigrāma is a village on the bank of the river Sarayu opposite to Ayodhyā.

90. All the subjects became highly pleased, bodily and mentally, all would become healthy and well fed, all would be religious. No disease or no famine would be visible.

91. No one would see the death of his son. Females would not lose their husbands and they would remain chaste.

92. There would be no fear from fire or no death from rise of water due to excessive rains. No fear from winds, storms or hurricanes.

93. No fear from famine or hunger; no fear from thieves and dacoits. The whole city would be filled with crops and wealth.

94. As people were happy in Satyayuga (the golden era) so people would become happy in the kingdom of Rāma. He would perform one hundred Aśvamedha yajnas (sacrifices) where heaps of gold would be spent.

95. Ten thousand krores of cows would be given according to Śāstras to the Brāhmaṇas, and plenty of wealth the fār-famed Rāmachandra would give to the Brāhmins.

96. Rāmachandra will establish hundreds of kingdoms; and he would engage Brāhmaṇas, Kṣattriyas, Vaiśyas and Sūdras to various Karmas befitting their respective positions.

97. Rāma would reign happily for eleven thousands of years. Then he will go back to the Brahma Loka.

98. This pure Rámacharita, the life and history of Ráma, removes all sins. It helps one to work according to the Vedic lines. He who reads this becomes free from all sins.

99. This narration prolongs one's life. He who reads this event of Rámáyana over and over again is surrounded with sons and grandsons and, when he dies, he goes to the Heavens with all his relatives.

100. The Bráhmāna who reads this in an assembly would become a great Pundit, a great master of speech. The Kṣātriya would become a king. The Vaiṣya would have his business turned to a successful issue and the Súdras would become more elevated.

Here ends Chapter 1 of the Bálakāṇḍam of the first poet  
Válmiki's Srímad Válmikiya Rámáyanaṁ.

## Chapter 2

1. Hearing these words of Nárada, the great Muni Válmiki, religious and expert in understanding the true meanings of words, worshipped Nárada along with his disciples.

2. When worshipped duly, the Devarṣi Nárada asked permission from Válmiki to depart and he gave his assent. Then Nárada went away through the skies. (Through the aerial route, the route of the gods to his desired direction, the Heavens of the Devas.)

3. A short while after Nárada Muni had departed for the Devaloka, Válmiki went to the banks of the river Tamasá not very far off the Ganges.

(Note :—This Tamasá is situated midway between the two rivers Sarayú and Gomati. It is now known as the River Tons. This river drops into the Ganges, a little below Allahabad).

4. The Muni saw that the ghát (landing to the river) was free from mud and mire and he addressed to his pupil Bharadvāja.

5. See, O Bharadvāja ! There is no mud in this ghát. And the water, too, is clear and beautiful like the minds of saints.

6. O Brother ! Put on the ground your waterjar, and give my clothes made of the barks of trees. I will bathe here in this ghát (a landing to the river), very sacred.

7. Thus spoken by the great muni Válmiki, Bharadvāja, the devotee to the Guru, gave the bark to his Guru Válmiki.

8. The selfcontrolled Válm'ki took the bark, began to see the great forest and roamed here and there.

9. Then the muni saw very near that place one pair of healthy Krauncha, the herons of good voice who live and go always in pair. (The current name of krauncha is Konch-bak कौचबक) a heron; a curlew, a large screaming water fowl with long legs and neck, a long slender bill and legs and a short tail.

10. While thus seeing, one vicious hunter, an outcast fowler, who is an enemy without any reason, killed the male bird krauncha.

11. It fell down on the ground, clotted with blood, restless from pain. Seeing the male then dead, its female wept bitterly.

12. Thus seeing the ever mad krauncha bird with red streaked head marks killed by the arrows of the Nisáda, the Risi's heart melted with pity. He thought this female was now separated for good from its male.

13. The hunter killed such a bird. The muni's heart was stirred with ruth.

14. The Muni could understand the sorrows of others. Seeing this inhuman and irreligious act and hearing the cries of the female heron, the Muni said :— O Nisáda ! As you have killed this male Krauncha out of passion, you will not live long in this world, and no fame will be thine.

15. Unconsciously these words came out of the mouth of the Muni. The Muni then thought "O ! what have I said out of my distracted state of mind".

16. The highly talented Válmíki thought deeply and said with firm conviction to his pupils the following :—

17-18. The words that I have now spoken are in metres. That is, these words have equal lines of even feet. The letters are all similarly accented and they are equal; they can be sung with *tán* and *Laya* with the aid of the musical instrument. These words are spoken by me, when I was stricken with sorrow (*śoka*) ; so let this be termed "*śloka*".

19. This the disciple Bharadvāja accepted gladly. And Válmíki became glad and his disciple too.

20. After bathing duly in the sacred river Tamasá, he returned home brooding on the subject.

21. Then filling the jar with water, and carrying that on the back, Bharadvāja, the humble disciple, followed his Guru, the holy teacher.

22. The virtuous Válmíki came with his disciple to his hermitage and talked on other topics. But the Muni was still reflecting on the occurrence of the Ghát.

23. Just at this time came there to see Válmíki, the best of the Munis, the highly effulgent Brahmá, the four faced one and the creator of this universe. Brahmá got his power by his own exertion, not through the influence of another.

24. On seeing Brahmá, Válmíki immediately got up. He remained silent. He stood most humbly with folded hands. He was surprised to see Brahmá there face to face all on a sudden.

25. He worshipped Brahmá duly according to rites with *pádyá* (water for washing the feet), *arghya* (grass and rice offered), *ásana* (seat) and *stuti* (praise), and bowed his head lowly. Then Brahmá asked about his welfare. "How was he doing?"

26. Bhagván Brahmá sat down on an excellent seat (*ásana*) and asked Válmíki to take another seat.

27. Asked by Brahmá, the muni, too, took his seat after Brahmá had taken his seat.

28. Válmíki's mind was turned to the previous incident. And he was thinking that deeply. "O ! what a vicious act that villain has committed without any rhyme or reason, simply out of his sheer revengeful temper.

29. He killed the male bird Krauncha of sweet voice, without any reason and the female, too, was very much grieved. Thinking on this, the Muni recited again that *śloka* in absent mood.

30. The Muni got absorbed in meditation; his outer senses not acting. Seeing this confounded state of the best Muni, Brahmá said smiling :—

31. What words have now come out of your mouth in metre form, will now stand as śloka. The people will call “śloka”. It is out of my wish that such śloka has been made by you.

32. Please describe in detail the entire life of the religious Bhagaván Rámachandra. In this world Ráma is intelligent and virtuous.

33. Describe what is hidden and what is manifest to the public.

34. Describe also the events of Rámachandra, Lakshmaṇa, Rákṣasas and Sítá.

35. Any event not foreseen by you will be made manifest to you by my grace. Whatever you will write will not be untrue.

36-37. Please write the sacred events of Rámachandra in ślokas. As long as the mountains will exist and the rivers flow, so long will your Rámáyana writing remain extant.

38. So long you will remain in my region (Brahma Loka). Saying this, Brahmá vanished then and there (so quickly that no one saw him going away). At this the Muni and his pupils got amazed and dumb founded. The Muni got puzzled at this sudden disappearance of Brahmá.

39. All the pupils of the Muni read this verse compiled by the Muni over and over again and were greatly surprised (to find what a store of knowledge was hidden there) !

40. With equal lines in even feet the śloka has been framed by the Muni. The sorrow expressed at the incident of killing the bird has now been rendered into ślokas.

41-42. Now the saint Muni thought that he would compose the whole Rámáyana in these ślokas. Thus the Muni described afterwards the life of the celebrated Rámachandra in hundreds of beautiful verses having similar letters and feet.

43. Now hear the life of Rámachandra and the killing (death) of Rávaṇa. This life is according to the Samásas and Sandhis of the grammar. And the language and meanings are beautiful and excellent.

Here ends the Chapter 2 of the Bálakāṇḍam in the Ádikávyam of  
S’rímad Válmíkíya Rámáyanaṃ.



### Chapter 3

1. Vālmiki Muni heard in full the narration of this Rāma charitam (life of Rāma and the events thereof) from Nārada and Brahmā, imbued with Dharma and Artha and Kāma (the three objects of human pursuit). He then searched again other events concerning the life of the intelligent Rāma with great attention.

Kāma = Doing good to one-self and to all the creatures.

2. Sipping water and sitting with his face eastward, on the Kuśāsan, the points all bent together towards the orient, and with folded hands he began to introspect more fully the events in the life of Rāma.

3-4. In his meditation, through the sheer force of his character, he came to realise vividly all the true events concerning Rāma, Lakshmana, Sītā, Daśaratha and his queens and his kingdom; as well the jollities, sayings and movements, etc. thereof.

5. How the truthful Rāma suffered so many troubles along with Sītā and Lakṣmaṇa in his forest life, what words were exchanged between him and his brother and wife, all flashed before the mind of Vālmiki.

6. And any other additional events that occurred before, he came to know in toto by his Yogic power, as one sees the fruit āmalaka (Myrobalan) in one's own hands.

7. Now getting the precise and true knowledge of the events of Rāma's life, he became quite ready to describe the life of Śrī Rāmachandra.

8. Here in this Rāma's life are described Kāma and Artha, Dharma and Artha. Just as gems and jewels exist in oceans, so exist here many precious things; and it is very charming to hear.

9. The Muni wrote just as the high souled Nārada told the history of the family and descendants of Raghu to him before.

10. Rāma's birth significant of great happenings, his great power, his favour and his love to all, and every one's love towards him, his forgiveness and truthfulness.

11. And any other additional things, e.g. the help given by Viśvāmītra, the marriage of Sītā, the breaking of Har Dhanu (the bow of Mahādeva), the quarrel between Rāma and Paraśurāma, the greatness of Rāma, the preparation of Rāma's installation to the royal throne, the wicked machinations of Kaikeyī, the prohibition of Rāma's installation, his going to the forest, the lamentations and death of Daśaratha, the wailings of his subjects, the return of them while they are ready to accompany Rāma to the forest, the conversations with the Niśāda king, permitting his charioteer to go back, crossing the Ganges, the interview with Bharadvāja, going to Chitrakūṭa at his permission, erecting huts there and staying, the coming there of Bharata, and his requesting Rāma to come back, doing funeral ceremonies (giving water, etc.) of his father, placing the sandal of Rāma on the royal throne, his residing in the village *Nandigrāma*, on the other bank of the Sarayū (Nandigrāma, a small village situated 5 miles off Ayodhā on the other side of the Sarayū (not on Ayodhyā side), Rāma's going to Dandaka forest, killing Virādha Rākshasa, seeing Sarabhaṅga, and interview with Sutikṣṇa.

18. Seeing Anasūyā and getting from her the dye for painting the body.

19. Seeing Agastya and accepting from him the bow, the news of Sūrpaṅakhā and cutting her nose and ears.

20. Killing Khara and Trisirá, getting ready to take revenge on Rávana, killing of Máricha, Sítá Haraṇa (stolen).

21. Ráma's lamentations, the death of Jaṭáyu, the king of vultures, seeing the Rákshasa Kabandha, and going to the Pampá lake.

22. Going to Sabarí and eating fruits given by her, getting bewildered on the banks of the Pampá, and his interview there with Hanumána.

23. Going to the Rishyamúka mountain, seeing Sugriva.

24. Giving confidence to Sugriva, what force Ráma wielded? Friendship with Sugriva, the quarrel of Báli and Sugriva, killing Báli and giving kingdom to Sugriva, the wailings of Tárá, the wife of Báli, giving one year's leave to Sugriva.

25. Ráma's becoming angry, Sugriva then collecting forces and army, sending army to the four quarters in search of Sítá.

26. Giving finger-ring as a token for recognition, shewing the cave wherein Jámubána, the bear, abode fasting and seeing Sampáti.

27. Getting up the mountain, crossing the Ocean, and at the request of the Ocean Deity seeing Maináka Mountain.

28. On Rákshasi's terrifying the monkeys, interviewing Rákshasa who seizes by seeing shadow, killing Simhiká Rákshasi, and going to Laṅká.

29. Going to Laṅká at night, thinking deeply what to do, going to the wine shop, seeing Rávana's stock of wines, seeing Rávana.

30. Seeing Puṣpaka Vimána, going to the Aśoka forest, and seeing Sítá.

31. Handing over Ráma's token to Sítá, talking with Sítá, terrifying the Rákshasis, seeing in dream Trijaṭá, giving the jewel to Sítá, that was given by Ráma.

32. Hanumána's uprooting the Rávana's Aśoka garden, terrifying the Rákshasis, and killing them (the watchwomen).

33. Hanumána's getting bound up, burning Laṅká.

34. Hanumána's roaring, returning from Laṅká, stealing of madhu (honey), handing over the token to Ráma for his satisfaction, going to the ocean, and Nala's bridging the ocean.

35-36. Crossing the ocean, killing Karṇa, besieging the Laṅká at the cover of the night. Bibhíṣaṇa coming to Ráma, the treaty with Bibhíṣaṇa made, and his giving suggestions how to kill Rávana, killing Kumbhakarṇa, Megh Náda, and Rávana, successively and getting Sítá at Laṅká.

37. Installing Bibhíṣaṇa on the throne of Laṅká, seeing the Puṣpaka Vimána, leaving Laṅká for Ayodhyá, seeing Bharadvája Muni.

38. Hanumána's going to Bharata, weeping of Bharata, inaugurating Rámachandra on the throne of Ayodhyá.

39. Bidding good bye to the army, governing the kingdom and abandoning Sítá.

40. In addition to these, the after events of Ramá's life, Válmikí described more fully in the Uttarakāṇḍa, the seventh and last Kāṇḍa.

Thus ends the Chapter 3 in the epic poem Válmikíya Rámáyanaṁ.



### Chapter 4

1. The worshipful Rishi Válmiki wrote out the full life of Sri Ráma including his regaining the kingdom in beautiful verses and pregnant with wonderful meanings.

2. The Rishi described the life in twenty four thousand verses, five hundred Sargas (chapters), all being comprised within Six Kāṇḍas (books). In addition to these Six Kāṇḍas, he wrote the seventh Kāṇḍa which he designated as the Uttara-kāṇḍa.

3. The would-be coming life was written in first six Kāṇḍas and in the last Uttarakāṇḍa. The Muni then thought who would sing this poetry and play its parts.

4. While the pure Muni was thus cogitating, the two sons Kuśa and Lava, wearing the Muni's garb came up, touched the feet and bowed down.

5. They were the two sons of the king and virtuous. They had sweet and sonorous voice and were known widely. They were the residents of the Āśrama. The Muni saw them.

6. They knew the Vedas, and were intelligent. The Muni also wanted to spread the teachings of Rámáyana amongst the public. So he at once accepted them and made them read his own poem Rámacharita.

7. The entire Rámáyana poetry where Sítá's glorious life was described and where was written how Rávaṇa was killed, all these the Muni recorded in writing.

8-9. This metrical composition was very sweet and melodious in reciting and singing. It was characterised by three Pramāṇas (Druta, Madhya, and Bilambita) and endowed with music's sevenfold notes, tantrí Laya, with nine Rasas (Śringára, Vira, Karuṇa, Háśya, Raudra, Bhayánaka, Bíbhatsa, Adbhuta, Śánta). This poetry was sung first by the two sweet voiced brothers.

10. They were nice experts in the art of singing. They had the knowledge of Sthánam and Múrchchaná. The voices of both the brothers were wonderfully sweet. They looked beautiful like the Gandharvas.

11. Their bodies were well proportioned. They had auspicious signs. Their voices were sweet. They looked like reflections, shadows as it were, of the original, a second Ráma, because they were born of Ráma.

12. They got by heart this supremely excellent story.

13. Wherever the Rishis, Bráhmaṇas and saints assembled, there the two brothers carefully recited with concentration this poem according to the advice of their Guru Válmiki.

14-15. Sometimes they, the two princes, endowed with good signs, used to go where the holy Rishis used to assemble and sing this poetry. Hearing this song, the eyes of the Munis flowed with tears; so much they were moved !

16. All the people wondered and praised the two boys. Those pure Munis got highly pleased.

17. And they spoke in very high terms about the praiseworthy Kuśa and Lava. They said:—"O ! How the song is sweet, pleasing ! Especially look at the beauty of the poetry (poems).

18. The events described are by-gone events, yet they seem as if they were fresh before their eyes.

19. The highly venerable ascetics and Maharṣis praised their sweet voices and their melodious songs.

20. Encouraged by this high appreciation, the boys began to sing more sweetly. So much so that one Muni gave them a pitcher (Gharā, big water jar).

21. Some muni gladly gave them the bark of the tree to be used as the cloth, some gave the deer skin; some, the holy thread.

22. One gave Kamandalu (water pot, earthen or wooden, used by ascetics).

23. Some other gave them gladly one axe (hatchet); some gave them cloth dyed of a reddish colour; some gave clothing.

24. Some gave them the material whereby the clotted hairs on the head can be tied up; some gave thee rope to tie the faggots of wood, some gave them the yajna pot and some gave them bundles of firewood.

25. Some gave them Āsana made of fig timber (for sitting), whereas some blessed them simply. Some got pleased and blessed they would live long.

26. Thus the truthful Munis blessed the two sons of the king. This Vālmiki's composition was very wonderful indeed !

27. This Vālmiki's metrical composition will be for all times, the great refuge, inspiration and means of subsistence of the other poets. It has been completed in regular succession. The two brothers, the masters in all kinds of singing, sung this song Rāmāyaṇam.

28. This increases the longevity and gives nourishment, strength, and mental satisfaction ; it is pleasing to hear. Everywhere they were praised.

29. Once on the road Rāma saw them and called them to his palace.

30. Sri Rāmachandra, seated on the heavenly golden throne, the conqueror of the enemies, worshipped the two boys duly qualified for worship.

31. Seated there on both his sides, with his brothers and ministers, Rāma saw those two beautiful and humble royal sons and worshipped them duly. They were quite worthy as such.

32. Rāmachandra then spoke to Lakṣhmaṇa, Bharata, and Satrughṇa—"We will now hear this eventful song from these boys, fiery like the Devas.

33. And requested them to recite and sing the verses in beautiful stanzas with beautiful meanings.

They began to sing that famous poem in sweet and high voices, well agreeing in Tān and Laya. All became highly pleased mentally, bodily and heartily.

34. The assembly thought then that the pleasure of hearing is the pleasure and superior to other pleasures of the senses.

35. These two boys Kuṣa Lava were Munis. But all the royal signs and features were seen in them. They were great ascetics. Rāma said :—"Know that their songs are beneficial to him also (*i. e.* to Rāma)"

36. Thus permitted by Rāmachandra, the two boys began to sing according to rules. Rāma seated in the assembly heard the song with great attention.

Here ends the Chapter 4 in Vālmikiya Rāmāyaṇam Bālakāṇḍam.



## Chapter 5

1-4. This "Rāmaṇam", (still existing in the Buddhi) the celebrated widely extant great epic, had its origin (source) in the great family of the high souled Iksākus in whose family all the kings from Vaivasvata Manu and downwards were endowed with "Lakshmi" and "Victory" and who had swayed unequalled all over this world bounded by oceans. The King Sagara was born in this family; he had dug the oceans. While he marched, all his sixty thousand sons stood round him, accompanying.

This entire history from the beginning to the end we will now recite. This leads to Dharma, Artha and Kāma (the three Vargas, objects of human pursuit, the fourth and the last one Mokṣa, coming as the result of the three duly fulfilled)

5. There was a big Kingdom, greatly flourishing and highly prosperous, named Kosāla. It was situated on the banks of river Sarayú. It was filled with all the riches and grains. The people were very happy and prosperous.

6. This Kingdom had Ayodhyá as its capital. Manu himself, the best of Mánavas (men), established this city.

7. This great city was twelve yojanas (96 miles) long and three yojanas (24 miles) wide. It was very beautiful. (one yojana equal to eight or nine miles).

8. The main roads were very wide and long. All the roads were watered daily and were strewn with flowers.

9. There lived the king Daśaratha like Indra in the Amarāvati (celestial paradise in the Heavens). Daśaratha went on always extending the boundaries of his great kingdom.

10. The city was provided with grand outer gate-ways and other ornamented gate ways with doors. Regular bazars were held within the town. The shops were located in rows. All sorts of instruments and war materials were there. Many artisans dwelt there.

11. Many bards singing hymns in praise (Sútas, the son of a Vaisya by a Kshatriya wife), panegyrists (singing the eventful stories of the line of kings; Mágadhas, the off-spring of a Vaisya father and a Kshatriya mother) and artisans were there. The city was unequalled in beauty, lustre and wealth. Many flags were seen flowing always on the tops of all the highest buildings. Weapons and Sataghnis (whereby hundreds of persons can be killed by one weapon), were located duly on the boundary walls.

12. Prostitutes and dramatists were in numbers. Gardens and garden houses (for resting, playing, etc.) were there. Mango forests were there. The rows of Sála trees were seen encircling the city.

13. The royal fort was located within the city. On all the four sides there ran a very deep ditch filled with water and impassable by the enemies. Elephants, horses, camels, asses, etc., were there in the city.

14. The tributary princes were also residing there. Good arrangements were made for feeding the birds and animals. Many merchants from foreign countries were also seen living there.

15. The royal mansions were studded with gems and jewels, and those palaces looked like mountains. They were bounded by seven walls. There were also many secret apartments\*. The city vied with the celestial paradise, the city of the Devas presided over by Indra.

16. That enchanting city was beautifully shaped, eight cornered (octagonal). Many prostitutes were there. All sorts of jewels were there. The buildings were seven storied high (or it may mean, built in succession in seven concentric circles.)

17. The city was thickly inhabited. No where there was any unoccupied space. The houses had yet rooms at intervals. The town was situated on a plain ground. Rice grew there in plenty and it was good, sweet and juicy. Here water was sweet like sugercane juice.

18. All sorts of instruments, Dundubhis, Mridangas, flutes, tabors, drums and other sounding instruments were always being sounded there. The city was at that time the most lively and flourishing; and it was considered the best in the world.

19. As the Siddhas (a class of deities) had through their "tapasya" (asceticism) their palaces and celestial cars built in the Heavens, so the Ayodhyá citizens had their houses beautifully built there, seven storied high. Those citizens were all very good.

20. Those people could not be pierced by others' arrows. They could discharge Sabdavedi arrows (where enemies cannot be seen but inferred by their sounds.) They could throw arrows in quick succession. They did not throw arrows on those who were fatherless, sonless, who were helpless, who concealed themselves out of fears for their lives, who first create quarrels and then fly away from there.

21-23. Warriors, thousands in numbers, called Mahá Rathís (skilled in chariot fights, who could protect oneself, charioteer and the horses and expert in astras and shastras) were there and who used to kill with sharp arrows the wild lions, tigers, and boars roaming in the forest. They could kill them also in hand to hand fights.

Note—Mahá Rathi=one who fights with (11,000) eleven thousand soldiers and archers.

The King Daśaratha dwelt here. The knowers of the Vedas and the Vedāngas, the Agnihōtris (the Brāhmaṇas skilled in pouring oblations to the fire or in consecrating and maintaining the sacred fire) and other qualified individuals lived there. They offered alms and charities to thousands of persons, and they were truthful. They were high-souled persons like the Mahārṣis. There were Rṣis.

Here ends the Chapter 5 of the Bālakāṇḍam in the  
epic poem Vālmikiya Rāmāyaṇam.

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\* These were intended for females to sport, play and rest.

## Chapter 6

1. In such a city Ayodhyá, the king Daśaratha ruled. He knew the Vedas. He collected all sorts of various things; he had the four-fold army, forts, etc. He was far sighted (he was expert in Sáma, Dána, Bheda, and Danḍa), energetic, and dear to his subjects and the inhabitants.

2. He was born in Iksáku family. He was a great warrior, did all sorts of yajnas (sacrifices); he was religious. He had a control over the senses. He was like Rájarṣi and Maharṣi and was named and famed in the three worlds.

3. He wielded great strength. He defeated all his enemies. He had very good and sincere friends. They controlled their passions. In the collection of riches and other materials he was like Indra and Kuvera (the god of wealth).

4. He protected his people as the highly energetic Manu protected men and other beings.

NOTE—Daśaratha was known as “Atiratha”. He had four limbed (chatur-anga) one Akṣauhini force, that is, 21870 elephants, 65610 horses, 21870 chariots, 109350 footsoldiers. (Total 218700).

5. According to Dharma, Artha, and Káma that true king governed the city, as Indra governed the city Amarávati (the city dwelt by the immortal Devas).

6. Many religious, vastly learned in all the departments of knowledge, gladly dwelt there in that excellent city. They were contented with their own riches. They were not greedy, and they adhered to truth.

7. There was no one that had their stores, less than what they needed. Every one had his legitimate desires fulfilled. Cows, horses, wealth and grains were there always in plenty.

8. It was impossible to find there persons lustful, angry or greedy of riches. They never spoke lies.

9. All the males and females were virtuous, self-controlled, of good manners and of good character. They were not cruel. They were pure like the Maharṣis.

10. The people wore crowns, tiaras on their heads, ear rings, and garlands (necklaces). They had all the articles of enjoyments in plenty. They all bathed and applied fragrant scents on their bodies.

11. There was none who did not eat excellent meals, nor give much in charity. None there were who had no armlets, (ornaments on the upper arm), necklaces, no ornaments on their wrists. None who had not the desires under control. None whose mind was not subservient to them.

12. All were Agnihotris, sacrificers, not mean-minded. There were no thieves, no characterless, no Varṇa śankaras (of impure origin).

13. The Bráhmaṇas had control over their hearts and were always engaged in their destined works. They offered charities and studied in their own departments. They did not like to accept any charity from others.

14. Nowhere could be found any atheists, no liars, no illiterates, no jealous persons, incapable and stupid.

15. None who did not know the six-limbed Vedas, none who did not practise vows, penances, etc.,

16. No poor and wretched persons there were nor any idiots or mad men. None who suffered any troubles. None who were not beautiful, and who were not devoted to their king.

17. The men and women of the four Varṇas all worshipped Devas and guests. All were bountiful, grateful, and powerful warriors.

18. The inhabitants of that good city acted according to Dharma and truth. They were long lived and always encircled with wives, sons, grandsons, etc.

19. The Kṣātrīyas paid due respects to the Brāhmaṇas; the Vaiśyas acted in accordance with the Kṣātrīyas. The Sudras served the three other Varṇas (colours) and did their own duties.

20. As the intelligent Maṇu protected this city before, so Daśaratha protected now.

21. The fiery learned warriors were there whose hearts were not cruel and who could not bear any insults from others. As lions dwell in their caves, so the warriors lived there.

22. There were many horses from Kāmboja, Vālhika, Bactriana, the modern Balkh and Vanāyu (Arabia and Persia, on the north west India) and Kachchi.

23. There were many elephants from the Vindhyaṇ and Himalayaṇ mountains. They were huge like mountains, powerful and intoxicated.

NOTE—There are four kinds of elephants. 1. Bhaddar, it is well proportioned, has an erect head, a broad chest, large ears, a long tail, and is bold and can bear fatigue. 2. Mand. It is black, has yellow eyes, and uniformly sized, and is wild and ungovernable. 3. Mirg. It has a whitish skin, with black spots. 4. Mir. It has a small head and obeys readily. It gets frightened when it thunders. Āin-i-Akbarī.

24. The elephants, the descendants of Airāvata, Mahāpadma, Anjana and Vāmana (these four being called Diggajas) were also there.

25. There were elephants of the class Bhadra, Mandra, Mriga, Bhadramandra mriga, Bhadramrigha, and Mriga mandra.

26-28. The city was always filled with such intoxicated elephants, high like mountains. Thus the boundary of the city extended two yojanas more. Thus the name Ayodhya (not to be fought against) was quite appropriate and truly significant. No enemies could dare to attack within two yojanas (sixteen miles). Thus ruled the highly energetic king Daśaratha. He overcame all his enemies and looked as the Moon amongst the stars. The city had very strong ornamented gateways closed by unbreakable bars or bolts. There were beautiful houses of various designs. They looked faring well and very prosperous. Thousands of inhabitants dwelt there. The king Daśaratha ruled such a city as Indra rules the gods.

Here ends the Chapter 6 of the Vālmikiya Bālakāṇḍam.

## Chapter 7

1. The ministers of the great king of the Iksáku family were well qualified. They kept all secret informations, thoroughly understood the king's intentions and were always intent on looking after the welfare of the king.

2. He had eight ministers. They were all pure and had great love towards the king in the performance of their duties.

3. The names of the ministers were Dhriṣṭi, Jayanta, Vijaya, Suráṣṭra, Ráṣṭra vardhana, Akopa, Dharmapála and Sumantra. This Sumantra knew all the requirements of the king. And he was the prime minister.

4. The Rīṣis Vasiṣṭha and Váma Deva were the two Ritvijas (the two religious heads in performing the sacrificial works) and were very dear to the king. In addition to them, there were other assistant Rīṣis.

5. Suyajna, Jábáli, Káśyapa, Gautama, Márkaṇḍeya, Dīrgháyu, Kátyáyana were also the other Ritvijas (officiating priests at a sacrifice).

6. These were all family priests descending in succession from the past and present. All of them were learned of modest manners, experienced, and self controlled.

7. All were commanding and prosperous, high souled, Sástra knowing, meritorious, careful and men of words.

8. All fiery, all forgiving, all of celebrity. They always spoke smiling. Never they uttered any lies out of personal selfish motives or out of rage.

9. They got themselves quite informed of state or foreign affairs bygone or coming in future. They were thoroughly acquainted with all the secret news of the secret spies and emissaries of other kingdoms.

10. They were clever and quite efficient in public dealings, pukka in friendship and ready to sentence according to law even their own sons and relatives.

11. They were ever keen and alert in increasing the public treasury and army. They would not punish even those who harboured ill feelings and who were in bad terms with them until they were publicly proved.

12. They were heroes, energetic persons, strong in politics, protectors of good and innocent men and filled the royal treasury without troubling the Bráhmaṇas or Kṣattriyas.

13. They inflicted severe punishment but after due judgment of the strong and weak points of the guilty and just as they deserved.

14. Those ministers were of clean and pure hearts.

15. They were of one opinion and judgment. They knew each other's thoughts. There were no liars, no licentious persons within the capital and other towns and interior places. All the people were happy and peaceful. No persons looked on others' wives with vicious thoughts.

16. All the ministers were always dressed beautifully and wore ornaments and other decorations on their bodies. They were all of good and pure conduct, observing approved usages and appropriate judgments. They wished welfare to their king and so had their eyes always open and wide awake to good behaviour, policy and politics.

17. Those ministers appreciated best qualities and accepted them, they were powerful and of wide celebrity. They were strongly recognised in foreign kingdoms. Their judgments were infallible.

18. They were in every way qualified; none worthless. They knew the secrets of peace and war. The people were devoted to them. They had lots of wealth and grains.

19. They were expert in keeping their counsels in strict privacy. They could judge finely right through. They were pundits in moral laws and they addressed very sweetly.

20. Such persons were well qualified ministers to the king Daśaratha. He ruled his kingdoms helped by them.

21. He used to know the good or bad of his people by his private servants and rooted out the sinful acts.

22. In the three worlds he was known as a liberal and truthful man. He was like a tiger in governing his kingdom.

23. He had no enemy of greater or equal strength. His friends were true and sincere. The tributary princes loved him. The minor enemies came under him of themselves. Like Indra, the king Daśaratha ruled all over the world.

24. Surrounded by those experienced and powerful ministers who always gave good counsels, the king looked very powerful as the rising Sun appears encircled by his rays.

Here ends the Chapter 7 of the Vālakāṇḍam of  
Śrīmad Vālmīkiya Rāmāyaṇam.

## Chapter 8

1. The king Daśaratha was such a powerful and religious king. But he had one trouble. He had no issue who would continue the royal line.

2-3. Thinking again and again the high souled king came to the conclusion that he would perform the Aśvamedha sacrifice for a son, and got approvals from the ministers.

4. The king said to Sumantra—"O my best minister ! Call soon my Guru and priests."

5. The quick Sumantra called immediately the Gurus, the knowers of the Vedas and other priests.

6. Thus Suyajna, Vāmadeva, Jābāli, Kāśyapa, and the priest Vasiṣṭha and other qualified Brahmanas were called.

7. The king worshipped them all and spoke to them in soft and sweet words.

8. "I remain always melancholy without any son. I am not in the least happy. Therefore I want to perform the Aśvamedha sacrifice.

9. I like to act according to the Sāstras. Now kindly advise me how I may get my desire fulfilled.

10. Thus the king gave vent to his thoughts. The Brāhmaṇas praised him much. They replied Sādhú ! Sādhú ! well said ! well said ! and became glad.

11. They replied with great gladness "Collect all the materials and let go the horse"—

12. Select the northern bank of the river Sarayú and erect the sacrificial altar (yajna bhúmi). You will get the sons. There is no doubt in this. Besides your other desires will be fulfilled.

13. Whereas your mentality and mode of acting is according to Dharma (the prescribed code of religion), you will certainly succeed in getting sons and you will have your desires fulfilled.

14. The king became highly pleased at these words of the Bráhmaṇas and with eyes filled with tears of joy told them to collect all the sacrificial materials at the suggestion of his Guru (Vasiṣṭha) and other venerable priests.

15. "Let go the horse" and enlist the brave persons to look after the safety of the horse. The Upádhyáa Priest is to accompany (for he has to attend again and again to supervise the religious ceremonies and functions for the prevention of evil influences and to look after the safety of the horse). Select and mark out the sacrificial plot of land that must lie on the northern bank of the river Sarayú.

16. To prevent and remove the malevolent influences, perform all the auspicious ceremonies and make the journey peaceful according to the Sástric rules and methods then in vogue and in proper succession. To carry out such a Yajna would have been possible for all other kings had there been no anti-influences from evil persons (implying that these influences are very hard to overcome and so the yajna becomes fruitless for any ordinary body).

17. There lie always the fear of impurity, inaccuracy, great difficulty and other serious defects occurring in the performance of these sacrifices. The Brahma Rákshasas and those learned Bráhmaṇin sacrificers, who failed before in such yajnas and have thus become the Rákshasas, always witness if there be any defects or faults in performing these sacrifices, and, if there be any failings, spoil and ruin these yajnas.

18. The doer of these wrongful sacrifices gets ruined very quickly. He does not reap the fruit. Therefore you all should be keen about this and adopt such methods and precautions that this sacrifice be duly finished.

19. The king addressed respectfully the ministers "You all are proficient. Do so that all the materials are duly collected and no shortcomings occur." The ministers replied "Certainly we would obey your orders."

20. The competent Bráhmaṇas heard the king duly and blessed him.

21. Getting permission from the king, the Bráhmaṇas went back to their homes.

22. Giving order to the Bráhmaṇas to depart, the king spoke to the ministers.

23. Collect the sacrificial materials as advised by the Ritvigs. Thus saying the king went inside to his palace.

24. And spoke to his consorts (wives) "I will perform yajna for sons. You better get yourselves initiated. Observe now the proper rules for the sacrifices." Hearing these sweet words, the faces of people got bloomed as the lotus flower blooms after the cold season.

Thus ends the Chapter 8 of the Válmikiya Rámāyaṇam Bálakāṇḍam.

## Chapter 9

1-3. Hearing thus the final decision of the king, Sumantra spoke aside to him. "Hear, O king ! What happened in ancient times and what I have heard from the Purāṇas. This old saying I heard from the Ritvijās, the Yajna priests. Bhagavān Sanatkumāra spoke this also. They mentioned that you would have sons born to you. It is well known that Kāśyapa has got Bibhāṇḍaka his son.

4. This Bibhāṇḍaka will have Riṣyaśringa as his son. He would be brought up in the forest and he would roam always in the forest.

5-6. He would remain with his father always. Therefore he would not be known to other people. He would practise the two-fold (one primary and the other secondary) Brahmacharya with his body and mind as was prevalent then and which the Brāhmaṇas preached. (Thus he past his marriageable age.)

7. He would serve fire and he would serve his father Bibhāṇḍaka at that time. There will reign in the Anga kingdom one powerful king, under the name of Romapāda.

8-9. Owing to his mismanagement there will be a great drought (want of rain) in his kingdom and the people would become fear stricken. The king also would become very sad and miserable.

10-11. The king would then call the wise Brāhmaṇas in council and ask them "You all know my karmas (acts), how this drought has occurred ? You all know the human characters. Now tell me what am I to do in this crisis ? What prāyaschitta (penance) am I to do ? What atonement is prescribed to me ?"

12-13. The Veda knowing Brāhmaṇas replied :—"Get here some how or other Riṣyaśringa, the son of the Muni Bibhāṇḍaka. Treat him with careful attention and respect.

14. And make over to him calmly your daughter Sántá according to rules. The king, then, would become anxious how Riṣyaśringa, the man of force and character, could be induced to come.

15. The intelligent king would consult with his ministers. He will send his priests and ministers to Riṣyaśringa to get him there.

16-17. They all would become very morose and begin thinking that they would be greatly humiliated. Thus afraid of the Rishi, they would pray to the king that they would not go there. They would think out and give suggestions whereby the Muni would come to their kingdom. They would say that they would bring the Muni if their words be carried out. There would be no offence in this.

18. The king would send females of good appearance, the prostitutes, to the Rishi. They would be able to bring him. The rains would fall. And give over to the Muni your daughter Sántá. The son-in-law Riṣyaśringa would then arrange how to get you sons.

19. This we heard from Sanatkumāra and now we are speaking that to you.

20-21. Hearing this, Daśaratha became very glad. He asked Sumantra to speak out to him the ways and means how to bring there in Ayodhyá the Muni Riṣyaśringa.

Here ends the Chapter 9 of the Ádikāṇḍa, in the  
Válmíkíya Rámāyaṇam, the great epic poem.



## Chapter 10

1. Sumantra said "I am now saying to you the ways and means that the king Romapáda (Lomapáda) adopted after consultation with his ministers."

2. The priests and ministers spoke "O king! we have thought out a plan as cannot be unsuccessful"

3. Rīṣyaśringa lives in the forest and is engaged in his asceticism and studies. He has no experience of women and the objects concerning thereof.

4. We will inflame his senses and enchant his mind duly and make him come here. So let this be done quickly.

5. Let the young, beautiful, good looking and well dressed prostitutes go there. Let them use all their various tricks and entice him and they will be able to bring the Muni here.

6-7. Hearing this the king Lomapáda addressed the priests "Let that be done!" The priests complied. The prostitutes heard the king's order and entered into the forest. They stationed themselves not very far off from the hermitage of Bibhāṇḍaka Muni and tried to have a sight of Rīṣyaśringa, the Rīṣi's son.

8. The Rīṣi's son Rīṣyaśringa was of a gentle disposition. Always he lived in the forest and very devoted to his father. Therefore he never went out of the forest.

9. Rīṣyaśringa was an ascetic from his birth. Never in his life he saw women nor any other man than his father nor any beings and creatures of the city or the adjoining towns and villages.

10. Once on an occasion Rīṣyaśringa came to the place where dwelt the prostitutes and saw them.

11. Dressed variously in enchanting garbs, those prostitutes came there sweetly singing and addressed as follows :—

12. O Brāhmana! May we ask you who you are ! how do you while away your time ! what is your business? We like to hear.

13. Seeing those lovely women, never seen before, the Muni out of affection desired to give his father's name and whereabouts.

14. Bibhāṇḍaka is my father's name. I am born of him. My name is Rīṣyaśringa. My duties are well known in this world. They are asceticism and studies.

15. Very near is our Ásrama. Please come and we will duly welcome you.

16-17. Hearing the words of the son of Bibhāṇḍaka, they all liked to see the Muni's hermitage. Rīṣyaśringa worshipped the guests. He gave them arghyas (offering of grass), pádyas, roots and fruits and said these were the articles for worshipping and welcoming. He asked them to accept those.

18. The guest, those prostitutes accepted uneasily; and, becoming impatient, out of the fear of the Rīṣi Bibhāṇḍaka wanted soon to leave the hermitage. They also said :—"We have with us excellent fruits. Kindly accept. Let all good befall on you. Please eat these."

19-20. Then the prostitutes embraced the son of the Rīṣi and gave him gladly various sweet Laddus and various other nice eatables.

21. The energetic Rīṣi's son tasted them and thought "Those who live always in the forest do not get such tasteful eatables."

22. The prostitutes became afraid of Bibhāṇḍaka and said "Now is our time to do Vratas." Making such a pretence they addressed the Rishi's son and quickly vacated the hermitage.

23. When the prostitutes departed, the mind of Rīṣyaśringa became restless and uneasy. He whiled away his time morosely.

24-25. Next day recollecting the previous day's events, Rīṣyaśringa went to the extremity of the forest where he saw first those prostitutes.

26-27. On seeing that the Rishi's son was coming there, they gladly approached him and said "O Saumya! Will you come to our Āśrama. There are many roots and fruits of wonderful varieties. You will be much satisfied to have them.

28. Rīṣyaśringa became very glad and he got himself ready to go to their place. The prostitutes took him.

29. Just on the arrival there of the Muni Rīṣhyaśringa the Devas showered rain in plenty.

30. Along with the incoming of rains, the king saw the arrival of the Muni Rīṣhyaśringa and bowed down to him.

31. And received him with arghyas duly. The king wanted the grace from the Muni (let him be not angry and let him forgive all his faults and deficiencies and be pleased.)

32. The king took the Muni to the inner royal mansion and gave him over gladly his daughter named Sāntā in marriage.

33. Thus showered by all sorts of desirable things, the energetic Rīṣyaśringa began to live there with his wife Sāntā.

Thus ends the Chapter 10 of the Bālakāṇḍam  
of the great epic Vālamīkiya Rāmāyaṇam.

## Chapter 11

1-4. Sumantra said "O king! I am also telling you what Sanatkūmara told further. Hear." He told that in the family of Iksāku, a king would be born. His name would be Daśaratha. He would be true to his word, religious. Friendship would occur between him and the king of Anga. The king of Anga would get a fortunate girl named Sāntā. The Anga Rājā would get Lomapāda as his famous son. The far famed Daśaratha would go to him and thus speak.

5. "I have no issue. I request you to kindly ask Rīṣyaśringa, the husband of Sāntā to perform a sacrifice so that I may get a son and thus continue my family line."

6. Hearing Daśaratha, the king Romapāda (Lomapāda) will consider and send to Ayodhyā the husband of Sāntā, with his wife and son.

7. On seeing Rīṣyaśringa, the king Daśaratha will be free from anxiety and will gladly perform the sacrifice.

8. Daśaratha will select Rīṣyaśringa, the best of the Brāhmaṇas, to perform the sacrifice, and desirous of Dharma and fame, he will appoint him with folded hands in the post.

9. The king Daśaratha will choose the Muni to perform the Yajna with the object of getting sons and the Heaven. The other desires will also be fructified.

10. Four powerful sons will be born and they will continue the royal line. They will be known far and wide.

11. Bhagwán Sanatkumára, the best of the Devas, spoke out all these before hand in the Satya Yuga.

12. Therefore, O Best of men ! Go personally to him with your attendants and army and call him with great affection and honour.

13. The king became greatly pleased and told these words of Síta to Vasiṣṭha and got his consent.

14. Daśaratha with his queens and ministers crossed the several forests and rivers, one after another, slowly; and reached the place of the Muni Rīṣyaśringa.

15. Daśaratha reached where the Muni Rīṣyaśringa dwelt under the care of the king Romapáda.

16-18. He saw Rīṣyaśringa, the son of the Muni, blazing like a fire and worshipped him duly. Romapáda introduced Daśaratha to the intelligent Rīṣyaśringa. He spoke about his intimacy and relations with Daśaratha. Hearing this the Rishi Rīṣyaśringa duly honoured Daśaratha. Thus honoured by the Rīṣhi, the king Daśaratha stayed there for eighteen days.

19. And requested him to send his daughter Sántá with her husband to his city. There was a very urgent business to do.

20. The king Romapáda accepted the proposal to allow Rīṣyaśringa to go to Ayodhyá.

21. And told the Rīṣhi to go with his wife to the capital of Daśaratha. Rīṣyaśringa gave his assent.

22. And prepared himself so. While going, Romapáda and Rīṣyaśringa saluted and embraced each other.

23. Seeing Muni ready to go, the two kings became very much pleased. On getting the permission from Romapáda, Daśaratha left.

24-25. The king Daśaratha sent urgent message to the inhabitants of his own kingdom Ayodhyá for the nice decoration of his capital. The citizens sprinkled the city with water, inflamed the sweet scented Dhúpas, put up flags and banners on the high tops and gladly decorated the city.

26. The citizens complied with the royal order. And the king entered the decorated city.

27. The conches were blewn, the Dundubhís and other auspicious instruments were sounded, and the king entered the city with Rīṣyaśringa before him. Seeing the Muni, the citizens became greatly delighted.

28. The Rīṣhi was entering the city with the king, powerful like Indra. At the sight of this, the people felt very happy. As the Devas were glad to see Vámana enter the Heavens with Indra, so the citizens were gladdened.

29. The king took the Rīṣhi Rīṣyaśringa to his palace and duly worshipped him according to the rules of the Sástras and felt that he had discharged his duty.

30. The large eyed Sántá was there with her husband. The queens became very much gladdened.

31. Thus respectfully treated by the great queens and specially by the king, Sántá stayed there at the royal palace for some time.

Here ends the Chapter 11 of Śrīmad Rámāyaṇam Bálakāṇḍam compiled by the Muni Válmikiya, the first Epic Poet.

## Chapter 12

1. Thus a long while passed when the very beautiful spring season came. The king now wished to commence his Yajna (Sacrifice).

2. The king, fiery like the Devas, bowed down to the Bráhmaṇas, selected and appointed them for getting sons and thus maintaining his family line.

3. The Munis undertook the responsibility for the Yajna and told the king :—“Collect the necessary things and let go the horse.”

4. The king told the Veda experts, the Bráhmaṇas :—“Select the sacrificial plot on the north bank of the river Sarayú.

5. The king then told Sumantra “Call as early as possible the Ritvigjas, the Veda knowing Bráhmaṇas Suyajna, Vámadeva, Jábáli, Kṛṣyapa.

6. The priest Vaśiṣṭha and other foremost Bráhmaṇas.

7. Sumantra went away at once and brought there all the Vedajna Bráhmaṇas. The good king Daśaratha worshipped all of them.

8. The king Daśaratha spoke many sweet words to them full of religious meanings:—“I feel very much for having no issues. So I am not at all happy.

9. I have now decided to perform the Ásvamedha sacrifice. And now I want to carry this out as promptly as possible.”

10. Assisted by the Risi's son, Rīṣyaśringa, I will get my desires fulfilled. The Bráhmaṇas eulogised the king.

11. Vaśiṣṭha, Rīṣyaśringa and others then repeated to the king what had been uttered by him.

12. “Let you all be ready to perform the sacrifice, let loose the sacrificial horse, and prepare the sacrificial plot on the north bank of the river Sarayú.”

13. Certainly you will be blessed with four sons, all very powerful—As this thought has arisen reasonably in your mind, in due accordance with religion.

14. The king became very pleased and thus said to the ministers :—

15. Please collect, as advised by my Guru, the sacrificial materials. Let loose the horse guarded by the powerful soldiers and let the Upádhyáya accompany.”

16. Make Sánti (Peace) ceremonies according to Sástric rules to remove all obstacles and erect the sacrificial altar northward of the Sarayú.

17. Had there been no serious obstacles and other difficulties attending this, all other kings would have done this. Only for these reasons they do not perform this.

18. The Brahma Rákṣasas and other enemies closely watch to find errors, omissions or faults. The sacrificer is destroyed if the sacrifice be not done justly and if it be faulty.

NOTE :—If a Bráhmaṇa fails to do a sacrifice satisfactorily, he gets a demon birth and he is then called a Brahma Rákṣasa.

19. Therefore you all should try your best to have the sacrifice performed and completed, without any fault, according to the prescribed rites.

20. “As you order, so we will obey” replied all the priests and they did all the preliminaries.

21. They all praised the virtuous and the best of kings. And then departed to their respective places.

22. When the Bráhmaṇas went away, the king disposed of the ministers and went inside his palace.

NOTE :—There is much repetition here of what is written before in the Eighth Chapter.

Here ends the Chapter 12 in the Bálakāṇḍam of Válmikiya Rámáyanaṁ.

### Chapter 13

1. The next spring season came. Thus one year was completed. Daśaratha, the powerful king, now got himself ready to perform the sacrifice for getting sons.

2. After saluting Vasiṣṭha and worshipping him, the king spoke respectfully and modestly about the yajña.

3. O Brāhmaṇa! O Best of the Munis! Now supervise and have the yajña performed according to the Sāstric rules. See also that Indra and others may not put any obstacle in the way.

4. You are my sincerest friend and my highest Guru. Now you ought to take the full charge and responsibility in this yajña affair which has now cropped up.

5. Vasiṣṭha spoke :—"I will act as you say."

6-8. Then Vasiṣṭha, clever in yajña affair, called the old and experienced Brāhmaṇas, the good, old and religious experts in engineering works and engaged them in this work. Besides he called also best capable servants, artisans, artists, carpenters, petty carpenters, the diggers of wells and tanks, the dancers, astrologers, and other dramatic actors, carpenters, cobblers, the best Sāstris and great Pundits and ordered them to carry out the royal order and bring this sacrifice to a successful issue without any hitch whatsoever.

9. Collect at once many thousands of bricks to build houses for the Rājāhs. Set up and erect houses of cloth also where all conveniences can be had.

10. Build hundreds of beautiful houses for the Brāhmaṇas to live in, where good arrangements are to be made for an ample supply of good and fresh food and other foodings of all kinds.

11. Build good houses for the citizens. And erect separate mansions for the kings who have come from a great distance.

12. The same for horses and elephants. Build sleeping rooms for athletes, champions and wrestlers coming from foreign countries.

13. Store up sufficiently various articles of food, arrange for other necessary things.

14. Distribute proper food to the citizens with sweet words. Do not use in any way harsh words to them. Pay respect to all the Varṇas, the four castes. Worship them.

15. Do not use any harsh word to any body out of anger or out of any other reason.

16. Use sweet and affectionate words to other artisans who are not engaged. Satisfy them with money and fooding.

17. Thus the yajña will be brought to perfect completion and no defects will be seen any where. Do this all out of your affection towards me.

18. Then those people came to Vasiṣṭha and said "All arrangements will be made. No defects or deficiencies will occur any where. Your orders will be fully carried out.

19. Maharṣi Vasiṣṭha then called Sumantra and addressed him :—

20. Invite all the virtuous kings throughout the world in this sacrifice. Bring here thousands of all the Varṇas, the Brāhmaṇas, Kṣātrīyas, Vaiśyas and Śūdras ; in

fact, give affectionate invitation to all the persons of all the countries and receive them all with great attention.

21. Go personally to the king of Mithilá, the highly fortunate, truthful hero and bring him here with all honour.

22. He is related to us from long since. Therefore I take his name first.

23. Next you go in person to the king of Kási, our dear friend, who uses always sweet words, good in behaviour and Deva like.

24. Then bring here the highly religious, old, venerable king of Kekaya kingdom, the father-in-law of our king along with his son.

25. Next the powerful, illustrious like sun, king of Kośala, the king Bhānumán, the king of Anga, Lomapáda, of the same age as our great king, a great friend of his, the great archer and of wide celebrity.

26. Next invite the great king of Magadha, expert in all the Sāstras, the hero of heroes, and the most liberal-minded man.

NOTE :—The great Mithilá kingdom was situated north of Viśálá. When Huienshang came, all the tract of land north of the river Ganges was called Briji. Viśálá was then a subdivision. Briji was divided into three portions :—(1) Vaiśáli, (Viśálá), (2) Tírábhakti (the present Tirhoot) (3) and Briji (or Mithári).

According to the Purāṇas, Nimi, a great powerful king was born in the Lunar dynasty. Nimi had a son, named Mithi. Mithi established the Mithilá kingdom, after his own name. Mithi's son was named Janaka. The descendants of Janaka were also named Janakas.

Kekaya—after the demise of Daśaratha, the messenger, sent to bring Bharata, did not cross the Vipásá and go further westward. Bharata, too, while returning eastward did not cross the Vipásá. He came by the highway and crossed the Satadru only; so it seems that the palace of Kekaya was situated between the Satadru and Vipásá and south of Báhlik town.

Kośala—extended from the Kási to the present Ayodhyá. It was divided into two parts :—Uttara (north) Kośala and Dakshin (south) Kośala. The kingdom of Ráma was situated within the South Kośala.

Magadha—Its name in Rigveda was Kikaṭá. It was then the place of the Anáryas. In the Rámáyana period Magadha was situated south of Arrah and Pátná districts; not Pátná and the surrounding place. Its another name was Paláśa, owing to the abundant growth of Paláśa flowers.

27–28. Invite the kings of Sindhu, Sauvira, and Sauráṣṭra. Invite all the kings of the Deccan (Dakshin Deśa). Invite all the other kings who bear friendly relations to us.

29. Let all these kings come with their brethren, servants and all other attendants at a very early date. Despatch the messenger-in-chief and call them.

30. Sumantra, thus advised by Vaśiṣṭha, at once gave orders and despatched the best messengers.

31. Advised by the Muni, Sumantra also started at once to give invitation to other princes.

32. Those royal officers deputed for this work returned now to Vaśiṣṭha and said "We have done everything completely that we were ordered to do."

33. The muni Vaśiṣṭha became very glad and advised thus:—Whoever will want anything from you, do not use harsh words to them or ridicule them.

34. Any act done with harsh words or ridicule brings no doubt the ruin of the giver (donor). After a short time, the invited kings began to pour in the city of Ayodhyá.

35. They brought many jewels and gems to present to the king Daśaratha. Vaśiṣṭha became very glad to see the kings coming in; and he spoke to Daśaratha.

36. O great king! All the kings have now come as per your order. And I, too, showed my courtesy and received them, befitting their ranks and positions.

37. Our men have collected all the sacrificial materials (Sruk, Sruvá, etc.) Now let us go to perform the yajña. The sacrificial place is well nigh.

38. All the requisites are kept in their proper places. Come and see how quickly all these arrangements have been made. They seem to be have been done as quickly as thought in the mind.

39. Thus addressed by Vaśiṣṭha and Riṣyaśringa, on an auspicious day and under an auspicious nakṣatra (asterism), the king started from his palace.

40. Then Vaśiṣṭha and other superior Bráhmaṇas kept Riṣyaśringa ahead before them and went to the sacrificial place.

41. They commenced the work of yajña as per Sástric injunctions and rules. The king and the queens got duly initiated for the sacrifice.

Here ends the Chapter 13 in the Bálakandam of the Válmikiya Rámáyanaṃ.

## Chapter 14

1. Full one year passed and the sacrificial horse safely returned. And the sacrifice work was commenced on the north bank of the river Sarayú.

2. Riṣyaśringa was the foremost of the initiated Bráhmaṇas who took their vows to perform the great Áśvamedha sacrifice. They now commenced their work.

3. The Veda-knowing well educated sacrificing priests began their respective duties according to the Sástric law, rules and usages.

4. Doing first the Prabargya work and Upasada yajña, the Bráhmaṇas then began to do other works.

5. They gladly worshipped the Devas and started the work Prátahsavana, the morning libation of Soma, and other subsequent works.

6-7. The good king offered duly the yajña-portion to Indra. The king after his ceremonial bath became purified. Then the juice was drawn out of Somalatá. After morning rites, the mid-day Savana, the second one, commenced. Then the third Savana was duly finished.

8. Riṣyaśringa and other proficient Bráhmaṇas uttered mantras according to śikshá, Aksára, etc., and invoked Indra and other prominent deities. They then offered the portion of Havi (ghee) allotted to them respectively.

9. The Hotris began to chant sweet Soma verses (songs) without any error or blunder and invoked all the deities entitled to receive the libations.

10. Nothing contrary to the Sāstras was done, no deficiencies were seen in any act. All the Karmas were done by the help of the Mantras; hence they were complete.

11. On the sacrificial day none got tired with their works, none starved; there were not seen any illiterate Brāhmaṇas; all were Pundits and none had less than one hundred disciples.

12. Food was offered daily to the Brāhmaṇas; the Sūdras were also fed. The Sanātani ascetics (the Saiva followers) and the Sramaṇas (the Bauddha sanyasins) were also fed.

13. The old persons, the diseased, the women folk and the children were fed sufficiently. The food prepared was so delicious that every body wanted more and more.

14. There was the order "give food and distribute various kinds of clothings to those that want." So those authorised to distribute gave food and clothings accordingly.

15. Many mountain-like heaps of uncooked food were seen there; so looked also the cooked food.

16. The persons that came to the sacrifice ceremony of the king Daśaratha from various quarters (countries), the females and males were fed to satiety.

17. Various sorts of food were nicely cooked and they were delicious. The Brāhmaṇas praised thus "We all are very much satisfied. May you prosper!" These reached the ears of the king.

18. The Brahmins, the distributors of food, had ornaments on their bodies given to them by the king. Their assistants had jewel earrings.

19. At intervals, lectures were given, disputations were seen. The lecturers and quiet Brāhmaṇas were quoting many Sāstras and reasons and gave their meanings and explanations out of their ambitions to excel one another.

20. Every day the employed Brāhmaṇas did all their duties according to Sāstric injunctions.

21. There was none amongst the Brāhmaṇas who superintended or assisted the priests who were not acquainted with six works auxiliary the Vedas (Sikṣā, Kalpa, Vyākaraṇam, Nirukta, Chhandasām and Yotish), who had not taken vows, who were not vastly learned or who were not good disputant Pundits.

22. Twenty one sacrificial posts (to which the victim is fastened at the time of immolation) were fixed on the ground, six of which were made of Bel tree, six made of Palāśa wood, six of Khadira tree (khair tree), one of Slesmātaka wood, and two of Deodār wood.)

23. These posts were two hands wide (or they were fixed at two hands intervals).

24. All these were done by clever, intelligent and learned men. To make them look beautiful, these posts were ornamented with gold.

25. Twenty one such posts were fixed. Their dimensions were twenty one aratnis (twenty four angulas). Cloths were put up on these twenty one posts.



26. These posts were nicely made by artisans. Many figures were carved on them. They were strong. They had eight corners. They were smooth, well polished and very beautiful.
27. Covered over with cloth and ornamented, these posts were worshipped with flowers and scents. These posts looked very beautiful as the seven Ríshis or constellations (the great Bear) shine in the Heavens.
28. The bricks were made of gold, and cut according to rule and of proper sizes by clever artistic Bráhmaṇas. Kuṇḍas (pits) were made of triangular shape and eighteen hands in dimension. The fire was rubbed by friction. The fire was collected and placed therein and lit.
29. The altar whereon fire was lit looked like the bird Garuḍa, spreading his golden wings. Three (3) bricks were placed on the altar and eighteen prastáras in breadth ? (dimension).
30. Animals were placed before their presiding deities. These animals were snakes, birds, etc, which are authorised by the Sástras.
31. Horses and other aquatic animals were duly fastened to the Yúpa post as per Sástras for immolation in the sacrifice.
32. Three hundred animals were fastened to the Yúpa post. The best sacrificial horse of the king Daśaratha (that returned lately after its sojourn) was also tied up.
33. The first queen Kauśalyá approached the sacrificial horse and circumambulating it gladly stroke thrice with the sword and killed it.
34. She stayed near the slaughtered horse for one night with care, desirous of the successful issue, according to the dictates of dharma.
35. Next the Hotá, Udgátá and Adhvaryu asked the first queen and other queens of Parivritti and other Vávátá class to touch the horse. (Mahiśí of the kṣattriya class is called the queen (the first with whom the legal marriage is performed, the queen of the vaiśya class is known as Vávátá, the queen of the śúdra class is termed Parivritti).
36. The self-controlled Ritvik extracted the marrow. He was skilled in the practical use of the Sráuta Sástra and in accordance with the rules thereof cooked it.
37. The king Daśaratha took, in time, the smell of the smoke emitted and also the smell of the fat that was offered as an oblation to fire according to the Sástric rules. The king thus became free from all sins.
38. All the parts of the sacrificed horse were offered to the fire by the sixteen Ritviks.
39. The clarified butter of the other sacrifices was placed and given on Pakāḍí (पकड़ी) wooden vessel but in Áśvamedha sacrifice the clarified butter was given on Veta (वेल) timber.
40. According to the Kalpa Sútras and the Bráhmaṇas, the Áśvamedha yajña took three days to be finished. On the first day, chatuṣtoma (agnistoma) was performed. On the second day (a part of Yotiṣtoma) uktha and on the third day Atiráttra was performed duly.
41. After the completion of the Áśvamedha sacrifice, the Bráhmaṇas did many other yajñas as per Sástras.

42. Āyusṭoma, Atirātra, Abhijit, Viśvajit, were performed. Then were done the eighth Āpta and Yāma sacrifices.

43. To increase the line, the king gave the Hotās as dakṣiṇā (fee) some portion of his kingdom on the eastern quarter, to the Adharyus the western quarter, and to the Brāhmaṇas the southern quarter.

44. To the Udgātās, the northern quarter was given. These were all done as Brahmā did in ancient times.

45. Thus the king Daśaratha, the best person, brought the sacrifice to its full completion. To increase his family line, the king gave lands to the Ritviks and other chief sacrificers (the priests).

46. Thus the king felt happy and the sacrificers addressed the pure king.

47. "To govern the kingdom you are the fittest. We do not want lands. For we would not be able to retain them.

48. We always read and teach. Therefore give us such things which do not cause us any trouble in their maintenance and up-keep.

49. O King ! Give us gems, jewels, gold, cows or any other articles at your command as our dakṣiṇā (sacrificial fee). We do not want lands."

50-51. On the Veda-knowing Brāhmaṇas declaring thus, the king gave them ten lākhs of cows, ten crores of gold (sikkās) and forty crores of silver (sikkās) as dakṣiṇā.

52. All the Ritviks conjointly placed all these riches before the intelligent Vaśiṣṭha and the Muni Rīṣyaśringa.

53. The Brāhmaṇas said :—They were very much pleased at these Dakṣiṇās. Those Brāhmaṇas that came simply as visitors were paid with respect one crore of gold coins.

54. There was one poor Brāhmaṇa who begged an excellent ornament for the hand. The king gave him that at once.

55. So the king, devoted to the Brāhmaṇas, pleased the Brāhmaṇas.

56. Tears of joy flowed from the eyes of the king. He bowed down to them and they blessed him highly.

57. The liberal powerful king fell flat on the ground and with eight limbs (hand, feet, body and head) made obeisance to them.

58. When the king thus finished his Aśvamedha yajña, sin destroying, heavens giving, and impracticable for other kings to perform, he told Rīṣyaśringa.

59-60. O Muni ! You have thus completed the Puttreṣṭi sacrifice to propagate my line. The Muni nodded his assent and told :—"O king ! You will get four sons who will shed lustre, name and fame on your line. The king heard those sweet words, became very pleased, bowed down to them. Rīṣyaśringa returned his blessings to him.

Here ends the Chapter 14 of Bālakāṇḍam  
of Vālmīkiya Rāmāyaṇam.



## Chapter 15

1. The intelligent and Veda knowing Rīṣyaśringa went into inner introspection and thought what reply to give to the questions of Daśaratha. At the expiry of his thoughtful mood, he said :—

2. “O king ! To have your desires fulfilled and to get your sons born, I will perform the Putreṣṭi sacrifice according to the Atharva Veda and chant the mantras mentioned therein. If it be done properly as per rules, there must come the result successful.

3. Next he commenced this sacrifice and poured libations on the fire methodically.

4. There came then the Gandharvas, Devatās, Siddhas and Rīṣis to accept their shares respectively of the sacrifice.

5. Those Devas approached Brahmā, the Creator of this Loka (world) respectfully and said.

6. “O King ! The Rākṣasa Rāvaṇa has become very powerful through your boons and is troubling all the persons. We cannot in any way check him ourselves or by the aid of others.

7. O Venerable one ! You have been pleased to grant him the boon. Out of our desire to keep your prestige, we have forgiven him all his faults.

8. He torments the three worlds, bears enmity to his superiors and wants even to defeat and crush Indra.

9. He has become very daring and is torturing the Rīṣhis, Yakshas, Gandharvas, Brāhmaṇas and Asuras.

10. The sun does not illumine before him. The wind dares not blow strongly. The ocean where you find waves always rolling, does not even tremor.

11. We all are terribly afraid of that dark Demon. O Bhagavan ! Find out some ways and means to kill him.”

12-14. On hearing the Devas, Brahmā said thoughtfully—“To kill him had been settled when the boon was given to him. At that time, the vicious demon asked not to be killed by the Gandharvas, Yakṣas, Devas and Rākṣasas, and I granted him that. He did not ask to be invulnerable by men. He thought man to be quite insignificant. And he would now be killed by a man. There is no other way.”

15. Hearing this the Devas and Rīṣhis became very glad.

16. Just then the highly energetic Viṣṇu came there. He had conch, discus, and club and wore yellow dress.

17. Mounting on his vehicle Garuḍa, Viṣṇu came, as the sun comes mounting on the clouds. He had on his arm his golden ornament Keyura (wristlet). All the gods saluted him.

18. Viṣṇu came to Brahmā. Both of them thought how to kill Rāvaṇa. All the Devas chanted hymns of praise to them and said.

19. O Viṣṇu ! We now give the burden on your shoulders for the well-being of humanity.

20. The great king Daśaratha, the religious, the donor, and fiery like the Mahārṣi, has his three queens equal to Śrī, Hṛī, and Kīrti.

21. O Viṣṇu ! Descend yourself in four parts in the world. Taking human forms, kill in battle, no doubt, that Rāvaṇa, the world enemy. For he is invulnerable to the Devas.

22-23. That stupid Rākṣasa Rāvaṇa, the great villain, has become very powerful and is giving trouble to the Rīṣis, Gandharvas, and the Apsarās and had killed them while they were playing in the Nandana Garden.

24. We along with the Munis have now collected here to find out how to kill him.

25. The Siddhas, Gandharvas, and others have now come to your refuge. For you are the protector of all these persons.

26. To kill that Devaśatru, the enemy of the gods, kindly incarnate in the human world in the forms of men. So the Devas praised the Viṣṇu.

27. Viṣṇu, worshipped by all, told Brahmā and the other Devas thus :—

28. Cast aside all your fears. All good will come to you. To remove your afflictions and sorrows I will kill that demon Rākṣasa Rāvaṇa with his sons, grandsons, ministers in chief, councillors, brothers and relations and friends, terrifying the Devatās and Rīṣis.

29. For eleven thousand years I will govern the earth. I will reside on the earth.

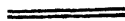
30. Thus Viṣṇu gave boons to the Devas. For he is self-controlled, and independent. He can assume forms at his will. To assume the human birth, he needs no Karma nor any fruits thereof ; for Karma is not binding to him at all.

31-32. Viṣṇu then sought for a fit locality in the human world and decided to take birth in Ayodhyā. Thus coming to the final decision, Viṣṇu divided himself into four forms. He settled Daśaratha as his would-be father. Then the Devatās, Rīṣis, Gandharvas, Rudras and the Apsarās chanted hymns in praise of the Bhagavān.

33. "Kill, kill that Rāvaṇa, the great enemy of Indra. He makes the people of the three Lokas cry out bitterly. He is menacing to all, he is the enemy of the ascetics and is terrific to them.

34. Kill that Rāvaṇa, very powerful, the tormentor of the three worlds with his friends and relations and return gladly to the Heavens, the abode of Indra and ruled by him. Then go to your own place after killing the enemies.

Here ends the Chapter 15 in Bālakāṇḍam of the Vālmīkiya Rāmāyaṇam.



## Chapter 16

1. Nārāyaṇa knew how Rāvaṇa would be killed ; still he spoke to the Devas in sweet words in answer to their prayers.

2. O Devas ! What are the means to kill Rāvaṇa, that powerful king of the Rākṣasas ? Adopting which I can kill him, the enemy of the Rīṣis.

3. The Devas heard the invulnerable Viṣṇu and replied "Take up a human form and fight with that Rāvaṇa and kill him.

4. That Rākṣasa, the controller of his enemies, did tapasyā very severe, indeed, for a very long time. Brahmā, the creator of the universe, the grand father, was pleased with him.

5. And gave him this boon that he would not be killed by any being in the universe, excepting man.

6. Knowingly Rāvaṇa did not ask to become fearless from men (he thought that men are the food of the Rākṣasas. What harm can they do ?) Getting thus the boon from Brahmā, he became awfully proud.

7. He was troubling the three worlds, stealing away women. So, O Destroyer of enemies ! Through man only his death can be effected.

8. Hearing thus the Devas, the powerful Viṣṇu (who can assume births at will) settled to choose Daśaratha his father.

9. The king Daśaratha, highly energetic and killer of the enemies had no sons till then and he was performing the Putreṣṭi sacrifice for sons.

10. Viṣṇu became now quite certain to take up the human birth. Then he talked about this with Brahmā. The Maharṣis and Devatās worshipped Viṣṇu. He then vanished from their sight.

11. From the sacrificial fire of Daśaratha who was then instituting its performance, there came out and became manifest a stout, fiery super-being.

12. That Being was black, wore red cloth. His face was red. His voice was like that of Dundubhi (a sort of large kettle drum).

13. He was endowed with good and auspicious signs. He was wearing fine divine ornaments. He was as high as a mountain. His gait was like that of a proud lion. He emitted rays like the sun.

14-15. He was blazing like the flames of the fire, unbearable to sight. Holding with his two hands a golden vessel, covered over with a silver plate, filled with Pāyasa (a divine food prepared of rice, milk and sugar) he came out. As if a wonderful man has come out holding his beloved wife with his two hands.

16. He told Daśaratha that he had come to him from the Prajāpati Brahmā.

17. Daśaratha replied with folded hands "Welcome ! Bhagavan ! what can I do for you" ?

18. That messenger from Brahmā said :—"O King ! You performed sacrifice and now take this as the result.

19. "O King ! This is Pāyasa. Gods have cooked it. Take this. You will get sons from this. This is very good for health.

20. Better give this to your worthy queens and ask them to take (eat) also. You will get sons. For which you are performing this sacrifice.

21. The king Daśaratha gladly took that golden vessel, filled with heavenly food and brought from the Devaloka.

22. The celestial being was a wonderful personage. He was not terrible to look at. Daśaratha circumambulated him.

23. The king became very pleased with the Páyasa cooked by the Devas, as a beggar becomes pleased when he gets money.

24. Thus completing his work, the super-natural man disappeared.

25. The queens looked very joyful and happy as the sky looks beautiful with the rays of the autumnal moon.

26-30. The king went to the palace of the queens and addressed Kauśalyá "Take this Páyasa. By this a son will be born to you. Kauśalyá took half with her hands and Kaikeyí took the remaining half with her hands. Kauśalyá gave half of her share and Kaikeyí gave half of her share to Sumitrá. Thus the Páyasa was divided to the three queens. The queens became very glad and understood that the king Daśaratha did not make any partiality.

31. The queens then ate separately their shares and duly became pregnant. They looked very lustrous like the fire and the sun.

32. The king saw this and got his object fulfilled. He became pleased as if Bhagaván Viṣṇu becomes pleased when worshipped by Indra, Rīṣis and the Siddhas.

Here ends the Chapter 16 of the Bálakaṇḍam in the original poetry  
of Válmíkíya Rámáyaṇam.

## Chapter 17

1. Now when Bhagaván Viṣṇu gave word that he would be born as sons to the high-souled king Daśaratha, Brahmá addressed the Devas thus :—

2. Now you see that Viṣṇu is true to his word; he is powerful and our well-wisher. Let the strong amongst you and who can assume different forms at will.

3-4. Who know the different tricks and hypocricies of the Ráksasas, who can travel as quick as wind, who know the laws of morals and who are highly intelligent, powerful as Viṣṇu, who cannot be forced to retire from the battle, who are prompt in their understanding and who have got presence of mind to find out ways and means according to the times, whose body is exceptionally strong, who know fully well the science of the weapons and how to use them.

5-6. Let such of you be born in the wombs of the best Apsarás, Gandharvas, Yakṣas, and Nágas, bears, Vidyádhariś, Kinnaras, and monkeys and in the shape of bears, various apes, monkeys, and the black-faced monkeys.

7. I created before, while I was yawning, Jāmbaván, the chief amongst the bears.  
NOTE :—Before—as in previous Yugas.

8. The Devas heard Brahmá and promised that they would act accordingly. They gave birth to sons as monkeys.

9. The Rīṣis, the high-minded, the Siddhas (semi divine beings supposed to be of great purity and holiness, and said to be particularly characterized by the eight supernatural faculties called Siddhís), the Vidyádharas (a class of demigods or semi-divine

beings), Nágas, Cháranas (heavenly choristers or singers), all these produced monkey issues, all powerful warriors.

10. Indra produced Báli, of huge mountainlike body. This Báli became the king of the monkeys. The sun, the best amongs the fiery ones, produced Sugriva.

11. Brihaspati brought forth the Tára monkey. This Tára was the most intelligent.

12. Kuvera produced the monkey named Gandhamádan. The monkey Nala was born of Viśvakarmá.

13. Agni produced Níla who looked very fiery. This Níla was one of the prominent monkey in energy, fire, and fame.

14. The Asvins, famous for beauty and riches, produced Mainda and Dvidid monkey.

15. Varuṇa got Suṣena. The mighty Paryanya (presiding deity of the Paryanya cloud) got Sarabha.

16. Hanumána was produced by Váyu (wind), whose body looked strong like thunder and who travelled very quickly like the bird Garuḍa.

17. This Hanumána was the most intelligent and powerful of all the best monkeys. Many thousands of monkeys sprang up, ready to kill Rávana.

18. No one could make out an estimate of their strength. They could move in various ways, could assume at will many forms, their bodies huge like mountains.

19. The bears and cowtailed monkeys came to existence quickly.

20. All these monkeys corresponded in their forms, dresses and powers to the several Devas from whom they sprang into existence. The cowtailed monkeys also wielded much more powers.

21. The wives of the bears were born of the wombs of Kinnars (mythical being with a human figure and the head of a horse, Ásvamukha, deformed figures).

22. Thus Nágas, Kimpuraśas, Siddhas, Vidyádharaśas, Uraśas (a Nága or semi-divine serpent usually represented in mythology with a human face), all these gladly produced thousands of sons.

Nágas—Snakes in general, particularly the cobras, a fabulous serpent demon or semi-divine being having the face of a man and the tail of a serpent and said to inhabit the Pátála.

23. The warrior sons were born of the Cháraṇas. These monkeys, roaming in the forest, were very huge.

24. These Cháraṇas (heavenly choristers) got sons of the chief Apsarás, Vidyádharaśis, Nágakanyaśas and Gandharva wives. These could assume forms at will, powerful, and roaming as they like.

25. These were powerful like tigers and lions, had an air of seriousness, very powerful. Their weapons were stones. They made weapons of mountains and fought with them.

26. Their nails and teeth were their weapons. They were thoroughly skilled in other implements of war. They could move and lift up mountains. They could break down the standing trees.

27. They could ruffle the oceans violently, could rend asunder the soil with their feet ; and they could jump across big oceans.

28. They could fly up above and roam into the air, could stop the clouds in motion, could catch hold of the mad elephants roaming in the forest.

29. They could lower the flying birds by their roarings. Thus the monkeys were produced assuming forms at will.

30. They were one crore in number. The chief monkeys became the leaders of subsidiary hosts of monkeys.

31. These heads of wild herds gave birth to other heroic monkeys. Thousands from these went to Rikṣaván hill (a mountain in India near the river Narmadá.)

32. Other monkeys went to other different mountains and forests and lived there.

33. Many monkeys, chief of different groups remained under the services of Sugriva, the son of Súrya, and Báli, the son of Indra. Many monkeys remained under Nala, Nila, Hanumāna and other monkeys.

34. Every one of them was powerful like Garuḍa, expert in the art of warfare, and while roaming at leisure to and fro, killed lions, tigers, big snakes, whatever came against them in their way.

35. Báli was mighty armed and very powerful; he protected the bear class monkeys and cow-tailed monkeys.

36. These were heroes, of various forms, capable to recognise each other. The mountains, forests and oceans got filled with them.

37. Like the masses of clouds and like the crests of mountains, their bodies looked. All the world was scattered over by those very mighty monkeys and their batches. They came down in this world to help Rámachandra. Their bodies looked hideous and terrifying.

Here ends the Chapter 17 of the Bálakāṇḍam of the Válmikiya Rámāyaṇam.

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## Chapter 18

1. On the completion of the Ásvamedha sacrifice, the Devas took their respective sacrificial shares and departed to their respective places whence they came.

2. The king's initiation also ended. He returned to Ayodhyá with his queens, attendants, and other retinues.

3. All the invited kings were given due reception. They made pranáms to Vaśiṣṭha and went back to their kingdoms.

4. While the big wealthy kings were leaving Ayodhyá for their own residences, the retinue of the nice and pleasant soldiers looked very beautiful and charming.

5. When those kings went away, the king Daśaratha headed by the Bráhmaṇas, returned to his own capital.

6. Riṣyaśringa and his wife Sántá also went away. The king gave him a very high reception and he himself accompanied the Muni for some distance.



7. Thus the king's object was fulfilled. After bidding good bye to the invited kings, he stayed quite happily in Ayodhyá, expecting when his sons would take their births.

8-9. One year elapsed. On the twelfth month in the month of Chaitra on the Navamí tithi (the ninth lunar day) when the seventh lunar asterism Punarvasu was above the sky and the five planets (Sun, Mars, Saturn, Jupiter and Venus) were exalted in their own houses, and when the Jupiter was with the Moon in the rising sign Karkāṭa (the ascendant Cancer) Kauśalyá gave birth to Ráma, endowed with extra ordinary auspicious signs.

The Bright fortnight. Some say the names of the day were not then existent.

NOTE:—The day is not mentioned here. Some say it was Wednesday and it was mid-day.

10. He was the Lord of the worlds, and worthy to get homage from all (or he would kill Rávaṇa and he would get worship from all the people).

11. He was born in the Ikṣáku family, an incarnation of Semi Viṣṇu (that is, his Amṣa, a part incarnation). His eyes and lips were reddish; his hands were long. And his voice was deep like that of dundubhi or kettle drum whose sound travels far off.

NOTE.—The Avatáras generally come down not in their full entirety, with full godly powers; but they come in part (generally, onefourteenth or one twelfth part). Srí Ráma Krishna Paramahansa came not publicly. But he was the full supreme divine, not in part, but with full powers. As a king goes out incognito to see his kingdom so he came here. No body could recognise him save a chosen few. Through these few, he has now become known throughout the world.

Ráma's birth midday, Tuesday noon or Wednesday noon, Navamí; Bright fortnight. Some say that the names of the days of the week *e. g.* Sunday, Monday etc. were not existent then.

They came afterwards. Only the bright and dark halves and the tithis were then prevalent.

Bharata's birth was on the next day Daśamí morning. Lakshmaṇa and Satrughna on Ekádasi, the next day morning in the twilight.

12. Kauśalyá looked exceedingly beautiful on getting that wonderful fiery child. As if Aditi looked beautiful with Indra, the king of the Devas, with thunderbolt in his hands, by her side.

13. The Mahárání Kaikeyí gave birth to Bharata. This child was equal to Rámachandra in prowess. With onefourth powers of Viṣṇu he came down in this world. He was qualified with other virtues.

NOTE:—Bharata was born in the evening of the day of Ráma's birth.

14. Sumitrá gave birth to two sons Lakshmaṇa and Satrughna. These were great heroes. Expert in the use of weapons in war. And they were born like Ráma.

NOTE:—Lakshmaṇa and Satrughna were born on the next day morning.

15. The beautiful Bharata was born in Puṣyá asterism. The sign Pisces was in the ascendant. The two sons of Sumitrá were born in Asleśá asterism when the sun was rising in the sign Cancer (*i. e.* when the sign Cancer was in the ascendant).

16. Thus four sons were born to the king Daśaratha. Each of them was endowed with extraordinary virtues. Their behaviour and conduct were befitting; as the younger showed respect and affection to the elder. They were beautiful like the asterisms Purva Bhādrapada and Uttara Bhādrapada (these were known as Proṣṭha-pada)

NOTE—Proṣṭha—A kind of fish; also it may mean a bull, an ox.

In these two Nakshatras a pair of stars is seen in each. The two were always united; and again the four were united. So those two brothers were together; as well the four brothers were as if one.

17. The Gandharvas sang sweetly; the Apsarás danced, the Devas beat the drums. Flowers were showered from the Heavens.

18. A very grand Utsab (festivity) was held in Ayodhyá. Huge crowds were seen. The roads were all full of dancers, singers, dramatists, and the Veda-páṭhis.

19. It seemed as if the roads were talking. Gems and jewels were scattered over the roads, (either for sale or placed by the king for being picked up by the people).

20. The king gave the dues to Sutas, Mágadhas, and Bandis (all chanters of the king and his family glories). The Bráhmaṇas got riches and thousands of cows as presents.

21-22. Eleven (11) days passed. Then the king made the ceremony of naming the children. The eldest was named Ráma, and Kaikeyi's son was named Bharata. One son of Sumitrá was denominated Lakshmaṇa and the other son was called Satrugna. Maharṣi Vaśiṣṭha gladly suggested and passed these names.

23. The Bráhmaṇas, citizens, and people of the other parts of the kingdom were fed and the Bráhmaṇas were given plenty of jewels.

24. The king performed other natal ceremonies. The eldest Ráma was like the flag flying high above them all, (*i.e.* the most prominent) and very dear to father.

25. Ráma became beloved to other beings like Brahmá. All four of them were Veda knowing, strong heroes and all ready to act for the welfare and progress of humanity.

26. All were Jnánis (learned), all qualified. But Ráma, the true, valorous, energetic, went far ahead of them in all the branches.

27-29. Dear to all, like the Moon on the full moon night. Rámachandra was adept in riding on elephants and horses. He drove chariots.

Ráma was also practising Dhanurveda (arching). He served always his father.

Lakshmaṇa gave riches to his refugees, who asked from him. From childhood Lakshmaṇa was attached to Ráma and was always fulfilling his orders. He looked after his comforts and welfare with his whole body and served him whole heartedly.

30. Lakshmaṇa endowed with Lakshmic qualities was dear to Ráma as his out going breath; and Ráma, too, could not sleep even without his watch.

31. Ráma could not take any food brought to him without giving a share to Lakshmaṇa.

32. When Ráma went out on his horse for a Shikár (hunting), Lakshmaṇa also followed him and protected his body.

33. Satrugna, Lakshmana's younger, was similarly attached to Bharata. Bharata, too, liked Satrugna like his Prāṇa.

34. As Brahmā becomes pleased with four Dikpāla Devatās, so the king Daśaratha was very happy with his four qualified children.

35-38. They all feared disrepute and public scandal. They wanted to keep up to their positions, to keep every information up to date and they had knowledge of the past and future.

Seeing this, the king Daśaratha became happy. When the four sons grew wise, qualified, modest, and attained celebrity, all knowing, with a long vision, when they were so much fiery and influential, the king's joy knew no bounds.

The sons began to study the Vedas, vigilant in the service of the father, and thoroughly conversant with Dhanurveda (Science of bows and arrows).

Now the king Daśaratha wanted to see them married and called his priests and friends and ministers and consulted with them.

39-40. Just at this time, the energetic Muni Viśvāmītra came there. He asked the doorkeeper "I want to have an interview with the king. Go quickly and inform him that the son of Gādhi, of Kauśika gotra (clan), Viśvāmītra has come to see him." The doorkeeper ran towards the palace.

41. All the servants got confused at the sight of the Muni. They went to the palace and told the king "The Rishi Viśvāmītra has come. He is waiting at the door."

42-43. Hearing this, the king with his chief ministers went on gladly and carefully to welcome him, as if Indra was going to welcome Brahmā. The king saw the Rishi effulgent with ascetic lustre and who was quite observant to all the rules.

44. The king became very glad and worshipped him with offerings of Arghya, etc.

45. The Muni asked his welfare and that of the city, treasury, kingdom, brothers, families and friends.

46. Whether the kings, that revolted before, had now taken his shelter.

47. Whether the Homa ceremonies, the worship of the Devas, and Vedas, Sāma Veda, etc. were running as usual. The Muni then approached Vasiṣṭha and asked his welfare.

48. Similarly he enquired of the health of the other Rishis. They all became very glad.

49. Next they all went to the inner palace. And worshipped duly by the king, they all took their respective honourable seats. The king addressed :—

50-52. I feel myself very happy on your arrival here as if one gets nectar, one gets rains at a dry place, as if one gets a son out of his married wife who had no sons, as if one gets back one's lost things, so I find myself at your sight. How I can fulfil your wants and desires ?"

53. You are quite worthy to have my service. Your coming here has increased my name and fame. To-day my birth is crowned with success and I consider myself very fortunate.

54. To-day I see before me the best of the Bráhmaṇas (Brahmaṛṣi) who was Rájarṣi (royal sage) before and who by his sheer penance has spread his name and fame everywhere. My nights of misfortune are now over, all troubles have ended.

55. You have now got the rank of a Bráhmaṛṣi. You were a Rájarṣi before. For both these reasons you are entitled to receive my homage and worship. O Venerable One! Your highly sacred (unexpected) arrival here appears to me a matter of great surprise.

56. My cottage has been rendered sanctified by the touch of your feet. Having your sight, I think that I am dwelling in an auspicious kshettra (very holy place of pilgrimage). Now tell me what you want and for which you have come here.

57. On getting information, I will try my best to fulfill it. Do not trouble yourself with the doubt whether your request be fulfilled or not.

58. I will fulfill all your desires. You are a personage worthy to receive my reverence and worship. Your arrival here is a mark of fortune and prosperity to me. It is a thing of religious merit to me.

59. Hearing these agreeable words from the king who keeps his word, the best Rishi became very pleased. The name and fame of Viśvámitra spread far and wide.

Here ends the Chapter 18 of Válmíkíya Rámáyanaṃ Bálakāṇḍam.

## Chapter 19

1. Hearing thus the sweet words of Daśaratha, the greatly illumined Viśvámitra became highly pleased, the hairs of his body stood erect and he said:—

2. O great king! The words uttered by you befit thee. No other king can thus express himself; you are the scion of a noble family and you have got education of a very high order from Vaśiṣṭha.

3. O king! First promise that you will carry out what is in my heart and for which I have come to you and thus fulfill your promise (*i. e.* do not doubt about the successful issue of the task that I am going to impose upon you).

4. O best of men! I am practising yajna (concentration of will, for siddhi, accomplishment of my purpose). But the two Rákṣasas who assume various forms at their will are throwing obstacles in my path.

5. I start with my yajna work, I observe proper rules. But when I am about to complete my work, then the two powerful and educated Rákṣasas Mārīcha and Subáhu hinder my path.

NOTE :—The Rákṣasas are all very learned, scientific, heroic, expert in all the sciences as against the Aryas.

6. They shower like rains flesh and blood on the altar, thus thwarting my vows, my mental determinations.

7. My labour is spent in vain. I am now hopeless. I come from my place to you. O king! I do not like to be angry with them.

8-9. It is not proper to get angry or to curse during the sacrificial period of yajna. Therefore, O king! give over to me your eldest son Rámachandra, the true hero, to help me. Ráma is yet a boy, holding a few hairs of the head near the ears; but he is a hero and I will protect him by my supernatural powers.

10. He would be able to kill those Rákṣasas who hinder my sacrifice. I will do much good to Ráma. Do not doubt in this.

11. What auspicious things Ráma will receive from me will enhance his fame and glory in the three worlds. Those Rákṣasas will not be able to stand before Ráma (withstand him).

12. O king! No other than Ráma can kill those two Rákṣasas. They boast of their heroism. They are now committing sins; and Death is dancing on their heads.

13. O king! "The Rakṣasas will not be able to stand before Ráma. Do not indulge yourself in vain thoughts (that Ráma is my son, quite young; how he will withstand the enemies.)"

14. O king! I pledge before you that those Rákṣasas will certainly be killed by Ráma. I know Ráma a true hero; (that hero is Viṣṇu; for killing Rákṣasas he has descended in your family).

15-16. The fiery Vaśiṣṭha and all these Rīṣis know Ráma. O king! If you want to cling to your religion (granting the desires of those who ask help from you and remaining true to one's word is Dharma) and if you want to get name and fame in this world and retain them steady, you are to give me Ráma certainly, if your ministers so advise you. Ask Vaśiṣṭha and other ministers about this.

17-18. If they give you advice to give your son over to me as I want and to whom you are now not so attached as he has grown big, then give me your son, the lotus-eyed Ráma for ten nights. Only ten days are remaining to fulfill my sacrifice. The time for the sacrifice would not be longer. After ten nights, your son will come back to you.

19. Do as I say unto you. You will be happy. Do not grieve.

20. Thus saying the religious, highly energetic, intelligent Viśvámitra remained silent.

21. Hearing the good words of Viśvámitra, the king became much sorrowful; he became unsettled. He turned unconscious; on getting back his consciousness, the king became much afraid and gave vent to sorrows.

22. Hearing the heart-rending and mind-bewildering words of the Muni Viśvámitra, the king became much upset and he could not remain firm in his seat.

Here ends the Chapter 19 of the Bálakāṇḍam in the original poetry  
of Válmíkīya Rámáyanaṁ.



## Chapter 20

1. Hearing the words of Viśvámitra, Daśaratha, the best of the kings, became for a moment unconscious ; on recovering, he said :—

2. My lotus-eyed Ráma is still not even sixteen years. He is not strong enough to fight against the Rákṣasas.

3. Here are my Akṣauhiṇi forces. I am their master and general. I myself will march with my army and fight with them.

4. This army is valorous and heroic and is under my full command. It is skilled in the use of weapons. It is quite capable to fight against the Rákṣasas. Do not take my Ráma to battle.

5. When I am ready to fight with bows and arrows in my hands as long as life remains in me, I will protect you.

6. O Thou of honour ! I will go. Your sacrificial ceremony will be well guarded. Please do not ask for Ráma.

7. Rámchandra is still a young boy, not yet fully expert in the practice of weapons. He cannot weigh the points of strength and weakness of his enemy. His weapons, too, are not sufficiently strong. He is not so clever in war.

8. He is not fit to fight with the Rákṣasas. They have many pretexts. I cannot bear the absence of Ráma even for a moment.

9-10. Therefore, O best Muni ! Do not carry Ráma. If you insist, then take Ráma with me and my forces. O Kauśika ! Sixty thousand years I have passed since my birth. (I am now sixty thousand years old).

NOTE:—According to the current Rámáyana in Bengal, Daśratha was nine thousand years old.

11. I had to undergo severe trials and enormous difficulties for Ráma's birth. So do not snatch off Ráma from me. Though I have four sons, still I love most dearly my eldest son, the virtuous Ráma. So do not carry him to battle.

12. How strong is that Rákṣasa who hinders your sacrifice ? Whose son is he ?

13. What is his length and breadth ? Of what dimensions ? Who protects him ? How can Ráma kill those Rákṣasas ?

14. That deceitful, tricky Demon goes over me or my forces in cunningness. What are the ways and means to kill him ? Please tell me all these.

15. How can I stand against him. Those demons are very wicked and very strong. Viśvámitra replied :—

16. There is one Rákṣasa named Rávana, born in the family of Pulastya. He got boons from Brahmá. He is tyrannising and tormenting awfully the three worlds (Heavens, Earth and Pátála).

17. O great king ! He is very powerful, weilds much strength. Many Rákṣasas are his attendants. He is the king of the Rákṣasas.

18. He is the brother of Kuvera and the son of Viśravasa Muni. He does not himself obstruct in my sacrifice.

19. He has despatched the two powerful Rákṣasas, Márícha and Subáhu. Those two give hindrances.

20. This much the Muni said when the king replied—Ráma alone would not be able to stand against these vicious fraudulent demons.

21. “So have pity on my son who is worth pitying. If I am unable to carry out your order, I am very unfortunate. You are my Guru, my Devatá.

22. When the Devas, Dánavas, Gandharvas, Yakṣas, birds and snakes have failed to fight against Rávaṇa, then what to say about men, human beings.

23. The powerful become weak before the Demons. Rávaṇa steals, as it were, and snatches the strength from him. I cannot fight with Rávaṇa or with his forces.

24. O best Muni ! I cannot fight even with my son and with my army.

25. I will not give, no never, my young son who is beautiful like the Devas and who is still an amateur in war services. Sunda and Upasunda's sons (Marícha and Subáhu) are the Death personified.

26. And those two are thwarting your sacrifice. I wo'nt send my dear child in your aid. Márícha and Subáhu are the two highly educated and very powerful demons.

NOTE :—Sunda, Upsunda had two sons named Márícha and Subáhu. They got their demon births out of the curse of Agastya. They were born of one Yakṣa girl.

27. With one of the two, I can fight with my friends. If you do not agree to this, I pray I am unable to carry out your wishes.

28. Viśvámitra, the best of the Bráhmaṇas and born of Kauśika family, got angry; his face and features turned red. As if the fire kindled first by dry wood and then ablazed by ghee being poured as an oblation on the sacrificial fire.

Here ends the Chapter 20 of the Bálakāṇḍam of Srímad Válmíkíya Rámáyanaṁ.

## Chapter 21

1. Hearing the indistinct words of the king due to his affection towards his son, the Kauśika (Viśvámitra) got angry and said :—

2. First you promised and now you want to break it and retract it. This befiteth not the descendants of Raghu. If the word be not kept, know that this line would soon be extinct.

3. O king ! If you think right to break your promise and to take over the consequent results, I will go back to my place. Your promise has become a false one. Let you be happy with your friends.

4. Viśvámitra was very angry but owing to his very sharp intelligence (and experience) he did no injury to the king. The earth trembled all over. All the Devas got afraid.

5. Seeing the world thus trembling with fear, the good and calm Vasiṣṭha addressed the king, thus :—

6. O great king ! You are born in this Ikṣáku family, you are Dharma personified, you are of a sober and calm temperament, your conduct and behaviour are according to the Sástras. You ought not to relinquish Dharma.

7. It is widely known all over the three worlds that the king Daśaratha, the scion of the Raghu family, is virtuous. Now do your dharma, do not do adharma (which is not according to nature).

NOTE :—Dharma=that which is dictated by natural laws and rules.

Adharma=what is not sanctioned by nature.

8. "I will do this" promising thus, if one does not keep his promise, the Aśvamedha and other sacrifices performed by him become quite useless. Digging wells, tanks and doing other benevolent works turn out quite useless. Therefore give over Rámachandra under Rishi's care and let them be off.

9. Be Rámachandra expert in weapons or not, the Rákṣasas will not be able to fight with Ráma. For, Viśvámitra will protect him as fire preserves amrita (nectar)

10. This Viśvámitra is Dharma personified, first amongst the powerful, most learned, and the jewel of tapasyá. He knows various kinds of weapons and other instruments. None in the three worlds knows exactly his nature; none will know his nature in future.

11. The Devatás, Rīṣis, Rákṣasas, Gandharvas, Yakṣas, Kinnaras, and Nágas are ignorant of his exact nature.

12. The highly religious son of the Rishi Kriśaśva gave all these weapons to Kauśika, while he was ruling the kingdom.

13. All these weapons are known as the sons of the highly religious Kriśaśva. They were all given to Viśvámitra.

14. Know these weapons as the sons of Kriśaśva; they are also the sons of the daughter of Daksha, the son of Prajapati. These weapons are of various kinds; they are very powerful, very fiery and no doubt they lead to victory in battle.

15. Daksha Prajapati had two beautiful daughters Jayá and Suprabhá. These two daughters made one hundred Astras (missiles) and Sastras (weapons). They were all very lustrous and visible.

16. Jayá got boons and brought forth fifty sons, for killing the Rákṣasa's army.

NOTE :—These sons were Astras and Sastras.

17. Suprabhá also brought forth fifty sons named Samháras. They were named Samháras, very powerful and invincible. None could oppose them or come before them.

18. Viśvámitra of Kauśika family knew those weapons. He had also the capacity to create many other new weapons.

19. O Daśaratha! This Viśvámitra is one of the chief Rīṣis. He knows Dharma; he is high souled. Past and future are not hidden from his clairvoyant sight.

20. Such a powerful man is Viśvámitra; so widely celebrated is he. Do not have any doubt in sending Rámachandra with him.

21. To kill the demons, Viśvámitra could himself do. It is simply through the desire to seek welfare for your son, that he is asking from you.

22. Hearing the words of Vaśiṣṭha, the king Daśaratha, the best of the Raghus, the foremost of the kings, got rid of his doubts and became pleased. Now the king made up his mind to send his Ráma with the Muni Viśvámitra.

Thus ends the Chapter 21 of the Bálakāṇḍam of the Rámāyaṇam,  
the first poetry of the Muni Válmiki.



## Chapter 22

1. Vaśiṣṭha saying thus, the king Daśaratha became pleased. He called Rāma with Lakṣmaṇa before him.

2. He and his wife Kauśalyā performed Svastivāchan, a religious act to secure the safety of Rāma. The priest Vaśiṣṭha read out the auspicious mantra and showered blessings on Rāma.

3. The king took the smell of Rāma's head, and gladly gave him over under the care of Viśvāmitra.

4. The wind free from dust began to blow with a gentle touch. And the lotus-eyed Rāma came to Viśvāmitra.

5. Flowers were showered from above the sky with the sounding of kettle drums. The auspicious sounds were heard and conch shells were blown.

6. Viśvāmitra was going ahead. Rāma was following him. And the younger Lakshmaṇa was following Rāma with bow in his hands.

7. Rāma and Lakshmaṇa were holding bows in their hands. The arrow cases were on both their shoulders, spreading lustre all around. They looked as if the two snakes with three heads were going behind Viśvāmitra.

8. As if the twin Aśvinikumāras were going behind Brahmā. The pair Rāma and Lakshmaṇa were beautiful, lustrous, spotless in mind and body.

9. The two brothers had bows in their hands, dressed in warrior garb. They covered their finger tips similar to gloves to protect their fingers. They had nice swords and looked very nice.

10. Viśvāmitra was looking also nice, attended by these two fair bodied brothers. They were brilliant, spotless.

11. Looking like Skanda and Viśākha, the two attendants of Mahādeva of unthinkable prowess, Rāma and Lakshmaṇa went two kroṣas (four miles) from Ayodhyā and arrived on the south bank of the river Sarayú.

12. Viśvāmitra then uttered very sweetly and gently "Rāma" and said "O Child! Take water in your hands. The auspicious moment has come. Let it not slip off (I want to impart knowledge to you and this is the best and fit time for that).

13. Take this Mantra Balā and Atibalā, of Astra Vidyā. (astra=a missile; a weapon in general. Sastra=a weapon, arms, sword—to cut off). And you will not feel bodily or mentally any trouble; and your appearance will undergo no change.

14. No Rākṣasa can injure you while you are asleep or be inattentive. No one in this world will equal or excel you in strength.

15. When you learn these two Vidyās, subjects of knowledge, Balā and Atibalā, none can vie or compete with you in the three worlds.

16. None will excel you in good fortune, valour, nice discrimination nor in any controversy.

17. These are the source, fountain spring of all learnings.

18. You will not feel hungry nor thirsty. Take these Vidyās and thereby protect all persons.

19. The people get name and fame from this. For these two Vidyás are the daughters of Brahmá; and they are very fiery.

20. O Kákutstha ! (A scion of the solar dynasty) ! You are quite fit to be initiated in these Vidyás. So I like to initiate you. Great things will thereby be achieved by you. There is no doubt in this.

21. I have got these by my tapasyá (severe asceticism). If you know them, their knowledge will spread far and wide. Ráma did áchaman and, becoming pure, gladly,

22. learnt the two Vidyás from that Brahmajnáni Rishi. The two boys looked very powerful,

23. As the thousand-rayed sun looks in the month of autumn. After champooing the feet of the Guru and doing other necessary things, three of them stayed that night on the banks of the river Sarayú.

24. The two children, very dear to Daśaratha had that occasion to sleep on straw bed that night. That bed was not worthy of them. But they were pleased with their conversations with the Muni and the night passed joyfully.

Here ends the Chapter 22 of the Bálakāṇḍa of Válmíkīya Rámāyaṇam.

## Chapter 23

1. When the night was over, at the dawn, Viśvámitra told Ráma, Lakshmaṇa who were sleeping on the straw bed, thus :—

2. O Ráma ! Kauśalyá is blessed in having you as her son, (it is not proper for such a good son to sleep so late in the morning). The morning sandhayá time is come. Get up and do thy daily duty to the Devas.

3. Hearing thus the sweet words of the Mahārṣi, Ráma, Lakshmaṇa got up from their beds and took their baths. Afterwards they offered Arghyas, (offering of kuśa and grass, rice etc.) and finished the muttering of Gáyatrī.

4. They then came before Viśvámitra whose wealth consisted in asceticism, welcomed him, and became ready to start.

5. On their way they saw the river Ganges where the branch river Sarayú ends. They bathed in the confluence of the Sarayú and the Ganges.

NOTE—The river Ganges was then in full flow; no canals were there.

6. There was a holy hermitage of the Brahmajnáni Mahārṣi where for thousands of years the Rīṣis were practising their tapasyás.

7-8. Ráma and Lakshmaṇa were greatly delighted to see the holy hermitage and asked inquisitively who was dwelling there ? “Whose hermitage was this before ? They were very anxious to know.

9. Viśvámitra heard, smiled and replied. Hear.

10. Whom the Pundits denominate “Káma”, he was called Kandarpa. He had his body then. The Sthánu Mahádeva held samádhi, deep concentration; and regularly practised there his asceticism, motionless.

11. Once on an occasion Mahádeva after his marriage was going with the Devas. The stupid Káma Deva made the heart of Mahádeva ruffled. Siva uttered “Hum” and terrified him.

12. Mahādeva looked on him with an awry angry eye. Immediately his body was burnt up to ashes.

13. And Kāma became void of his body out of Siva's wrath.

14. Since then Kāmadeva was known as "Ananga". Where the Kāmadeva left his body, that region is called "Anga Desa"

15. This holy hermitage belongs to Siva. These virtuous Rīsīs are his disciples and all of them are sinless.

16. O auspicious Rāma ' We will stay to-night in this Āsrama of Siva at the confluence of the two rivers. Tomorrow we will cross the river.

17. Let us be pure and go to the āsrama. Our stay will be all right, and very good; we will pass the night happily.

18. We will finish our bath, mutter Japams, and offer oblations. The Rīsīs there who could know the far off events saw with their eye of wisdom that Viśvāmītra arrived there (for killing Tāḍaka and other demons).

19. Thus being gladdened they offered arghya, pādya and other hospitalities to the Rīṣi Viśvāmītra.

20. Next they received hospitably Rama, Lakshmaṇa. They then spoke sweet words and pleased the guests.

21. All those Rīsīs made their hearts calm and did their Sandhyā upāsana dully. They then took Viśvāmītra and Rāma, Lakshmaṇa to the sleeping quarters.

22. The Muni stayed there happily and Kauśika, the virtuous and best Muni, entertained the royal children with beautiful topics.

Here ends the Chapter 23 of the Adikāṇḍam of Srī Vālmīkiya Rāmāyaṇam,

## Chapter 24

1. Next day in the morning Viśvāmītra bathed in the clear water of the Ganges and presented oblations of water to the manes of the deceased ancestors (did Tarpan). Rāma and Lakshmaṇa followed Viśvāmītra and they all came to the banks of the Ganges.

2. The high-minded excellent Munīs of the Āsrama brought a strong excellent boat and told Viśvāmītra.

3. "Please get up on the boat and take with you the two princes, and go on safely. You need not delay."

4. Viśvāmītra assented and worshipped the Munīs. They crossed the Ganges that flows on to the ocean.

5. In the middle of the stream, they heard some noise reverberated by contact with water.

6. "What was that noise ? How could it be heard ?" Rāma and Lakshmaṇa wanted to know the truth. So they asked the Muni.

7. "Whence is this thundering sound ? Is the sound emitted from within the disturbed waters ?"

8. The Muni, hearing the words of the inquisitive Rāma, replied :—"Brahmā created by his mental determination one beautiful lake on the Kailāsa mountain.

9. O best of men ! As Brahmā made the tank out of his mental deliberation, that tank is known as "Manasa Sar" (mental lake). One stream of clear water flowed from this lake, past the Ayodhyā, and dropped into the Ganges.

10. This current is the holy Sarayú river. It drops on the Ganges with a great noise. What you hear is that great noise of the waterfall.

11. O Ráma ! Due to the clashing of the two rivers, this terrific rumbling sound is heard. Bow down before them. Ráma and Lakshmana bowed down.

12. Coming to the southern bank of the Ganges, they walked fast. On the way Ráma saw a big awful forest.

13. Ráma then asked Viśvámitra. "This looks a very terrible forest. No traces of human feet are visible. The chirping noise of crickets (a sort of insects) is being strongly audible.

14. The terrible rapacious animals and vultures fill the place. Many terrific birds scream awfully. Their noise is very inauspicious.

15. Good many lions, tigers, boars and elephants are here. Many trees, Dhava, Áśvakarna, Kakubha, Vilva, Tinduka, Pátala, etc. are seen here standing.

16. Many plum trees there are also. What is the name of this deep and dense forest. The Muni Viśvámitra replied :—

17-18. O Child Kákutstha ! Now hear whose was this fearful forest. At first there were here the two flourishing cities. Their names were Malada and Káruṣa. They were built by the Devas. In days gone by, when the Demon Vritrásura was killed by Indra, the sin accrued to Indra. (As Vritra was born of a Bráhmaṇ family; killing him made Indra Brahmahatyá-pátaka the sin of Bráhminicide).

19-20. Hunger and Brahmahatyá, the two sins came on his head. The ascetic Ríṣis and Devas got the polluted Indra bathed with the waters of the jar. Thus Indra was freed from his sins.

21. Indra became sinless (nirmal) and free from hunger (niṣkarusa) and thus pure. The dirt of his body was washed off. The Devas became pleased.

22. As his dirt and sin were taken up by this tract of ground, Indra got very much pleased with this tract and gave boons that the two cities would prosper well.

23. And their names would henceforth be "Malada" and "Káruṣa", for they retained the dirt of his body.

24. Thus the two cities flourished long, as they were established by Indra.

25. These two cities were filled with plenty of riches and grains. And the inhabitants were well pleased. Some days after one Yakṣiṇi came there, who could assume forms at will.

26-27. Her strength was equal to that of one thousand elephants. Tāḍaká was her name. Let all be well with you. That Tāḍaká was the wife of Sunda Rákṣasa. Máriṣa Rákṣasa is her son, who is powerful like Indra. Her arms were long, and round.

Her Máyá was powerful. Her face was very big. Her body was also very big.

28. She troubles always the people. It is she that has destroyed the cities.

29. The vicious Tāḍaká ruined also the two cities Malada and Káruṣa. She stands blocking our way two miles ( $\frac{1}{2}$  yojana) off from here.

30. So let us march on through the Tāḍaká forest. By the sheer force of your arms kill that Tāḍaká.

31. Do this by my order (so no sin will come over to you for killing a woman). One must obey one's guru's order, be that whatever it may. Remove the menace and danger of the locality. No body can now even approach to this place; such a terrible place it has become.

32. That terrible Yakṣiṇi has devastated this place. Now I have told you all about this forest. The cities destroyed by her have not flourished again.

Here ends the Chapter 24 of the Bálakáṇḍam of the Válmíkíya Rámáyanaṁ.

## Chapter 25

1. Hearing thus from the highly influential and powerful Muni Viśvámitra, Rámachandra, the lion amongst men, replied.

2. O Máharáj! The Yakṣas are not powerful. It is heard that they are very weak. Whence has she got the strength of one thousand elephants?

3. Viśvámitra was then in a very pleasant mood. His words seemed very sweet and beautiful. He told Ráma and Lakshmaṇa.

4. The Muni said :—Hear. This woman has become so powerful by the strength of the boons received by her. Her strength is not natural.

5. In days gone by there was one Yakṣa named Suketu. He was powerful. He had no issues; he was of religious temperament. He did austere asceticism.

6. Brahmá became pleased and gave him one daughter named Tádaká.

7. Brahmá gave her the strength of one thousand elephants. But Brahmá did not give him any son.

8. On getting proper age, she became full of youthful vigour, beautiful and married the Rákṣasa named Sunda.

9. After some time Tádaká gave birth to a son named Máricha. He was very powerful. Máricha took the Rákṣasa birth out of a curse.

10. When Sunda died (out of Agastyá's curse), then Tádaká with her son became ready to give trouble to Agastya, the best of the Rṣis.

11. The demoness ran out of anger to devour the Rṣi, Agastya seeing her running to him.

12. Cursed Máricha to be transformed into a Rákṣasa. He cursed also very angrily Tádaká.

13. O Yaksi! You eat men. Let your form be transformed into a Rákṣasi. Let your face be deformed. Let your present appearance disappear. Henceforth assume a very terrible appearance."

14. At this Tádaká became very angry and she began to depopulate the towns. Here was the hermitage of Agastya Rṣi before.

15. O Ráma! This Rákṣasi is very wicked and depraved. She is terrible.

16. Save you no one in the three worlds can kill this Rákṣasi, cursed by Agastya. You ought not to look over this on the consideration of her being a woman.

17. You are the son of a king. You ought to preserve the four Varnas (castes). Kill her and thus protect them.

18. To protect his people a king ought to take up all actions, bad or good, faulty or defectless.

19. This is the Dharma of all who take the responsible charge of a kingdom. O Kákutstha. This woman commits all irreligious acts. Kill her. She has no trace of virtue in her.

20. O king! In early days, Manthará, the daughter of Virochana, stood up to kill the Devī (Earth or the inhabitants thereof). Indra killed her.

21. We hear also that on some other occasion the chaste wife of Bhrigu, the mother of Sukrácharya wanted to kill Indra\*. Viṣṇu came to know that and killed her.

\*NOTE:—Or wanted to deprive the people of the pleasure of sleep.

22. The sons of many other high souled kings killed women going against Dharma (Sástric injunctions). So, O best of kings! Cast aside by my order all feelings of hatred towards killing women. Slay this Demon Yakṣi.

Here ends the Chapter 25 of the Bálakāṇḍam of Válmikiya Rámáyaṇam.

## Chapter 26

1. Hearing thus the manly words of the Muni, the royal prince Rāma replied with folded hands:—

2. I must act without any judgment of my own, according to the dictates of Viśvámitra as ordered by my father and also out of my feelings of veneration to him.

3. I am ordered by my father amidst the spiritual teachers never to disobey Viśvámitrá, always to carry out whatever he says in their entirety.

4. Thus commanded by my father I have come. You are a Brahmvádí. By your order I will put an end to Tāḍaká. This is a very good work. (Were it not so, why a high-souled personage like you would have engaged me in thus work) ?

5. For the good of the cows, for the Bráhmaṇas, and for the good of the country, I am ready to obey.

NOTE :—Cows mean also the sages and the good people of the universe.

6. Thus saying, Rámachandra, the slayer of the enemies, grasped firmly the bow in the middle, held the arrows, and the twang went forth. All the quarters resounded.

7. The dwellers of the Tāḍaká forest got afraid. Tāḍaká became angry but she could not make out (whence this noise came and what was the cause).

8. The Rákṣasi got very angry, and followed the sound.

9. Rāma saw, then, that vexed Rákṣasi. She looked horrible. Her face looked more hideous. Her body measured much longer and broader than men. Rāma then addressed Lakshmaṇa.

10. "O Lakshmaṇa! Look at this fearful body of the Yakṣiṇí Tāḍaká. The hearts of the timid quake.

11. She is very hard to conquer; she knows Máyá (can assume many forms, can use many tricks); she is very strong. I will cut her ears and nose and make her go away.

12. I do not like to take her life. She is a woman. So I will deprive her of the power to torment other people and also to fly into the air.

13. While Rāma was talking thus, Tāḍaká came angrily with her hands aloft, roaring towards Rāma.

14. Viśvámitra remonstrated her loudly uttering "Hum" and cried out victory to Rāma, Lakshmaṇa! Safe to them! Good to them!

15. Tāḍaká raised an hurricane of dust. They looked like clouds and bewildered Rāma and Lakshmaṇa.

16-17. She then showered stones like rains. Rāma got angry and checked and dispersed them by his arrows. Rāma cut off her hands while she was running towards him.

18. She began to roar aloud close to them. Lakshmaṇa then cut off her ears and nose.

19. She could assume many forms at will. She did assume many forms and she went out of sight. Thus she confounded Rāma and Lakshmaṇa. They could not make out what to do then.

20. She rained stones on them and roamed abroad. Rāma and Lakshmaṇa got encircled with stones.

21. Seeing this plight of Rāma, Viśvámitra said :—"O Rāma ! It is useless to shew mercy on her. She is wicked and vicious.

22. This Yaksiṇī creates obstacles in yajna. She can use more stratagems through Māyā. (She may bestonger again). So despatch her at once. For the evening is about to come. (And it is very hard to conquer the demons at the evening time).

23-24. Thus hearing, Rāma with Sabdavedī arrows checked the powerful and magician Tāḍakā causing the shower of stones and encircled her with a fencing of arrows.

25. The Rākṣasī ran with great force roaring towards Rāma with the speed of lightning. Rāma pierced her heart with the arrows. She fell down on the ground and became dead.

26-27. Seeing that Rākṣasī, of dreadful form, dead, Indra and the other gods exclaimed "Sādhu ! Sādhu ! well done ! well done ! They welcomed him and worshipped him. Getting much pleased, the thousand eyed Indra said :—

28. And the other Devas, too, said gladly "O Kauśika ! Let all good come to you ! Indra and all the other Devas are much satisfied with you."

29-30. Now shew your favour on Rāma (give him reward). Now give him full instructions about using the invincible and fruitful arrows, the sons of Kriśaśva Prajāpati, got by tapasyā. Rāma is quite fit to receive them and he is at the same time serving you.

31. The Devas addressed :—This royal prince will have to do lots of Deva's works. Thus saying they departed through air to their respective abodes.

32. They went singing hymns to Viśvámitra; they were highly delighted to see Tāḍakā dead.

33. The Muni then smelled the head of Rāma and told "we will stay here tonight"

34. Tomorrow morning we will go to our Aśrama. They gladly agreed.

35. They spent that night in the Tāḍakā forest. From that day the locality became freed of the curse and looked gay like the Chaitraratha forest.

36. Rāma killed Tāḍakā, the daughter of the Yakṣa. The Devas and the Siddhas praised him and stayed there that night. Next morning the Muni awakened the two brothers.

Here ends the Chapter 26 of the Bālakāṇḍam of  
Srimad Vālmīkiya Rāmāyaṇam.

## Chapter 27

1. Viśvámitra Muni, of great name and fame passed that night there. On the break of day he said to Ráma sweetly and smilingly.

2. O Prince! I am pleased with you (for you have killed Táḍaká). May you prosper! I am now giving to you out of affection all my war implements (Astras, weapons).

3. By virtue of these weapons you will subdue and conquer per force, in battle, the Devatás, Asuras, Vasus, Rudras, etc, Gandharvas, Nágas, and other semi-gods.

4. I am giving all these and beautiful divine weapons to you. I am giving also the supernatural Daṇḍachakra, (the name of one Astra or one chakra or discus.)

5. O Hero! I am giving to you also the Dharmachakra, Kálachakra, Viṣṇuchakra, and very horrible Aindrachakra. (These are the names of the weapons)

6-7. O best of men! O Ríghava! I am giving to you Vajra Astra, Siva's chief weapon, Súla Astra, Brahmaśirā Astra (different from Brahmástra) and Aiśika (a kind of arrows). O mighty armed one! I am giving to you also Brahmástra, the supreme weapon. I am also giving to you the two clubs. Modakí and Sikharí, looking very bright.

8. O Prince! I am giving to you Astras named Kálapáśa and Dharmapáśa.

9. Varuṇa's Páśa Astra, two Aśanis (a class of thunderbolts), one dry and the other wet Asani.

10. Sivástra, and Náráyaṇa Astra (whose presiding deities are Siva and Náráyaṇa; also the favourite Astra of Agni named Sikhara.

11. The Váyavya Astra (of Váyu, wind), as well Haya Síra and Krauncha Astras.

12. O Kákutstha Rámachandra! I am giving you the two Saktis; as well the Kankála, the dreadful Muśala, Kapála and Kinkiní weapons (these are the Devatá's weapons)

13. These weapons I am giving to you to kill the Rákshasas. I am giving to you the great weapon, named Nandana of Vidyádhara.

14. As well their sword. And the Mohan Astra dear to the Gandharvas.

15. I am giving to you two mild weapons (they do not kill; in this sense they are mild) Prasvāpan and Praśaman. I am giving to you the weapons Varṣaṇa, Soṣana, Santāpana and Vilāpana Astras (these names connote qualities, these may or may not be the names of the weapons)

16. I am giving to you the Madan Astra of Káma Deva, that is difficult to be overcome. As well the Mánava Astra, dear to the Gandharavas.

17. O Prince! Now take the Mohan weapon, dear to Pisáchas.

18. As well I am giving you the Támasa, Saumana, the very strong weapon, Samvarta and Mausala weapon difficult to be overcome.

19. Also Satya and Máyámaya weapons, Tejahprava weapon of the sun that can rob the strength of others.

20. The Sisira Astra of the Moon, the dreadful weapon of Tvastrá (Viṣvakarmá), the awful weapon of Bhaga Devatá named Sitiṣu and the Mánava weapon.

21. Take all these without any delay. These are all Kámarupis (Assuming many different forms at will), very powerful and fulfilling one's purpose.



22. Saying this, Viśvámitra sat with his face eastwards and muttered the Jápam of these Astras and with great pleasure imparted to Ráma all the mantras of these weapons (secret advices).

23. To collect all these Astras (weapons) is difficult and hard even for the Devas. The Bráhmaṇa (Viśvámitra) handed over these to Ráma.

24. When the intelligent Viśvámitra was performing the Jápam, all the Astras (weapons) came before Ráma. (Ráma learnt all about how to use the weapons).

25. The weapons (*i. e.* their Presiding Deities) spoke with folded hands :—  
“O highly liberal Rámachandra ! We all are your servants.

26. Ready to do whatever you order. Hearing the words of those powerful Astras (weapons), Ráma became much delighted.

27. Ráma touched with his hands the above weapons and told them :—Let you all remain always quite visible to my mental eye. That is, let me not forget you in due time.

28. Ráma then gladly bowed down to Viśvámitra. They now became ready and marched onward.

Here ends the Chapter 27 of the Bálakāṇḍam of Válmikiya Rámáyanaṁ.

## Chapter 28

1. Rámachandra became pure and gladly took all the Astras (weapons). While going on, Ráma asked Viśvámitra thus :—

2. By your grace I have now learnt how to use in war time all the weapons that the Devas even cannot baffle. Now teach me how to take them back, retract and keep them in store for the next occasion.

NOTE—Prati Samhára *i. e.* act against Samhára. Samhára means throw weapons against. Prati Samhára means how to take back the weapons when they have done their work and how and where to store them for further use.

3. Thus questioned by Ráma, the pure, Viśvámitra the great ascetic, calm, serene and of determined vows taught the Samhára mantras of the Astras as follows :—

4-5. Satyaván, Sátyakirti, Dhriṣṭa, Rabhasa, Pratiháratara, Paráṅgmukha, Abáṅgmukh, Lakṣya, Alakṣya, Driḍhanáma, Sunábha, Daśaksa, Satavaktra, Dasasirṣa, Satodara.

6. Padmanábha, Mahánábha, Dundunábha, Svanábha, Jyotiṣa, Sakuna, Vimala, and Nairásya.

7. Daitya pramáthi, Yaugandhara, Vinidra, Suchibáhu, Mahábáhu, Niṣkalí, Virucha, Sárchimáli, Dhritimáli, Vrittimán, and Ruchira.

8. Pitrya, Saumanasa, Vidhúta, Makara, Paravíra, Rati, Dhana, Dhánya.

9. Kámarúpa, Kámarúchi, Moha, Ávaraṇa, Jrimbhaka, Sarpanátha, Panthána and Varuṇa.

10. O Rámachandra ! These are the sons of Maharṣi Krisásva, lustrous and taking various forms at will (multiformal). Better take these mantras from me as you are a worthy candidate, a fit person.

11. Gladly Rāma accepted the Viśvāmītra's proposal. Those weapons were extraordinary and shining. They were the bodies, as it were, of their presiding Deities, pleasant to the owner.

12.. Some weapons looked like the burning coke, some emitted smokes, vapours and gases, some appeared like the moon or the sun, some appeared gentle. With folded hands.

13. Those weapons (their deities) spoke with sweet voices, to Rāma thus :—"O Best of men ! We have come to you. Please order us what to do."

14. Rāma replied :—"Now depart as you like. Better remain in my mind lest I forget. Help me in time.

15. Those deities of the weapons circumambulated Rāma, said "Let your order be obeyed implicitly" and getting permission departed to their respective stations.

16. Rāma now learnt all about those weapons and spoke on his way in sweet and gentle words to Viśvāmītra :—

17. O Mahārāja ! What is that substance looking dense and black like clouds near that hillock ? Is it a tree ? I am eager to know.

18. It seems that place is worth visiting. The beasts are there in plenty. There are birds chirping. It looks charming and romantic.

19. O Mahārāja ! We have emerged from the terrible Tāḍakā forest. This locality looks happy.

20. Please look at this ; it seems a hermitage. Whose āśrama is this ? Where are assembled those wicked vicious persons, the slayers of the Brāhmaṇas ?

21. Where is your Āśrama, the sacrificial place where the Rākṣasas have gathered to obstruct your yajña (sacrifice) ?

22. Where is that place where I am to protect your yajña and where I am to destroy the Rākṣasas ? I want to be informed all about these.

Thus ends the Chapter 28 in the Bālakāṇḍam of  
Vālmīkīya Rāmāyaṇam.

## Chapter 29

1. Thus questioned by Rāma, Viśvāmītra spoke :—O mighty armed Rāma !

2-3. Viṣṇu, worshipped by the Devas, remained here for many years, for one hundred yugas to practise yoga and tapasyā (asceticism). This place was formerly the hermitage of the high souled Vāmana incarnation.

4. Here the great ascetic Viṣṇu became perfect (enlightened), got siddha-hood, got his objects fulfilled. Hence this place is known as Siddhāśrama.

5. At this time Bali, the son of Virochana, the king of the Daityas, conquered the Devas, Gaṇas, and Maruts and governed their places. He became famous in the three worlds.

6. He commenced his sacrifice. Agni and the other Devas then approached Viṣṇu and said :—

7. O Viṣṇu ! Bali, the son of Virochana is doing the Yajña affair. Until he finishes his work, you better complete your work and get your intentions fulfilled.

8. Bali is giving to any body who goes to him and asks for anything. Whatever he asks is granted.

9. Now put on the appearance of a dwarf (Vāmana) by force of your Māyā for the welfare of the Devas.

10. Just then the fiery Kaśyapa came there with his wife.
11. He and his wife just finished their vows (vrata) after one thousand divine years and began to praise Madhusúdana, the offerer of boons.
12. I am now seeing you here after my hard practice of asceticism. You are the incarnate of Tapas, and knowledge.
13. O Lord! I am seeing the whole universe within your body. You are without beginning, unascertainable (about your forms or essence). I take your shelter.
14. The Bhagaván became pleased and asked the sinless Kaśyapa "Ask boons. You are worth getting them."
15. Hearing this Kaśyapa, the son of Maríchi, said:—"Aditi, the Devas, and I myself pray for this.
16. O Suvrata! Grant us this boon with great pleasure, that you be born as the son of me and Aditi.
17. O Killer of foes! You better become the younger brother of Indra and help the Devas.
18. By your grace, the place will be turned into a Siddhášrama. Here your tapasyá will be crowned with success. Now better get up from this place and help the Deva's work.
19. Viṣṇu was then born as Vámana out of the womb of Aditi. The Vámana then went to the sacrifice of Bali.
20. He asked Bali to give him a place that can be covered by his three footsteps and spread his legs extending to the three worlds. The Bhagaván wanted the welfare of all the worlds and the supremacy of the Devas over them.
21. Thus Viṣṇu by his own might defeated Bali and gave his kingdom to Indra. Now Indra ruled over the three worlds. Vámana lived in this peaceful Ásrama. I, too, am living here out of my regards to him.
- 22-23. The Rákṣasas come here and disturb us. They ought to be killed.
24. So, O Ráma, let us go to-day to that excellent Ásrama. This place is as much my own as yours. (You are the incarnation of Viṣṇu)
25. Viśvámitra very gladly took Ráma and Lakshmana to the hermitage. There they appeared like Punarvasu (a pair of stars) united with the moon in the clear sky.
- 26-27. On the arrival of Viśvámitra, the local Munis approached and worshipped him. Next they worshipped Ráma and Lakshmaṇa.
28. Ráma and Lakshmaṇa rested a while and then spoke to the Muni Viśvámitra.
29. O Best of the Munis! Get yourself ready to-day and be duly initiated. Start with your sacrificial work. Let all good come to you. This is the Siddhášrama; all works done here become successful. Let your words come out true.
30. Thus encouraged, the self controlled, highly energetic Viśvámitra, observant of the rules, set on the sacrificial work.
31. The two princes looking like the Kumáras Skanda and Visákha, passed vigilantly that night. Next morning they did their Sandhyá worship.
32. Finishing the Jápam of the most sacred Gáyatri methodically, they bowed down to Viśvámitra who just finished offering his oblations to fire.

Here ends the Chapter 29 in the Bálakāṇḍam of Válmíkíya Rámáyaṇam.

### Chapter 30

1. Ráma and Lakshmaṇa then addressed to Viśvámitra. The two princes were quite cognisant of what ought to be done rightly, in right place and in right time. They held strength enough to kill the enemies and they could speak out befitting the place and time.

2. We want to know the exact time when we are required to guard and keep safe your sacrifice from the Rákṣasas. Let us not slip the proper time (lest the Rákṣasas put obstacles and we might not know).

3. Thus seeing the Kákutsthas making haste and getting themselves ready to fight, all the Munis of the place became very much pleased and praised the princes.

4. The Munis said :—For six nights from to-day, you better be on your watch over the sacrifice. Viśvámitra Muni has, now, taken up his work; and he will not speak for six nights.

5. Hearing thus the Munis' words, the two renowned princes protected the hermitage for six days and six nights.

6. The two famous archers Ráma and Lakshmaṇa, the two heroes, sat by the side of the Muni and protected him.

7. Thus some days passed. On the sixth day Ráma spoke to Lakshmaṇa to become careful and be ready.

8. While Ráma was thus speaking and making haste to fight, the sacrificial altar got lighted, the Upádhyāya and the priest became ready to start with their work.

9-10. The articles for sacrifice Kuśa (a species of grass), chamas (a kind of ladle or spoon), Sruvā (a sacrificial ladle), Samidh (sacrificial sticks for the sacred fire), flowers, all were ready. Viśvámitra and the Ritvik were engaged in their respective works; the sacrifice ceremony was running with full force according to Sástric rules, when, lo ! a terrible sound was heard in the sky.

11. Those two Rákṣasas Mārīcha and Subáhu ran on, manifesting various Mâyás (tricks) as if the sky was overcast with clouds in the rainy season.

12. Mārīcha, Subáhu and their followers began to shed showers of blood from the sky.

13. The altar was drenched with torrents of blood. At this Ráma ran quickly and saw the Rákṣasas roving in the sky.

14. The Rákṣasas were also running to them with great alacrity. The lotus eyed Ráma shewed this to Lakshmaṇa and said :—

15. Look at those carnivorous vicious Rákṣasas. I will disperse them by Mánavastra as wind disperses the clouds.

16. There is no doubt in this. But I do not like to take the life of such weak foes. Saying this he mounted arrows on the string of his bow.

17. With that wonderful highly lustrous Mánava weapon, working as the owner orders, Ráma, much enraged, struck on the chest of Mārīcha.

18. Thus hit by the Mánava weapon Mārīcha was thrown off one hundred Yojanas apart, submerged in the middle of the ocean.

19. Thus struck by Síteṣu (same as Mánava) weapon Márícha became unconscious and whirled round and round. Thus casting away Márícha to a great distance, Ráma addressed Lakshmaṇa :—

20. Look ! This Síteṣu weapon made by Manu has stupefied him and is carrying him away ; but he will not die.

21. Now I will kill his followers. These do vicious things, hinder in sacrifices and drink blood.

22. Saying this Ráma shewed to Lakshmaṇa his expertness in casting very quickly arrows after arrows. He took angrily the Agneya Astra.

23. And with that struck on the chest of Subáhu. He fell down dead on the ground. The remaining forces Ráma killed with the Váyavya Astra. Thus he pleased the Muni.

24. Ráma killed all the demons tending to ruin the Yajna. The Rīṣhis worshipped him as Indra was worshipped first on his victory over the Asuras.

25. Thus the sacrifice terminated successfully. There were now nowhere seen any obstacles. Visvámitra spoke to Ráma.

26. Today my purpose is fulfilled. You have obeyed the orders of your Guru. Truly you have converted this place again into the Siddhásrama. Thus praising them, he took them for Sandhyá worship.

Here ends the Chapter 30 in the Bálkāṇḍam of Srí Válmíkiya Rámáyaṇam.

### Chapter 31

1. The two heroes Ráma and Lakshmaṇa passed happily that night there in the Siddhásrama, gladly dwelling on their having successfully guarded the Muni's Yajna.

2. Next day early in the morning they did their morning ablutions and Sandhyá duties ; and then with the other Rīṣis went to Visvámitra.

3. The excellent Muni looked cheerful and brilliant like fire. The two princes bowed down and said :—

4. We are at your service. Please order us what to do.

5. All the Maharṣis of the Asrama requested Visvámitra to speak for their cause :—

6. O good men ! Ere long will be done the Yajna of Janak, the king of Mithilá. Janaka is pure and religious. We all will go there.

7. Better accompany us. The bow kept there is very wonderful. Better see it.

8. That bow was given by the Devas to some ancestor of Janaka during the Yajna period. That is very strong, brilliant, and terrible.

Note :—This bow was given by Siva along with the other Devas at the sacrifice of Dakṣa Prajāpati and kept there. Now it is kept with Janaka.

9. None amongst the Devas, Gandharvas, Dánavas or Rákṣasas could apply the bowstring on the bow. What to speak of men !

10. Many kings and princes came and tried their strength. None of them was able till now to tighten the bowstring.

11. O Kákutstha! You will see there that bow of the king of Mithilá and the grand Yajna festival, the like of which was never held before.

12. The royal sage Janaka asked for that excellent bow from the Devas as the reward for his Yajna. The Devas, worshipped in the Yajnas gave over to him that bow.

13. From that day till the day of sacrifice Janaka used to worship the bow with various scents and aguru (the fragrant aloe wood), and Dhupas in his royal palace on the sacrificial spot.

14. Next Visvámitra took permission from the forest Devatás (Devatás presiding over the forest) and left the place with the Rishís, Ráma and Lakshmaṇa.

15. While going Visvámitra addressed the Devas :—Let all be well with you and let you prosper. I have completed my Yajna. I am now going to Siddhásrama. Then I will go northward of the Ganges to Himaván hill.

16. Thus saying the Muni went towards the north.

17. Hundreds of carts of the other Munis followed Viśvámitra.

18. The birds, beasts and other animals also followed the ascetic Muni (whose wealth was only asceticism).

19. Going to some distance the Muni asked birds and beasts to go back. The other Maharsís were also requested to go back. Thus they travelled a long way. The sun then set.

20. The Maharsís halted cautiously on the banks of the river Son. At sunset they bathed and performed the Agnihotra ceremony.

21-22. After paying their due salute, they sat before Viśvámitra and enquired eagerly :—

23. O Bhagavan! What place is this with nice grains and wealth, beautified with woods.

24. Kindly mention to us all about this place which are true and exact. We are eager to know.

25. Thus questioned by Ráma, Viśvámitra replied in the assembly of the Rishis.

Here ends the Chapter 31 of the Bálakāṇḍam of  
Śrī Válmíkíya Rámáyanaṁ.



13. They danced, sang, and played on instruments and looked very glad.

14. Seeing all of them well qualified, young and of beautiful forms, the Váyu (wind), blowing everywhere, said :

15. I want you all as my wives. Give up your human qualities and then you will get long lives.

16. This youth is very unsteady and fleeting. Especially that of men is much more transient.

17. If you marry me you will get everlasting youth and you will become the wives of the Deva.

18. Hearing the powerful Váyu, the daughters laughed and rebuked him and said :—

19. You dwell within all the beings and thus know the minds of all. Then why do you thus insult us ?

20. O Best of the Devas ! We all are the daughters of Kuśanábha. We can remove you from your rank and position. But we desist, lest we be losers in our tapasyá (our practise of asceticism will become fruitless).

21. O Fool ! Let us not discard our father and select our husbands as we like.

22. Our father is our master. He is our Devatá. We will marry him who will be betrothed by our father.

23. The Váyu got very angry at their words, entered into their bodies and broke their limbs.

24. Thus, their limbs broken, the daughters went to their father. They were very much confused and ashamed. They began to weep.

25. Thus seeing the limbs of his fair daughters broken and the daughters very miserable the father got confounded and said :—

26. “What are all these ? O Girls ! Who has done this ? contrary to Dharma ? Why are you thus hump backed and deformed ? Why you can not speak when you try your best to speak ?” Thus saying he breathed heavily, greived much and remained silent.

NOTE :—The place where the hundred daughters were made dwarfs or haunch backed is Kányakubja or Kanauj.

Here ends the Chapter 32 in the Bálakāṇḍam of Śrī Válmikiya Rámāyaṇam.



### Chapter 33

1. Hearing thus the words of the intelligent Kuśanábha, the daughters bowed down before his feet and said :—
2. The Vāyu moving every where wants to violate our chastity by unfair means. He does not care for Dharma at all.
3. We spoke to him :—“Our father is living. We are not independent. Kindly get his permission in this affair.
4. But the evil minded Vāyu did not hear us. While we were thus speaking, he reduced us to this present state.
5. Hearing the words of the daughters, the highly energetic and religious king replied.
6. O Daughters ! It is a very good thing for those forgiving persons to excuse persons for their faults. You all unanimously excused him ; it is a great act. It is quite becoming to our family.
7. Forgiveness is an ornament, be he a man or a woman. But it is very difficult to forgive ; specially to forgive the Devas is extremely difficult.
8. All other persons in our family had this quality before. I see all your other sisters are equally forgiving.
9. Know that this act of forgiveness is the highest charity ; this Kṣamā is truth, this Kṣhamā is sacrifice (yajña) this Kṣhamā is name and fame ; this Kṣhamā is religion. The universe is supported by Kṣhamā. (This Kṣhamā rules the Universe) Saying this, the king, powerful like the Devas, asked the daughters to depart.
10. The king fully approved of justice and judgment, and consulted with his ministers. They came to the conclusion that the daughters are now to be given in marriage to the worthy husbands in proper and respectable families.
11. Just at this time the life-long chaste and pure Rīṣi of good conduct, named Chúlī, began to perform asceticism (tapasyā) according to the Vedas.
12. One Gandharva lady named Somadā, daughter of Urmilā, served the Rīṣi at that time.
13. She served the Muni with great humility and gentleness. Thus some time passed. The Muni got pleased.
14. On a suitable opportunity the Muni told her “I am pleased with your service. What can I do for you ?”
15. The Gandharvī gladly replied :—
16. You are now endowed with superhuman powers ; you are thinking of Brahma ; so you are now the embodiment of Brahma. You are a great ascetic. I now ask for a religious son who will remain always engaged in Brahma tapasyā. (Solely thinking of Brahma).
17. I am not married. Give me one Mānas Puttra (son produced by mental thought only, not like the ordinary course, begotten from the womb).
18. The Rīṣi became pleased and gave one Mānasa Brahma son. The mental son of the Rīṣi Chúlī was named Brahma Dutt.
19. The above named Brahma Dutt was ruling Kāmilya city with great pomp and power like Indra.



20. Rembering this, the king Kuśanábha settled to hand over his daughters in marriage to Brahma Dutt.

21. The king called Brahma Dutt and gladly gave her daughters over to him.

22. The king Brahma Dutt married them one after another like the Lord of the Devas.

23. At the touch of Brahma Dutt the deformity of the daughters disappeared. All their troubles ended. They became very beautiful.

24. When the king Kuśanábha saw her daughters freed of the curse of Váyu, he was greatly pleased.

25. After the marriage ceremony was over, the king Kuśanábha gladly gave presents to Brahma Dutt and his priests and saw them off to their own places.

26. Somadá, the daughter of the Gandharva seeing the successful issue of the marriage of the son Bráhma Dutt, welcomed the new daughters-in-law, passed her hands again and again over their bodies and praised highly the king Kuśanábha.

Here ends the Chapter 33 of the Bálakāṇḍam of Sri Mad Válmíkíya Rámāyaṇam.

## Chapter 34

1. Viśvámitra said:—O Raghuvara ! Thus marrying the hundred daughters of Kuśanábha, Bhrama Dutt went away. The sonless Kuśanábha now arranged for a Puttreṣṭi sacrifice for getting a son.

2-3. The sacrifice commenced. The father of Kuśanábha, Kuśa, the son of Brahmá came and said:—"O child Kuśanábha ! One son highly religious and similar to you will be born to you. His name would be Gádhi. He will spread your glory far and wide.

4. O Ráma ! Thus saying, Kuśa, the son of Brahmá, went to the eternal Brahma-loka by aerial route.

5. Some time after, a son was born of Kuśanábha. That son was very religious. He was named Gádhi.

6. O Kákutstha ! That Gádhi is my father. Born of the family of Kuśa, I am named "Kauśika."

7. One sister was born before me. Her name was Satyabatí. She was married to the Maharṣi Richíka.

8. My sister, chaste and devoted to her husband went direct to the Heavens with her body. As per her name, the great river Kauśikí is still flowing.

9. That river, whose waters are sacred, has sprung from the Himálayás and is still flowing for the benefit of the beings.

10. Therefore I am always dwelling on the banks of the Kauśikí by the side of the Himálayá mountain, always receiving the affection of my elder sister.

11. That virtuous Satyabati was always engaged in following the true religion and she was very chaste. She is still existing in the shape of the holy river.

12. O Rāma! To practise my vows I took leave of her and went to the Siddhāsrama. By your grace I am now successful (Siddha).

13. Thus I have told to you about my birth and the history of my family.

14. O mighty armed Rāma! You questioned me about the history of the place. Talking on that, the midnight is passed. Now go to bed. Let you be happy and fortunate. Let no dangers arise in our way.

15. The trees have become motionless. The deer and birds have retired to their respective places and the sky is covered with darkness.

16. The first watch (prahara) of the night has passed off easily. Look! The sky above is studded with innumerable stars.

17. The moon is rising, removing the darkness of the world by her sweet cooling rays. The minds of all are gladdened.

18. All the animals and other beings that roam in night are moving to and fro. The Yakṣas, Rākṣasas, and Rudras, the carnivorous beings, are seen going hither and thither. (They become strong in the night.)

19. Thus saying Viśvāmitra stopped speaking. The Munis praised him "Sādhu! Sādhu!" and worshipped him.

20. This family of Kuśa is very liberal and always attached to Dharma. All who have taken their births in this family are like Brahmā, high souled, and best of men.

21. Especially O Viśvāmitra! You are widely famous. The stream Kauśiki is your sister, dignifying the glory of your family.

22. Thus praised by the Munis, Śrīmān Viśvāmitra went to sleep like the setting sun.

23. Śrī Rāmachandra and Lakshmaṇa, were astonished. They praised Viśvāmitra and fell to sleep.

Here ends the Chapter 34 of the Bālakāṇḍam  
of Śrīmad Vālmikiya Rāmāyaṇam.

### Chapter 35

1. The rest of the night Viśvámitra and the other Mahārṣis slept on the banks of the river Sonne (Sonā). When the day broke Viśvámitra spoke :—

2. O Rāma ! Night has passed. Now at break of day, the morning Sandhyā ceremonies are being done. Get up and be ready to start.

3. Hearing this, Rāma performed the morning ablutions and duties and got ready to march. He said :—

4. "The waters of this river look very clear, sweet, and healthy. This river is very deep. Both the banks are nice. There are many dry sand banks within the river. By what route shall we cross the river ?

5. I told you already that we will take the route followed by the Mahārṣis.

6. They marched a long way. The mid-day sun was hanging on their heads. They saw the river Ganges, the best of all the rivers, well attended and worshipped by the Munis.

7. Śrī Rāma and all the Munis became very glad to see the holy river frequented by ducks and swans. They went to the banks of the river and pitched their tents.

8. They bathed, duly worshipped the Devas, and the Pitaras (the fathers) and offered peace offerings (Tarpaṇas) to them.

9. They performed Agnihotras, took rice with butter and ghee tasting like nectar (Amṛita) and gladly took their respective seats on the banks of the Ganges.

10. Viśvámitra took the central seat ; the Munis all sat around on their respective seats. Rāma gladly addressed the Muni Viśvámitra.

11. Bhāgavan ! I like to know why this three streamed Ganges traversing the three Lokas, (heaven, earth and the nether regions) falls into the ocean ?

12. Thus questioned by Rāma, Viśvámitra spoke on the origin of the Ganges and her long course (extending throughout the three worlds).

13-15 Viśvámitra spoke :—The Himālayās, the king of all the mountains, is the bed of all minerals, and metals and metallic ores. He had two very beautiful daughters. The Himālayās married Menā, the beautiful daughter of the mountain Sumeru. This Menā had two daughters. The elder is Gangā, the Ganges. The Himālayās is the father of the Gangā. The younger daughter of the Himālayās is Umā.

16. The Devas asked the Himālayās to give over to them the three streamed Gangā for helping them satisfactorily.

17. The Himālayās gave over his daughter Gangā purifying the Lokas to the Devas according to religion. The Gangā flows at her will through the three worlds for the welfare of the three Lokas (Svarga, Martya and Pātāla).

18. The Devas became satisfied and received the Ganges for the benefit of the three worlds. They then departed.

19. The other daughter began to practise severe asceticism.

20. The Himālayās, the best of the mountains, gave over in marriage the severely ascetic Umā, worshipped by all, to the unequalled Rudra.

21. O Rāmachandra ! These are the two revered daughters of the Himavant. One is Gangā, the best of all the rivers, and the second is Umā Devī.

22. O best of men ! Now I have described to you how the Gangā first appearing in the sky, went to the Devalokas.

Here ends the Chapter 35 of the Bālakāṇḍam of Śrīmad Vālmīkiya Rāmāyaṇam.

### Chapter 36

1. The two heroes Rāma and Lakṣmaṇa congratulated the Muni and said :—

2. O Respected One ! What you have told now is quite in accordance with the Dharma. Now relate to us how wonderfully the river Ganges assumed the human form while getting down from the Heavens to this land of mortals. You know much. So be kind enough to describe this in detail.

3. Why the river Ganges issues in the three paths and inundates the lands all around ? For what reason is She known so widely as Tripathagá ?

Tripathagá=going in three paths (in the Heavens, the earth, and in the lower regions or the Pátála)

Pátála=the last of the seven regions or worlds under the earth, said to be peopled by the Nágas.

The seven regions are :—Atala, Vitala, Sutala, Rasátala, Talátala, Mahátala, and Pátála.

4. O Master of Dharma ! What purposes are served by the three streams of the Ganges in the three worlds ? While Rāma was questioning thus, the Rishi Viśvámitra.

NOTE :—By this question Rāma hinted at the deliverance of his ancestor, the king Sagara's 60,000 sons.

5. Began to speak out, in the midst of the assembly of the Rīṣis, the full history of the Ganges from the beginning. He said :—"O Rāma ! The great ascetic Mahádeva married the Devī in early times.

6. Bhagavān Mahádeva looking at the Devī began to enjoy her. Thus one hundred Deva years passed away.

7. But the Devī bore no sons. At this Brahmá and the other Devas became anxious.

8. They went to Siva and, with folded hands, said :—"O Venerable One ! Who will hold and sustain the seed (semen virile) that will be emitted after so long a period's concourse ?

9. O Deva of the Devas ! O Mahádeva ! O Thou, engaged in the welfare of the world ! Kindly grant us our request.

10. This world cannot bear your semen virile. Be kind enough to practise asceticism with the Devī according to the injunctions of the Vedas.

11. For the welfare of the three worlds keep your semen virile within your ownself and thus preserve all the Lokas (worlds). Do not make this world void of any beings.

12. "That will be done" replied Mahádeva.

13. "I will take up my strength within myself. Let the Devas and the earth be pleased.

14. O Best of the Devas ! Now tell me who will bear up my strength emitted".

15. The Devas replied :—This earth will sustain your Vírīyam (semen virile)

16. Thus hearing the prayer of the Devas, Mahádeva quitted his strength virile. The earth became filled with the strength of that semen in the shape of mountains, forests, etc.

17. The Devas then addressed the Fire thus :—"Enter you with Váyu within this strong and terrible strength virile.

18. Thus permeated by Fire, that strength became a white mountain. Again it produced one sort of grass, called Sarvaṇa, looking fiery like Fire and Sun.

19. In this Sarvaṇa the highly energetic Kártikeya was born of Fire (Agni). The Rīṣis with the Gaṇas and the Devatás gladly worshipped Umá Devī and Siva.

20. O Rámachandra ! Umá then addressed the Devas :—

21. Her eyes turned red out of rage and she cursed angrily :—"I remained with my husband to have one son. You intervened on the way and defeated my purpose.

22. "So let you not be able to produce any sons out of your wives. From to-day your wives will become issueless, barren."

23. Thus cursing the Devas, she cursed the Earth, thus :—"You will become the wife of many; and you will assume many forms.

24. O Fool ! As you did not like any sons to be born of my womb, you will never be able out of my wrath to bear any son-like affection towards Kártikeya.

25. Hearing the curse, the Devas became sorry. And Indra went westwards (to Varuṇa's quarters).

26. Mahádeva and Umá Devī went northwards of that mountain to one of its peaks and there went on with his practice of asceticism (tapasyá)

27. O Rámachandra ! Thus I have told you in detail about Umá Devī, the daughter of the Himálayán mountain. Now hear the greatness (Máhátmya) of Gangá.

Here ends the Chapter 36 of the Bálakāṇḍam in  
Válamíkīya Rámāyaṇam.

## Chapter 37

1. While Mahádeva was practising asceticism, Agni, Indra and the other Devas went out to the Grand Sire Brahmá in quest of the general of the army.

2. They bowed down and said :—

3. Siva gave us our general (in the form of seed). He is now practising with Umá his hard tapasyá. For the benefit of the worlds it is proper to throw obstacles on his way. O Knower of ways and means ! Find out some means. You are our protector.

4. Thus hearing the Deva's words, Brahmá spoke to them sweetly to have patience and said.

5. Umá cursed that you would not have any sons. Her words will never turn out false. Her utterance will be verbatim true. There is no doubt in this.

6-7. Here is this Ákáśa Gangá (the milky way in the Heavens, the celestial Ganges). Agni (Fire), will-produce the son in this celestial Gangá. He will become the Devas' General and he will root out their enemies.

8. The elder daughter will take him as her own son. He will no doubt be very dear to her.

9. The Devas thus hearing became pleased. They bowed down and worshipped Brahmā.

10. They went to the Kāilāsa mountain, the repository of all the metals, and engaged Agni to secure the child.

11. The Devas spoke—"O Agnideva! This is work of the Devas. Please be careful. Better cast your semen virile in the womb of the Ganges.

12. Thus giving promise, Agni came to Gangā and spoke:—"You better hold the semen in your womb. This act of yours is liked much by the Devas"

13. Hearing the words of Agni Gangā quitted her liquid watery form and put on a heavenly appearance.

14. Seeing this grand form of Gangā, Siva's semen virile (looking like mercury) fell down and Agni held that. [It is often said looking at a good beautiful woman the semen virile swells high two yojanas (8 miles)].

15. O Rāmachandra! Agni drenched Gangā with that semen, filling all the streams of the Ganges.

16. Gangā then spoke to Agni, going foremost of all the Devas:—"I cannot hold it. It is beyond my capacity. I am very much troubled by that burning fire." Thus she addressed the fire who receives oblations from all the Devas.

17. Agni spoke:—"Better cast away your womb in this terrai (or low land) of the mountain Himālayās.

18. Hearing Agni, Gangā raised that charming bright semen from the river and cast that on the terrai.

19. With the result that all the materials there were converted into gold. The lands and the things that were situated on the confines turned into silver. Far off the things turned into copper. Still farther the things turned into iron. Such force wielded that semen!

20. The refuse of that garbha (semen virile) turned into lead and tinfoil.

21. Thus all the mountains and forests, adjoining, shone bright and became golden.

22. The gold, shining like fire, was named then "Jātarūpa". For it exhibited its true form then.

23-24. When the child was born, out of the womb, Indra and the other Devas engaged the Krittikās (the constellation of six Stars, the Pleiades) to give milk to the child from their breasts.

25. The Krittikās thought thus:—The child was milked by them and so they took him as their own son. They named him Kārtikeya (the son of the Krittikās). They prophesied that he would no doubt be named and famed in the three worlds.

26. They bathed the child, cast by Siva and Pārvatī and left by Gangā, looking wonderfully brilliant like fire.

27. As the child was born out of the casting of the womb, the Devas named the child as "Skanda".

28. The Six Krittikás got then excellent milk in their breasts and Kártikeya, with six mouths, sucked them.

29. Thus drinking the milk, in one day, that child became so strong, that he conquered the Daitya armies.

30. The Devas in a body, then, made the child as their General, the General of the Deva forces.

31. Viśvámitra spoke :—"O Ráma ! Thus I have described to you in detail the history of the Gangá, as well as the sacred birth of Kumára.

32. The men who will be devoted to Kártikeya will be longlived, will get sons and grandsons and in the end will go to the abode of Skanda.

Here ends the Chapter 37 of the Bálakāṇḍam  
of Śrīmad Valmikiya Rāmayaṇam.

## Chapter 38

1. Thus describing the above events in sweet words, the Muni Viśvámitra began to talk on other topics.

2. O Hero ! In days gone by there ruled in Ayodhyá a king named Sagara. He was very religious. But he had no issues. So he indulged in the desire of getting a son.

3. The elder wife of the king Sagara was named Keśiní, the daughter of the king Vidarabha. She was truthful.

4. The second wife of Sagara was named Sumati. She was the daughter of Ariṣṭanemi and the sister of Suparṇá.

5. The king Sagara attended by his two wives went to the Himaván mountain and began to practise asceticism on the hill named Bhrigu Prasravan (the golden mountain presided by Bhrigu, whence the water-fall comes ; the Áśrama was at the foot of the Himálaya mountain).

6. The king Sagara continued his tapasyá for one hundred years. At this the Muni Bhrigu, the foremost of the truthful persons, got pleased and gave him the boon (favoured him with a blessing).

7. O Sinless one ! You will get sons. O Best of persons ! You will have great name and fame in this world.

8. The Muni said :—Your one wife will bring forth only one son, which will continue your line. Your other wife will give you sixty thousand sons.

9. While Bhrigu was saying thus, the queens praised eulogies to him. They told with pleasure, folding their hands.

10. O Respectful One ! Who will bear one son only and who will bring forth many ? We want to know this. Let your words come out true.

11. Hearing this, Bhrigu replied :—"Take as you like. (that is, who wants only one son, let her have one. Who wants many sons, let her have many)."

12. One son will continue the father's line. Many sons will all become very powerful, famous, bold and enterprising. Out of these two boons which boon is wanted by each of you ?

13. O Rāma ! Hearing the Munis words, Kesinī wanted in the presence of the king only one son to propagate his family.

NOTE :--Kesinī was the daughter of Vidarbha king.

14. Next Sumati, the sister of Suparṇā asked for sixty thousand brave and famous sons. (The sons will be born from Alābu=a white pumpkin, a gourd.)

NOTE :--Sumati was the daughter of Ariṣṭanemi, and the sister of Garuḍa, the king of birds.

Ariṣṭanemi=whose ring of the wheel remains uninjured. Ariṣṭanemi is the name of Viṣṇu.

15. O Rāma ! The king Sagara then circumambulated the Munī (walked round a person or a sacred object with the right side kept towards it as reverential salutation) and saluted him. He then went to his capital with two wives.

16. After some time, the first queen Keśinī gave birth to a son named Asamanja.

17. Sumati brought forth one gourd (a bag containing the sons). Breaking which, the sixty thousand sons came out.

18. The nurse kept the sixty thousand sons in a jar filled with ghee (clarified butter) and nursed them. After a long time they came to their youth.

19. Those sixty thousand sons were all very fair-looking.

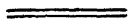
20-21. Asamanja, the elder son of the king Sagara, used to take the other brothers and throw them on the waters of the river Sarayū. And when they were about to sink, he laughed. He was such a vicious chap as to put the good persons into difficulties.

22. He used to torment always the citizens. For these reasons his father expelled him out of the city. Asmanja had one powerful son, named Amsumān.

23. He was dear to all. He spoke sweet words to all.

24. Thus many days elapsed when the king Sagara definitely settled to hold one sacrifice (Yajña). Then he became ready for the Yajña with the Veda knowing Upādhyās.

Here ends the Chapter 38 of the Bālakāṇḍam  
of Srīmad Vālmīkiya Rāmāyaṇam.





### Chapter 39

1. Rāma heard Viśvámitra and became very glad. He spoke to the Muni thus :—

2. O Mahārāja ! May you prosper ! I want to hear this in detail, how my ancestors performed the sacrifice before.

3. The Muni smiled and said :—

4. O Rāma ! Hear the history of Sagara in detail. The father-in-law of the well known Himavān is Mahādeva.

5. The Himālayan mountain and the Vindhya mountain stand face to face, one seeing the other. O Puruṣottama ! This Yajña was done midway between them.

6. This place is most suited for the sacrificial purposes :—

7. The charge of keeping the sacrificial horse and protecting it devolved on Amsumān, the famous bowman and the great charioteer, ready at the call of Sagara, his father.

8. The horse returned after its journey through various centres. Now the exact time, the very day came when the horse is wanted at the sacrifice to be killed when Indra putting on a Rākṣasa form stole the animal.

9. On the horse being thus stolen away, the Upādhyās told the king the sacrificer. "O Mahārāja ! This very day at the Parva time, it is necessary to kill the horse for the sacrificial purpose. But where is the horse ? Who has stolen so quickly that sacrificial animal ? Kill that thief carrying away the horse and restore the horse.

10. This is an obstacle. All sorts of calamities will come to us.

11. O King ! Now take such steps whereby the sacrifice is done without any hitch. Thus hearing the remarks of the Upādhyāyas at the meeting, the king.

12. Said to his sixty thousand sons ;—"O Heroes ! If the Rākṣasas have stolen the horse, then it is not within my power to bring back the horse.

13. I have commenced this Yajña sanctified by the Vedic Mantras. If the magician Rākṣasas have done this, it is difficult for me to surpass them. So you better go and make a search for the sacrificial horse.

14. All over this world encompassed by the seas. Moreover station yourselves at one yojana apart from each other and investigate.

15. If you do not find the horse, by my order dig the earth for inquiry.

16. I am initiated. I will remain here with my grandson and the Upādhyās till the horse comes back.

17. Those powerful princes became glad and set out in quest of the horse. They stood on the surface of the earth.

18. And dug the earth, each of them one yojana long (or deep).

19. The earth cried out when she was dug by thunderbolt like Sūla astras and fierce ploughs.

20. Then while the earth was being dug, the Nāgas of the lowermost regions, the Asuras, and the powerful Rākṣasas very very much pained and molested. Many of them lost their lives. They then cried with a pitiful voice.

21. O King ! Thus the princes dug that earth upto sixty thousand yojanas.
22. They dug up Jambudvīpa (the Hindusthán) with many mountains, went round and round and came back unsuccessful.
23. Puzzled very much they went to the Devatás, Gandharvas, Nágas and Brahmá.
24. They were much confused. Their faces were worn out. They praised Brahmá. Seeing him pleased, they said :—
25. O Bhagavan : The sons of Sagara are digging up the whole earth. They are killing lots of Mahátmás and aquatic animals.
26. They are injuring all the beings on the plea that all of them have stolen the horse, and they are trying to thwart the sacrifice.

Here ends the Chapter 39 of the Bálakāṇḍam in the great epic Rámāyaṇam of Válmíkí Muni.

## Chapter 40

1. Hearing thus the words of the Devas, the Bhagaván Brahmá, the Grand Sire, replied to the general of Sagara's sons, looking like the messenger of Yama Ráj, the king of Death, thus :—
  2. This Earth belongs to Vāsudeva, the bestower of intellect to all. She is His Great Queen (Maháráṇi). Vāsudeva is her master.
  3. He in the form of Bhagaván Kapila is upholding this earth. All the Sagara's sons will be burnt to ashes by his wrath.
  4. The digging of this earth is natural and was being done in every Kalpa. Know this also for certain that the stupid sons of Sagara will be destroyed.
  5. Thus hearing His words, the Devatás, the killers of enemies, became dam glad and retired to their respective places.
  6. While the Sagara's sons were digging the earth, a very dreadful noise arose like a bolt from the blue.
  7. When the sons have dug up the earth and went all round, they returned and addressed their father :—
  8. We have ransacked the whole earth and killed all that were powerful amongst the Devas, Dánavas, Rákṣasas, Pisáchas and Úragas.
  9. But we have not found your horse, nor the man who has stolen that horse. Now point out to us clearly what we are to do at present ?
  10. Hearing this Sagara replied very angrily :—
  11. Let you be successful. Go again, and dig the earth. Tear her asunder. Catch hold of the thief that has stolen the horse. Be successful and return.
  12. Having got this order fresh the sixty thousand sons ran again.
  13. While they went on digging the bottom of the earth, they saw one Diggaja elephant named Virúpákṣa, high as a mountain. He was upholding the earth.
- NOTE Diggaja:—One of the eight elephants on one quarter, one point of the compass—the eight points having each an elephant assigned to it.

14. That Virúpákṣa Mahágaja, O Raghunandana ! was upholding this entire earth with mountains and forests on his head.

15. O Ráma ! When the elephant gets tired and, wanting rest, shakes his head, then the earth quakes and moves to and fro horizontally and up and down vertically.

16. Sagara's sons circumambulated that great elephant guarding the quarter, respected and fondled him and went to Rasátala.

NOTE—This earth is upheld in the space by many balancing forces outside as well as inside the earth. The outside forces are the attractions of the heavenly bodies as the Sun, Moon, planets and stars, etc. The inner forces arise from within the earth, its diurnal motion, when the lavas issue from the mountains (as Vesuvius, Ætna, or when the various other forces or inner currents within the earth get unbalanced and try to recover again their balance. These forces are represented popularly as Elephants, or Devas or the Nága Vāsuki.

The Great Earthquake occurred on Monday, January 15th, 1934 during the day at 2 hours 13'–22" afternoon. It was one of the biggest seismic disturbances in the history of the world.

Its worst manifestation was in north-east Bihar; Monghyr, Jamalpur, Muzaffarpur, Darbhanga, Khatmandu, Nepal, Patna and the adjoining places were very seriously affected. Shocks were felt at Allahabad.

Earthquakes are due to the fact that the Earth is not a dead body, but is subject to continuous though gradual, change in the shape of its surface due to the uplift and denudation of mountain ranges and the filling up of valleys by silt derived from the higher portions of the globe, and also because of periodic volcanic eruptions relieving the internal heat of the earth. The changes due to mountain building and to deposition are not uniformly distributed over the earth's surface but tend to be restricted to definite belts known as geosynclinal belts, within which accumulated sediments suffer folding and uplift. One of the principal belts of such folding traverses the Indian Empire in three festoons—the first in the hills of Baluchistan and the North West Frontier Province, the second along the arc of the Himalayas, and the third along the Assam-Burma arc lying to the west of the Shan plateau.

In the Indian Empire it is the tracts contained in, or adjoining these arcs that are particularly liable to earthquakes. The Peninsular, towards which these mountain festoons appear to have been pressed by earth forces, is geologically much older and is relatively stable but little subject to earthquakes. There have been the following important earth-quakes in the Indian Empires :—

Bengal, Calcutta	...	...	1896
* Kangra	...	...	4th April, 1905
* Baluchistan	...	...	21st October, 1909.
May-myoo	...	...	21st May, 1912.
* Srimangal and East Bengal	...	...	8th July, 1918.
Rangoon	...	...	17th December, 1927.
Swa, Burma	...	...	8th August, 1929.
* Pegu, Burma	...	...	5th May, 1930.
Dhubri, Assam	...	...	3rd July, 1930.

Pyu, Burma	...	...	3rd-4th December, 1930.
* Baluchistan	...	...	27th August, 1931.
* Upper Bihar	...	...	15th January, 1934.
* denotes very destructive earthquakes.			

All these, with the exception of the May-myo earthquake, belong to the three festoons mentioned, or to adjoining tracts. From this list it will be seen that the Himalayan region had passed through quite a long period of seismic inactivity, the last earthquake associated with the Himalayas being the disastrous earthquake of Kangra in 1905.

The earthquake of the 15th January, 1934 appears to have been one of the greatest earthquakes on record. The shock was felt by human beings upto a distance of 1,000 miles from the probable position of the epicentre, some where near the frontier between Bihar and Nepal.

As to the intensity of the shock of the 15th January, 1934, it has been noted that the acceleration must have been of the order of 10 to 11 feet per second per second in North Bihar and 8 feet per second per second in Khatmandu. These figures are of importance as a guide to the engineer and builder in calculating the stresses that buildings may have to stand.

The actual method of propaganda of an earthquake shock to a distance is by waves through the surface of the earth's crust and along chords through crust, of great importance is the double amplitude of the long or surface wave, that is to say, the distance between crest and trough.

To the inhabitants of North Bihar, however, the local effects are of much more importance than a general description of the effects of the earthquake. North Bihar is occupied by the Gangetic alluvium, which is of unknown thickness, and consists of alternating layers of sand and clay, the sandy layers being full of water. The effect of the earthquake waves passing through this unconsolidated ground was to cause the opening up of fissures and small crater-like vents, up which sand and water from the less consolidated layers were squeezed or squirted to the surface. Reports shew that these fissures were upto 20 feet wide though usually much less and that the thickness of the lenticular layer of sand deposited on the surface ranges down from 3 or more feet close to the fissure to nothing at some distance from the fissure.

The causes may be classed under four heads :—

- (a) Physical—uplifting of mountains and consequent sinking of adjoining land.
- (b) Mental—the people were very greedy and unsympathetic.
- (c) Moral—cheating, speaking lies and leading a vicious and depraved life.
- (d) Spiritual—not having any faith in God and in godfearing, good persons.

17. Thus digging eastwards, they went on digging the southern quarter. There they also saw one very huge elephant,

18. named Mahāpadma. He looked like a very huge mountain. He upheld the earth on his head. The sons of the king Sagara were much surprised.

19. They circumambulated the elephant and went on digging westward.

20. There also they saw a similar powerful elephant named Saumanasa.

21. They went round the elephant and asked his welfare. Next they dug and moved northward (upward).

22. There in the northern side, they saw one snow-white elephant, (as if of congealed ice). His name was Bhadra. He looked very beautiful and was holding up the earth.

23. The sons touched and circumambulated the elephant. They then began to dig the earth.

24. Going then towards the famous\* north-east, the Sagara's sons began to dig the earth north-eastwards (the *Íśāṇa Koṇa*), much inflamed with anger.

NOTE—\*All the auspicious acts are done on this side.

25. Those very powerful and highly energetic and terribly swift sons of Sagara saw there the Kapila Muni, incarnate of the eternal Bhagavān Vasudeva, in a seated posture.

26. And not very far off they saw their sacrificial horse grazing, moving to and fro. They all became very glad.

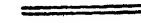
27. They thought the Muni as the obstructor of their sacrifice. Their eyes turned red with anger. They ran, with great force and rage, taking hog-spears (for digging), ploughs, and many trees and stones with them.

28. And they shouted :—"Wait ! Wait ! You have stolen our sacrificial horse.

29. O fool ! Know that we are the sons of the king Sagara and we have come here.

30. O Rāmachandra ! Thus hearing their words, Kapila became very angry and uttered loudly "Hum". All the sons of Sagara were turned to ashes by the fiery Hum of the very powerful and high souled Kapila.

Here ends the Chapter 40 of the *Bālakāṇḍam* in *Srīmad Vālmīkiya Rāmāyaṇam*.



## Chapter 41

1. O Rāmachandra ! Seeing the delay caused in the coming of the sons, the king Sagara addressed his grandson Amsumān, shining with his own lustre.

2. You are a hero, learned and energetic like your elder brothers. Now go and find out your uncles (brothers of your father). Make a search also of the horse and see who has stolen it.

3. The inhabitants below the earth are generally very powerful and of huge bodies. Take the swords and bows to kill them.

4. Shew respect to the elders, kill the obstructors, be successful and return ; and thus help me to fructify my sacrifice.

5. Thus the high souled Sagara ordered Amsumán. He took his bows and arrows and took to his heels very quickly.

6. And arrived where the earth was dug up by his fathers as ordered by the highly energetic Sagara.

7. There Amsumán saw the monstrous elephant guarding the quarter. The Devas, Dánavas. Rákṣasas, Pisáchas, Birds, and Nágas and others were worshipping this elephant.

8. Amsumán circumambulated the Diggaja (the aforesaid elephant) and asked his welfare. He asked about the whereabouts of his fathers, as well about the thief who had stolen the horse.

9. That elephant, very intelligent, replied. "O Son of Asamanja! Your efforts will be crowned with success. Soon you will come back with the horse."

10. Hearing the reply of that elephant, Amsumán settled in his mind to ask with decorum the other elephants guarding the compass, turn after turn.

11. Those elephants understood well and were very clever in giving fit replies. When they were worshipped by Amsumán, they said that he would return with the horse.

12. Being informed thus, Amsumán went to the spot where lay the ashes of his fathers.

13. He became much grieved, fell on the ground and wept.

14. Thus disturbed and aggrieved, that excellent man saw the sacrificial horse at a short distance grazing and moving to and fro.

15. Amsumán thought of pouring oblations of water to his fathers. He searched for the water but no where there he could find the reservoir or any stream.

16. Then he looked all round with eyes wide open and with great care; he then saw Garuḍa, the king of birds, who was the mímá (uncle, mother's brother) of his father and who flies fast as wind.

17. The robust Garuḍa spoke to Amsumán. "O Lion amongst men! Do not give vent to grief. The death of these sons will bring immense benefit to all the beings.

18. The glorious Kapila had burnt them to ashes. You cannot give them ordinary water.

19. O Good One! There is the elder daughter of the Himálayá mountain, named Gangá. With the Ganges water you can offer oblations of water to your fathers.

20. When Gangá, dear and sanctifying to all, will drench the ashes of your fathers, then those sixty thousand heroes will ascend to the Heavens.

21. O Best One! Go back with the horse and turn the sacrifice of your grandfather to a successful issue.

22. Thus advised by Garuḍa, the son of Vinatá, the heroic Amsumán quickly returned with the horse.

23. After his arrival, he told his grandfather, initiated for the sacrifice, the news thereof and the words of Garuḍa, the son of Vinatá (the mother of Aruṇa and Garuḍa, said to be one of the wives of Kaśyapa).

NOTE :—Garuḍa=He is a son of Kaśyapa by his wife Vinatá. He is the chief of the feathered race, an implacable enemy of serpents, and elder brother of Aruṇa. In a dispute between his mother and Kadru, her rival, about the colour of Uchchaihsravá, Kadru defeated Vinatá, and in accordance with the conditions of the wager, made her her slave. Garuḍa brought down the heavenly beverage (Amrita), purchased her freedom, not however, without a hard struggle with Indra for the same. Vinatá was then released; but the Amrita was taken away by Indra from the serpents. (Garuḍa is represented as the vehicle of Viśṇu, and as having a white face, an aquiline nose, red wings and golden body).

24. The king heard the harrowing news from Amsumán. He then completed his Yajña according to the Vedic rules and ordinances.

25. Finishing his sacrificial work, the king returned to the city. He could not make out definitely how to bring down the Ganges.

26. Thus reigning for thirty thousand years he went up to the Heavens. His desires to bring the Ganges river down on earth were cherished for a long time; but they were not brought to any practical issue.

Here ends the Chapter 41 of the Bálakāṇḍam in Válmíkíya Rámáyanaṁ.

## Chapter 42

1. O Ráma ! On the death of the king Sagara, the subjects elected the virtuous Amsumán as king in his place.

2. O Raghunandana ! The king Amsumán elected by the people was a very religious king. His son Dilípa, too, commanded great influence and was famous.

3. Giving the kingdom to Dilípa, Amsumán went to one of the summits of the Himálayás and practised there a very severe tapasyá.

4. The king Amsumán remained in the hermitage for thirty two thousand years. After that he went to the Heavens (*i.e.* died).

5. The highly energetic Dilípa heard how his grandfather died. He got stupefied and could not decide what to do.

6. His foremost thought now was how the Gangá would be brought, how the washing of the ashes be done with the Ganges water, how his ancestors would be delivered and how they would go to the Heavens.

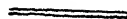
7. Thus thinking daily that king Dilípa had one son born to him, named Bhagíraṭha, devoted to religion.

8. The fiery king Dilípa did many sacrifices and governed for thirty thousand years.

9. But he could not exactly find out what to do, how to bring the Ganges so that his ancestors would be saved. In the long run, he fell sick and died and went to the Heavens.

10. Handing over the kingdom to his son Bhagírátha, the king went as the result of Karma, to Indraloka.
11. O Rámachandra ! The Rájarsi Bhagírátha was very religious. He had no issues. So he desired how he would get a son.
12. He gave the charge of his kingdom to his ministers. He went with a firm resolution to a place named Gokarṇa for getting the Gangá down (Gangávataraṇ) on the plains and performed severe asceticism.
13. With arms raised upwards, with five fires all round, taking meals after one month's fasting, that self-controlled Bhagírátha did tapasyá. Thus one thousand years passed.
14. The Bhagaván Brahmá, the Lord of creatures, became pleased with him.
15. The Grand Sire Brahmá came there attended by the Devas and told Bhagírátha, engaged in practising asceticism.
16. O Bhagírátha ! I am pleased with your nice tapasyá. Now ask for boons.
17. The highly energetic, mighty armed Bhagírátha with folded hands spoke to the Grandsire :
18. O Bhagavan ! If you are pleased with me and with my tapasyá, I want this boon that I may offer the Ganges waters to the sons of Sagara.
19. When the ashes will be watered by the Ganges water then my grandfathers will ascend to the Heavens.
20. I pray also that I may get one son, for the continuance of my line. Know this as the last boon in the Ikṣáku family.
21. At these words of the king, the Pitámaha Brahmá replied with nice sweet words :—
22. O great hero Bhagírátha ! This ambition of yours is very high, indeed ! But it will be fulfilled. Let all be well be with you.
23. This Ganges is the elder daughter of the Himálayás. Engage Siva for this purpose.
24. The irresistible force of the Ganges falling from that height, this earth will not be able to bear. Only Siva can hold her ; no other body is seen by me who can do it.
25. Saying thus to Bhagírátha and ordering Gangá also to fulfil the desires of Bhagírátha, the Vidhátá went to the Heavens along with the Devas.

Here ends the Chapter 42 of the Bálakáṇḍam in Válmíkíya Rámáyaṇam.





### Chapter 43

1. O Ráma! When the Deva of the Devas went away, the king Bhagírátha resting his whole body on the ground over his thumb worshipped Mahádeva for one hundred years.

2. When full one year expired, Mahádeva, adored by all, spoke to the king :—

3. O Best of men! I am pleased with you. I will fulfil your desires. I will hold the Ganges on my head and check her tremendous velocity.

4. Next Gangá, worshipped by all the Lokas, took an excellent charming appearance and flowed down with irresistible force on the head of Siva.

5-6. The most irresistible Gangá Deví thought :—I will carry off Mahádeva along with my current to Pítála. Knowing this egoism of Gangá, Siva became very angry.

7. The three eyed Siva then thought of concealing the Gangá that was falling on the sacred matted hairs on the head of Siva.

8. The Gangá dropped on the matted hairs but she could not make out her way onward in spite of her best efforts.

9. For several years she turned there round and round.

10. Not seeing the Ganges on the Earth, Bhagírátha renewed his tapasyá. Bhagaván Sankara got then very pleased.

11. Siva then released Gangá towards Bindusarovar (one big tank at the terrai of the Himálayás). Gangá then flowed in seven streams.

NOTE :—The tank Bindusarovar was dug by Brahmá at the terrai of the Himálayás.

12. The names of those seven streams are :—Hládiní, Pávaní and Nalini flowing towards the east ;

13. Suchakṣu, Sítá, and the big river Sindhu, the three rivers flowing towards the west.

14. And the seventh river followed Bhagírátha. The royal Ríṣi, sitting on his supernatural chariot, went forward.

15. And the Gangá coming from the sky on Siva's head and thence to the earth followed the highly energetic Bhagírátha.

16. With great noise the waters rolled on. The earth looked beautiful with fishes, tortoises, crocodiles and sharks seen in the Ganges.

17-18. Then the Devas, Ríṣis, Gandharvas, Yakṣas and Siddhas saw the Ganges flowing. They saw from their huge aeroplanes, looking like huge cities, as well from elephants and horses.

19. The Devas got on boats also and saw this Gangáavatarāṇa, a very wonderful thing.

20. The powerful Devatás assembled for the sight.

21-22. Their glittering ornaments looked shining like hundred Suns. The Gangetic porpoises, Uragas (Snakes) and other aquatic animals moved to and fro. From their briskness it appeared that the sky was lit with electric lights.

23. The white waters became full of the froths and foams due to the tremendous sweeps and curves as if the sky was over-cast with clouds and swans in the autumn.

24. Somewhere the billows of the waters were very low, somewhere very high, somewhere the water was moving slowly, somewhere the waters clashed with waters and whirls were visible.

25. The waters rose very high, fell again on the earth. Thus the waters fell on Siva's head first; and thence on the earth.

26. The Ganges water, very pure and defectless, looked very nice and charming.

27. The inhabitants of the earth, R̥ṣis and Gandharvas considered the water very pure as dropping from Siva's body and sipped for rinsing the mouth before worship.

28. The Devas who came down, cursed, from the Heavens to the Earth became freed of their sins by bathing in the Ganges and became holy.

29. They ascended to the Heavens and went to their respective abodes. The people were very much pleased at the sight of that bright water.

30. Bhag̐ratha, too, was freed of his sins by his bath in the Ganges and sitting on the chariot.

31. Went ahead and Gangā followed him. The Devatās, R̥ṣis, Daityas, Dānavas, Rākṣasas.

32. Gandharvas, the superior Yakṣas, Kinnaras, the big and small snakes, and the Apsarās followed Bhag̐ratha.

33. All the aquatic animals followed Gangā gladly.

34. Wherever Bhag̐ratha was going, there the Ganges, the best of the rivers was following. That time Jahnū Muni, of wonderful deeds, was practising one Yajna.

35. Gangā carried off all his sacrificial things.

36. The Muni got much irritated and did one amazing affair; he drank the whole waters of the Ganges. Seeing this, the Devas, Gandharvas and R̥ṣis were thunder-struck.

37. The people then worshipped him and told that Gangā would be famous and She would be called after the name of his daughter.

38. The fiery Muni got pleased and let Gangā out of his ears. Thus Gangā is called Jahnusutā (daughter of Jahnū) and Jānhavī.

39. Thence Gangā followed the chariot of Bhag̐ratha. Thus Gangā flowed and dropped into the ocean.

40. To fulfil the intentions of Bhag̐ratha, She went down to Rasātala. The king Bhag̐ratha and the Gangā with much care saw the place where his grand-fathers were burnt to ashes and became sorry.

41. Then those ashes were drenched with the waters of the Ganges and the sixty thousand sons of Sagara ascended to the Heavens.

Here ends the Chapter 43 of the Bālakāṇḍam of the Great  
Epic Rāmāyaṇam of Vālmiki.

### Chapter 44

1. The king Bhagírátha reached the sea-beach with Gangá. Thence they entered the Pátála where his grandfathers were burnt to ashes.

2. On the ashes being drenched with the waters of the Gangá, Brahmá, the Lord of the worlds came there and said to Bhagírátha:—

3. O Best of human beings! You delivered the sixty thousand sons of the high souled Sagara and they went up to the Heavens like the gods.

4. O king! The sons of Sagara will get their seats in the Heavens like the gods, as long as there will be waters in the ocean.

5. Gangá will be taken as your elder daughter. Through your efforts only Gangá has come down to earth. Therefore She will be known everywhere by your name (Bhágirathí).

6. Gangá, Tripathagá and Bhágirathí will be her names. She will be named Tripathagá as she flows in three different streams.

7. O King! Better offer the oblations of water here to your grandfather and thus fulfil your promise. (Be free from the promises made before).

8. O King! Your ancestor Sagara had this desire but that desire remained unfulfilled.

9. Amsumán tried to bring Gangá, but he, too, was unsuccessful.

10-11. O King! Your father Dilípa, the royal sage was powerful and fiery like the Maharṣis. He too wanted to bring Gangá but his desires, too, remained unfructified.

12. O Best Person! You have fulfilled to-day the promises made before. You have therefore been much named and famed.

13. O Destroyer of foes! Because you have been able to bring Gangá down on this earth, you have earned great religious merit.

14. It befiteth every one to bathe in the Ganges any time he likes. [No rule is to be observed here, say, tithi, muhúrta, or Parva, (great occasions)]. Bathe in this and you will become pure and you will make others pure.

15-16. Better now offer oblations of water to your grandfathers as per Sástras. Saying thus Brahmá went back to the Devalokas by the same route he came.

17. The king Bhagírátha offered oblations of water to his ancestors in successive order and according to the Sástras.

18. Thus offering water and becoming pure, the king entered back into his city. All his desires were fulfilled. He took charge of the kingdom.

19. The subjects were pleased on getting their ruler Bhagírátha. Their difficulties were removed. Their desires were fulfilled. They were freed of cares and anxieties.

20. O Rámachandra! I have described in detail the history of Gangá. Now depart. Let all be good to you. The evening time is passing. Do the Sandhyá Bandanam.

21-23. This narrative of Gangá is purifying, name and fame giving, life prolonging, issue (sons) giving, and Heavens carrying.

He who tells this fact to the Ksathriyas, Bráhmaṇas and others, his ancestors and the Devas remain pleased with him. He who hears this sacred Gangáavatarana, capable to prolong his line, gets his desires fulfilled. All his sins are destroyed and his fame is greatly enhanced.

Here ends the Chapter 44 of the Bálakāṇḍam  
of Srí Vámikeya Rámáyanaṁ.

## Chapter 45

1. The words of Viśvámitra surprised much Rāma and Lakṣhmaṇa. Rāma told Viśvámitra (at break of dawn).

2. O Respected one ! You have narrated very wonderful events, the bringing of the sacred Ganges on the earth and filling thereby the ocean (that is of the Ganges dropping on the ocean).

3. O Muni ! The whole night passed like a moment, while hearing these words.

4. I and Lakṣhmaṇa heard your nice speech and passed off the entire night.

5. Viśvámitra finished his morning duties when it was the splendid morning.

6. We have passed the night, heard the Ganga's wonderful descent, (Gangāvataraṇa). Now let us cross the Ganges.

7. This is the boat brought by the Rishis of holy deeds. A good bedding is spread here for sitting. This is brought here in no time for your reception.

8. Hearing thus the Rāma's words, Viśvámitra began to take the Rīṣis on the other side of the river.

9. They crossed the river, bade good bye to the Rīṣis, halted there and saw the city named Viśálá.

10. They then went to the Viśálá town, very good and beautiful looking like the Heavens.

11. The highly intelligent Rāma asked Viśvámitra with folded hands the history of Viśálá.

12. Who reigns here? From which family has he come? I am eager to hear.

13. Viśvámitra then described the past history of the old Viśálá (as it was in olden times).

14. Hear what I have learnt from Indra, I will describe to you all what happend here.

15. O Rāma ! In the begining, in the Satya Yuga, the Daityas, the sons of Diti, were very powerful. And the sons of Aditi, the Devas, were also very powerful.

16. They discussed how they could be free from diseases, and how they would become immortal.

17. They came to the conclusion that they would churn the Kṣíra Samudra (the sea of milk) whereby the nectar or Amrita would come out. They would take that.

18. Those energetics made the serpent Vāsukí, the churning rope and the mountain Mandára, the churning rod (the central spindle) and they began to churn.

19. They churned for one thousand years when the virulent poison came out of the head of Vāsukí. Vāsukí bit (cut with teeth) the mountain.

20. Very virulent poison like fire came out, whereby the Devas, Asuras, men and the whole world were burning.

21. The Devatás went for protection to Saṅkara Mahá Deva, and cried "Save us ! Save us !" And began to praise him.

22. While the Devás were saying so, the Bhagaván Hari appeared there with conch and wheels (Sankha, Chakra) in his hands.

23. He told smilingly to Saṅkara, what has come out first out of the churning by the Devas.

24. Will be your share. For you are the foremost of the Devas. Stay here and take this first Pújá (worship).

25-27. Saying this Viṣṇu vanished. Seeing the Devas terror stricken and advised by Viṣṇu, Mahá Deva drank that poison as if it was nectar and dismissed the Devas and he also went away.

O Raghunandana ! The Devas and Asuras united began to churn again the ocean. Then the churning rod, the mountain went down the Pátála.

28. The Gandharvas and the other Devas began to chant hymns to Madhusúdana. "You are the saviour of all the beings, especially of the Devas.

29. O mighty armed ! Rescue us and get out the mountain from the Pátála.

30. Bhagaván Viṣṇu assumed the form of tortoise, held on the back the mountain and lay down and slept in the ocean. He put his hands on the top of the mountain (so that the mountain moved not upward).

31. Thus staying in the midst of the Devas, Viṣṇu began to churn the ocean. At the expiry of one thousand years Dhanwantari, the author of Áyurveda (medicine) came out.

32. He held in his hands the staff and Kamaṇḍalu. His name was Dhanvantari. Then the beautiful Apsarás came out.

NOTE :—Apsarás—born of Ap (that is, milk).

33. On the churning of the milk, beautiful women came out. Hence their names were Apsarás.

34. Their number were sixty crores. Their maid servants were innumerable.

35. They were not accepted by the Devas, Dánavas, etc.; who did not marry them. Therefore they became the common property of all.

36. O Raghunandana ! Next Váruṇí, the daughter of Varuṇa, came out and she sought for her husband.

37. The sons of Diti did not marry her. But the sons of Aditi accepted her.

38. For this reason, the sons of Diti were called Asuras and the sons of Aditi were called Suras. (Váruṇí is called wine. The wine came out of the churning of the ocean. Its another name was Surá. The Daityas did not want that and therefore called Asuras. The Devas took that, hence they became known as Suras). The Devatás were very pleased with that Váruṇí.

39. Next the horse Uchchaiśravá came out. And then the nice nectar came out.

40. Now disputes occurred on account of that nectar (the Devas and the Dánavas began to quarrel).

41. The Devas began to fight with the Daityas.

42. The Asuras joined with the Rákṣasas. O Hero ! That war was terrible. The three worlds were disturbed and afraid.

43. When the whole people were cut and exterminated, then the powerful Viṣṇu assumed the form of a Mohinī (a fascinating woman) and took away the entire Amrit.

44. Whoever went to take that Amrit from Viṣṇu by force, he killed all in battle.

45. In this terrible war between the Daityas and the Devatás, the Devatás hooted out and put an end to almost all the Dánavas.

46. They obtained their kingdom and Indra began to govern the Devas, Rīṣis, Cháraṇas, etc.

Here ends the Chapter 45 of the Bálakāṇḍam of Srī Válmíkíya Rámáyaṇam.

## Chapter 46

1. When her sons, the Daityas, were killed, Diti, their mother became very sorry. She spoke to her husband Kaśyapa, the son of Maríchi, thus:—

2. Bhagavan! The Devas, your sons, (the sons of Diti) have slain my sons. Therefore I want from you one qualified son who can kill Indra and I am ready to practise severe penance and asceticism to fulfill my desires.

3. I will now go on with my tapasyá. Better cast your semen in my womb so that I be pregnant. I want one son to be born of me who will kill Indra. Be pleased to order me for the same.

4. Hearing the prayers of Diti, Kaśyapa replied to Diti.

5. Let your desires be fulfilled. May you prosper! You will get one son born of you who will kill Indra.

6. If you remain pure and do tapasyá for one thousand years, you will have, no doubt, one son from me who will be able to slay Indra.

7. The highly lustrous Kaśyapa purified Diti (removed by Mantra all the obstacles of the foetus in the womb), touched her and blessed her (let you prosper). The Muni then went away for his asceticism.

8. Diti became very glad. She also began her hard asceticism, in the Kuśaplaba tapoban (a penance grove) near Visálá.

9. In her penance period Indra served her with great humility and aptness.

10. Indra brought fire, Kuśa (sacred grass), fuel, water, roots and fruits and other things wanted by her.

11. Indra remained near to her all the time\* removed her exhaustions, (cham-pood her body and legs) and thus served her.

NOTE:—\*with the object of finding flaws.

12. O Raghunandana! When one thousand years were about to be completed, ten years remaining, Diti gladly told Indra.

13. O best of the heroes ! Now only ten years are left to complete my tapasyá, when you will see your new born brother. May you fare well !

14. The son that will be born of me will want to conquer the three worlds. I will get him born for your sake (that is, to kill you). You better share your meals with him.

15. I asked your father for one son and he granted the boon that I will get one son after one thousand years.

16. After saying thus, Diti slept at noon with her feet towards the direction where her head ought to be placed. (Her head placed where her feet ought to be kept).

17. Indra saw her thus in impure state. The hairs of her head were on her legs. Thus seeing Indra laughed and became glad.

NOTE :—Two discrepancies Indra saw :—First, the feet placed where head ought to be kept; secondly, the hairs of the head fell on her legs. These are meant by impurity.

18. Indra entered into her womb in this state and cut the foetus into seven pieces.

19. While Indra was cutting foetus by his one hundred knotted thunder bolt (Vajra), the sons therein began to weep pitiablely, and Diti awoke.

20. Indra spoke to the embryos :—"Do not cry, do not cry" and went on cutting the foetus thus weeping.

21. Diti said "Do not kill. Do not kill." Hearing these words of the mother, Indra out of respect to his mother, came out.

22. Indra with thunderbolt in his clasped hands, spoke to Diti :—You slept in impure state with your head towards your feet. Getting this opportunity I entered into the womb and cut the embryo therein into seven pieces. Because the child that will be born would have killed me.\*

Here ends the Chapter 46 in the Bálakāṇḍam  
of Srímad Valmíkíya Rámáyanaṁ.

\* In some other copies, it is found that each of the seven pieces was cut again into seven pieces, thus making the total number forty nine pieces which became forty nine Váyus.

## Chapter 47

1. Diti was very sorry to see the womb cut into seven pieces. She spoke beseechingly to the thousand eyed Indra who is known as difficult to be overcome.

2. "The fault is mine. Therefore the womb has been cut into seven pieces. O Destroyer of foes ! O Lord of the Devas ! You are not at all to be blamed.

3. What you have done with regard to my womb, I find it all good to me. Make them the rulers in forty nine places.

4. O my child Indra ! Let them be widely known under the name of "Márutas" and let them become the rulers of seven regions. Let them roam freely in seven Vátaskandhas (Váyulokas).

4. Let one move in Brahma-loka ; let the second move in Indra-loka ; and let the third be famous as the heavenly Váyu.

6. O best of the Devas ! Let the remaining four sons move in other quarters in due seasons. May you prosper !

7. They will be known as "Márutas". Hearing her words,

8. Indra replied with folded hands. "Every thing will be done as you say. You need not entertain any doubt."

9. Your sons will take up the forms of the Devas and roam everywhere. Thus was settled the pact between the son and the mother in the Tapovanam.

10. Both of them became satisfied and went up to the Heavens. This fact I have heard. O Rámachandra ! This place where we are now talking is that very locality where Indra stayed before.

11. O Ríma ! This is the place where Diti wanted the fulfilment of her tapasyá and perfection. Here Indra served her.

12. Here reigned a king named Viśálá, born of Alambuṣá (an Apsará). He established the city Viśálá.

13. Viśálá had one son named Hemchandra. He was very powerful. Next came the famous king Suchandra.

14. Suchandra's son was Dhúmráśva. Dhúmráśva had his son Srinjaya.

15. Sahadeva, the son of Srinjaya, was very powerful. Sahadeva's son was the religious Kuśáśva.

16. The son of Kuśáśva was the influential Soma Dutta. Soma Dutta's son was the famous Kákutstha.

17. His son Sumati, the highly energetic and invincible by his enemies, is reigning here at present.

18. By the good will of Ikṣáku, all the kings of Viśálá were long lived, high souled, powerful and religious.

19. Let us stay here happily tonight. Tomorrow we will go to the city of Janaka.

20-21. No sooner the powerful and far-famed Sumati heard of the arrival of Viśvámitra in his city, he attended Viśvámitra, with his priests and friends and worshipped him with great care and respect and asked his welfare with folded hands and said :—

22. I am very much obliged by your coming here. I have now seen you. Who is more blessed than me ?

Here ends the Chapter 47 of the Bálakāṇḍam of Srímad Válmíkíya Rámáyanaṁ.



### Chapter 48

1. There in that Viśálá town when the formalities were over, when both the parties asked each other's welfare, and the preliminary conversations between each other were finished the king Sumati asked the great Muni Viśvámitra thus :—

2. O Respected One ! We see here the two youths (Kumáras) powerful like the Devas. One walks like an elephant and the other walks like a lion. The two boys are heroes, one like a tiger and the second like a bull.

3. Their eyes are fully wide like lotus leaves. They are holding arrows and quivers. They look fair like the two Asvins. They are now verging on their youth periods.

NOTE :—Lotus like eyes indicate good luck and wealth. Holding weapons indicate their war-like characters.

4. It seems as if those two have come of their own accords from the Deva lokas. They look like the Devatás. How they have come on foot up to here ! And what for they have come ? Whose sons are they ?

5. As the Moon and the Sun adorn the sky, so these two are adorning this country. These two look alike as far as their length, breadth, speech, and movements are concerned.

6. Why have they come by this very difficult path ? They are holding excellent weapons. We want to know the truth.

7. Thus requested by the Rájá, the Muni told him all about Ráma and Lakshmana. The king was greatly astonished.

8. The king Sumati worshipped befittingly those two sons of Daśaratha, the worthy guests of the king.

9. Thus well received by the king Sumati, they spent the night there in the city Viśálá; then they set out for Mithilá.

10. Seeing the nice capital of the king Janaka, the Munis exclaimed "Sádhu ! Sádhu ! (very good ! very good ! Excellent, lovely !)

11. They saw one ancient, solitary, beautiful ásrana (hermitage) at the outskirts of Mithilá and asked the Munis :—

12. What is this place looking like an hermitage ? No Muni is seen here. I like to know who used to live here before.

13. Hearing Rámachandra's words the great Muni Viśvámitra, the clever speaker, the highly energetic ascetic replied :—

14. Hear. I am now telling you the facts. To which Maharṣi this ásrana belonged and who cursed this out of anger ?

15. This Asrama belonged first to the high souled Gautama. It equalled the Devas' hermitage. The Devas used to praise this highly.

16. At first he with his wife Ahalyá practised their tapasyá for many years.

17. Indra, the lord of Sachí, came to know about the absence of Gautama from the hermitage. Seizing this opportunity he took up the dress of the Muni, arrived at that hermitage and spoke to Ahalyá, thus :—

18. O Fair one ! One desirous to cohabit waits not for the period of menstruation. O One of beautiful waist ! I want to have intercourse with you.

19. O Rámachandra ! Ahalyá at once made out that the speaker was Indra in the garb of the Muni. Still that stupid woman desirous to have Indra's intercourse agreed.

20. Moreover she being satisfied spoke to Indra :—"O Lord of the Devas ! I am satisfied. Better go away quickly from here."

21. Save yourself and me from Gautama in all respects". Indra smiled and spoke to Ahalyá.

22. O Fair one ! I am well pleased and I am going away to my place." Thus cohabiting with Ahalyá, Indra went out of Gautama's hut and took to his heels.

23. Out of fear to Gautama, he was trying to go fast when he saw that the Muni Gautama was entering into the hermitage.

24. Gautama looked like the burning fire. He was installed, annointed with the waters of the sacred place. He was holding in his hand fuel and grass (for sacrificial purposes). The Devas, Dánavas etc. could not look at the face of the Muni endowed with the strength of asceticism. They knew very well what power the Muni wielded.

25. Beholding the best of the Munis, with fuel and Kusa grass in his hands, Indra got terrified and looked sunk in spirits.

26. The Muni, a man of character, seeing Indra in the garb of a Muni, spoke angrily to that depraved lord of the Devas.

27. You dam illiterate ! Assuming my form and appearance you have committed this vicious act ! So you will lose your testacles.

28. No sooner the high souled Gautama spoke in such an angry tone, Indra's two testacles dropped then and there on the ground.

NOTE:—It may be remarked that the gods and goddesses resembled human beings in structure, frame and appearance with greater powers but not capable of further development. Men have got choice to develop near to the highest and they can become more and more pure than the passionate Devas.

NOTE :—It is written in Padma Puráṇam that Gautama cursed Indra "Let Indra be covered all over his body with bhagas (*i. e.* vaginas). So is written also in Kirtivási Rámáyāṇam.

29. Thus cursing Indra, the Muni cursed his own wife too :—"You will have to remain here for many thousands of years".

30. Take air only as your food and nothing else. Practise tapasyá Sleep on the ashes.

31. "Do not appear before any being. Thus remain in the Ásrama. When the unconquerable Rámachandra, the son of Daśaratha, will come to this dense forest, then you will be purified.

32. O Committeess of vicious deed ! When you will receive Ráma hospitably and without any greed or delusion, your soul will become purified. Then you will get back your real original body and you will come again unto me.

33. Thus speaking to his wife gone astray, that highly energetic Gautama left the hermitage and went to the charming and beautiful peak of the Himálayás, inhabited by the Siddhas and Chárapas and where the high class ascetics practise their austerities and meditation.

NOTE :—Some say he went to Kailása.

Here ends the Chapter 48 of the Bálakáṇḍam of Sri Válmikiya Rámáyāṇam.

## Chapter 49

1. Indra, deprived of his testacles, spoke to Agni and the other Devas, the Siddhas, Gandharvas and Cháraṇas, with terrified eyes :—

2. I put up obstacles in the tapasyá of the high souled Gautama and thus I have made him very angry. I simply did the work of the Devas.

3. The Muni has deprived me of the testacles and has abandoned his own wife too. But I have also deprived him of his would be success in his tapasyá by making him angry and causing him to curse.

4. O Devas ! O Rísis ! O Cháraṇas ! To benefit you I have done this, and I have suffered thus. Now find out how my sufferings may be removed.

5. Hearing this, Agni and the other Devas and Maruts went to the Pitri Devas, (The Fathers in Heavens) and told them :—

6. This sheep of yours has testacles and Indra is now without his testacles. Please give quickly the testacles of that sheep to Indra.

7. And the sheep without testacles will satisfy you. For your satisfaction, whichever men will offer you such sheep (without testacles), they will be blessed by you with everlasting and ample rewards.

8. Hearing Agni's words, the Pitri Devas assembled there, took off the testacles of the sheep and joined them to Indra's proper place.

9. O Rámachandra ! The Pitri Devas acknowledged from that time taking the sheep without testacles and gave the full reward to those who offered such.

10. From that time Indra cursed by Gautama, took up the testacles of sheep through the influence of Gautama's tapasyá.

11. O Energetic Ones ! Now come to the hermitage of that venerable Muni Gautama and deliver Ahalyá, the Devi.

12. Ráma heard Viśvámitra and entered the hermitage with Lakshmaṇa. The Muni was ahead.

13. They saw that the highly fortunate Ahalyá was engaged in tapasyá. The lustre of her body was beaming out. What of men, the Suras and the Asuras could not see her.

14. It seemed as if Brahmá had created her carefully by the Divine Máya. She looked like a flame covered with smoke.

15. Or like the full moon covered with clouds and snow or like the image of the blazing sun in waters.

16. So she was not fit to be seen by the inhabitants of the three worlds till she saw Rámachandra. This Gautama told before. When the term, as mentioned in the curse, expired, all the people were able to see her.

17. Ráma and Lakshmaṇa gladly touched her feet. Gautama's words came to her remembrance and she served hospitably Ráma and Lakshmaṇa.

18. She offered water for washing the feet, sacred grass Arghya, and other necessities for receiving a guest. So she served them very carefully. Ráma and Lakshmaṇa, too, received those things in accordance with Sástric rules.



15. That you have come to see this Yajña with other Munis. O Brahmarṣi ! I have taken twelve days' vow for this. (I am initiated for twelve days). (Or it may mean twelve days are yet remaining for the sacrifice to be completed).

16. O Kauśika ! Then after that time you ought to see the Devatās invited in this sacrifice. They will come and receive their proper shares. Thus saying the careful king gladly asked the best of the Munis, with folded hands and with respect, thus :—

17-20. Who are these two gentlemen like Kumáras, powerful like the Devas ? Their gaits are like elephants. They look like a tiger and a bull, beautiful like the two Asvins. They are approaching their youths. Have they come down from the Heavens to this earth of their own accord ? They look like the Immortals of the Deva lokas. Why have they come here on foot ? What for they have come ? To what family do they belong ? They are holding nice weapons. Whose sons are they ? They are shedding now their lustre and beauty on this assembly. As if the Moon and the Sun are shining in the Heavens.

21. They look very similar in the measurements of their bodies, in their gestures and postures and other movements. They are holding as yet side locks of hair on their temples. They are heroes. I am eager to learn about their true whereabouts.

22. Hearing Janaka's words, the liberal Rṣi spoke —“These are the two sons of the king Daśaratha.

23-25. He then spoke of their staying in Siddhásrama, killing the Ráksasas there, their starting for Mithilá, staying at Viśálá, seeing Ahalyá, seeing the Muni Gautama, Rámachandra's enquiring about the great bow, their coming down in Mithilá, all these Viśvámitra told Janaka. He then remained silent.

Here ends the Chapter 50 of the Bálakāṇḍam of  
Śrīmad Válmikiya Rámāyaṇam

## Chapter 51

1. The highly ascetic and fiery Satánanda became surprised to hear the anecdotes of Ahalyá from the lips of the intelligent Viśvámitra. The hairs of his body stood on their ends.

2. He was the eldest son of Gautama. He had much the strength of tapasyá. He wondered at Rámachandra's presence there.

3. The two princes took their seats comfortably. Seeing that, Satánanda addressed Viśvámitra, the foremost of the Munis, thus:—

4. You have introduced my fortunate mother of name and fame to the princes. She performed a very hard tapasyá.

5. Did my mother receive them, worthy to receive homages from all the beings, with forest fruits and flowers ?

6. Has Rámachandra been informed of the vicious deeds that Indra, the Lord of the Devas, committed towards my mother ?

7. O Viśvámitra ! May you fare well ! Has my mother been taken again by my father, after she had seen Ráma ?

8. O Kauśika ! Did my father worship Ráma ? Has Ráma come here after receiving the homage from my father ?

9. Did Rāma bow down to my father when he departed from there after his reception by my father ?

10. Viśvámitra Muni, clever in understanding the views of others and in giving fit replies, replied Satánanda.

11. O excellent Muni! I have not neglected anywhere paying due respects to the superiors. Ahalyá got herself united again with Gautama, as Renuká was taken back by Bhārgava.

12. Hearing the words of Viśvámitra, Satánanda addressed Rāma thus :—

13. I welcome you coming here with the unconquerable Maharṣi Viśvámitra.

14. His deeds are marvellous. Through the power of asceticism he has got the rank of Maharṣi. He is very fiery. I consider him as our great benefactor.

15. Rāma ! I do not consider any other man in this world more fortunate than you, because you have got Viśvámitra, the most wonderful and severe ascetic, for your guardian.

16. I will now talk about his severe austerities and the high powers attained by him. Hear closely.

17. This Viśvámitra, the controller of foes, ruled for many years as a king. He was virtuous; he knew what was Dharma. He was learned and ever ready in the welfare of his subjects.

18. There was a king, named Kusa the son of Prajāpati. His son was Kusanābha, powerful and religious.

19. Kuśanābha's son was the celebrated Gádhi. And Gádhi's son is this very fiery, high souled Viśvámitra.

20. As a king he ruled this earth for many thousands of years.

21. Once on an occasion the king Viśvámitra collected a big army. He took one Akṣauhiṇi forces and began to make a tour round the world.

22. He passed many cities, kingdoms, rivers, mountains and hermitages till he arrived at the Ásrama of Vasiṣṭha.

23. There in that Ásrama were many varieties of flowers, creepers, trees, and many types of animals. The Siddhas and Chāraṇas dwelt there.

24. There were the Devas, Dānavas, Gaṇḍharvas, and Kinnaras. There were deer. They were all peaceful. Lots of Brāhmaṇas lived there.

25. That Ásrama was full of Brahmarṣis, The Devarṣis enhanced also the beauty of the place. Those fiery Mahátmás whose tapasyás were crowned with success were also there.

26. Many Mahátmás, equal to Brahmá, always dwelt there. Some of them lived on water only, some fed on air, some simply took dry leaves.

27. That Ásrama was always filled with Válahílya Rīsis, eating roots and fruits, observing rules, with their senses controlled, muttering names and pouring oblations on fire.

NOTE :—The Válahílya Rīshis are a class of divine personages of the size of a thumb and produced from the Creator's body and said to precede the Sun's chariot, (their number is said to be sixty thousand).

28. The Ásrama was also filled with Vaikhānasas. Thus the Ásrama of Vasiṣṭha looked like a second Brahmaloḥa. This Ásrama Viśvámitra, the best of victorious kings, saw.

Here ends the Chapter 51 of the Bálakaṇḍam of Śrī Válmíkīya Rámāyaṇam.

## Chapter 52

1. The powerful hero Viśvámitra, the best of the Rīṣis, became very glad to see Vasiṣṭha and made obeisance to him with great humility.
2. The high souled Vasiṣṭha gave him welcome and offered him a seat.
3. After the intelligent Viśvámitra had taken his seat, Vasiṣṭha presented him fruits and flowers.
4. Viśvámitra, the best of kings, accepted the offerings and asked how his tapasyá, Agnihotra were faring ? How his other pupils were doing ?
5. Next Viśvámitra asked how his trees were flourishing ? Vasiṣṭha replied "well".
6. While the highly ascetic Viśvámitra was on his seat, Vasiṣṭha, the son of Brahmá, asked :—
7. O King ! Is everything going on well with you ? O Religious One ! Are you keeping your subjects happy according to the state laws and the religious laws ?
8. O Conqueror of foes ! Have you conquered all your foes ? Is every thing going on well with your army, treasury, and with other allied kings ?
9. Are your servants in good numbers ? Are they obedient to you ? Are your other friendly kings doing well ? O best of men ! O sinless one ! Are your sons and grandsons doing well ?
10. The fiery king Viśvámitra replied Vasiṣṭha. "Every thing in all his departments goes on well."
11. A long while the two religious men talked with each other on various topics. And both of them were much pleased.
12. Vasiṣṭha then smilingly said to Viśvámitra.
13. O powerful one ! I want to entertain your army hospitably. I want, too, to entertain you also hospitably as you deserve ; accept it.
14. Kindly accept my hospitality. O King ! You are the best guest. Therefore you are worthy that I pay my respect and honour to you. You are worthy of my veneration and worship.
15. Hearing the words of the great Muni Vasiṣṭha, the king said :—Your sweet words have given us a quite hospitable reception.
16. O Bhagavan ! Whatever is in your Āsrama, fruits, roots, offerings of water for washing feet, for rinsing mouth and lastly your presence,
17. Have given us ample reception (Pujá). While we ought to worship you, you instead have worshipped us in every way. I offer my praṇáms to you. Now I will depart. Look on us with friendly eyes. Let us not miss your friendship.
18. On thus being said by the king, the religious and intelligent Vasiṣṭha requested him again to partake of hospitality.
19. Viśvámitra assented and accepted the invitation. He said "as you like, do so accordingly."
20. When Viśvámitra agreed, Vasiṣṭha gladly called his Kapilá cow.
21. O Kapile ! Come, hear my words. I want to entertain as guests the king with all his retinue and followers.
22. Bring excellent food and other articles to receive them. Whoever wants whichever rasá (out of the six rasas, tastes, etc.) according to his liking, whatever is necessary, O Kámadudhe ! shower on them with those things.
23. Juicy things, rice, drink, lehya (proper to be licked) chośya (sucked) and heaps of cooked rice (of many varieties). O Kapile ! Create for me.

Here ends the Chapter 52 of the Bálkandam of the First poet Válmiki Muni.

### Chapter 53

1. O Tormentor of foes! No sooner Vasiṣṭha spoke thus to his brindled (spotted) cow, than she produced everything according to the different tastes of the guests.

2. Sugercane, honey, fried rice, maireya (a kind of intoxicating drink) and other excellent spirituous liquors (distilled from sugar, molasses, etc.) and drinks, different dishes of good food she produced and placed before the guests.

3. Hot boiled rice were placed in heaps as high as mountains.

4. Pāyasam (rice boiled with milk, sugar and spices), Arhar (a species of pulse) dāl, curd, sugarcandy and other preparations thereof, were placed there in heaps by the magic of Kāmadhenu, Preparations of Gur, etc, and various other dishes were placed.

5. The whole army of Viśvāmitra was thus sumptuously fed by Vasiṣṭha. They became very glad.

6. The king Viśvāmitra and his queens and other Brāhmaṇa priests were much pleased.

7. Thus Mahārṣi Vasiṣṭha entertained the ministers, councillors, assistants and other servants. Then Viśvāmitra spoke to Vasiṣṭha.

8. O Brāhmaṇa! You are fit to receive our worship. But instead you have received us with great care and attention. O thou clever in speaking (ascertaining the good and faulty meanings of words)! Hear me.

9. O Mahārāj! I am offering you many cows. Better give me this Kapilā cow. For this is a jewel and kings ought to take presents as jewels.

10. This cow belongs to me according to the rules of Dharma, so give her to me. Hearing this, Vasiṣṭha replied:—

11. I cannot exchange this cow of mine for one hundred thousand or one hundred crores of cows.

12. Nor can I exchange for heaps of silver also. In no case can I part with her.

13. This cow always remains with me as the good name and fame of the yogic kings always remain with them. She provides for our sacred oblations to the gods, Kavyas (sacred offerings) to the Pitris and for the daily maintenance of our lives.

14. Agnihotras, offerings, Homas, Svāhākāras, Baṣaṭkāras, all are subservient to this cow.

15. Whatever I have got is all supplied by this cow. This cow is my all-in all. Know this as literally true. This cow satisfies me in many ways.

16. So for many reasons I cannot give you this cow. When Vasiṣṭha said so, Viśvāmitra replied very eagerly.

17-18. I will give you fourteen thousand elephants ornamented with golden bells, goads and neck ornaments. I will give you one hundred and eight golden chariots with golden bells, each chariot being drawn by four white horses.

19-20. I will give you ten thousand very powerful horses, of good breed and from very many famous places. These horses are young and strong and of various



colours. I will give you one koṭi cows. You better give me in return this your Kapilā cow.

21. Whatsoever amount of gold, jewels you want, I will give to you. Give me your Kapilā cow.

22. At this Vasiṣṭha replied "O king ! In no case can I give you this cow of mine."

23. This cow is my jewel, this cow is my riches, this cow is my all-in all. This cow is my very life.

24. On the day of the new moon, full moon, and at various other sacrificial periods when I get dakṣhiṇā (sacrificial fees), this my cow is my chief support.

25. All my acts are fully served by her; you need not doubt in this. O king ! What use is to speak any further. I will not give you this cow.

Here ends the Chapter 53 of the Bālakāṇḍam of Srimad  
Vālmīkiya Rāmāyaṇam, Epic poetry.

## Chapter 54

1. O Rāmachandra ! When Vasiṣṭha did not in any way yield to the request of Viśvāmitra, when he did not part with his Kāmadhenu of variegated colours, Viśvāmitra forcibly took her.

2. When the king was taking her off, that cow became very morose and sad. She began to weep, distressed with sorrow. She thought within herself,

3. Has the high souled Vasiṣṭha abandoned me ? Are the servants of the king snatching me away per force ?

4. What offence have I committed to that Mahārṣi of noble mien ? I am his devotee and I have done no offence to him. Why then has he given me up ?

5. Thus thinking the cow heaved a long breath and, with great force, she came before the Muni.

6. Freeing herself from the servants, she came quickly like wind over to the feet of the Mahātmā Vasiṣṭha.

7. She sat before the Muni weeping and blaming her lot she spoke gravely :—

8. O Bhagavan ! O son of Brahmā ! Have you abandoned me ? And therefore the servants of the king are snatching me off from you.

9. The Brahmarṣi then spoke to her as if to his own sister :—

10. O Kāmadudhe ! I have not forsaken you. You also have done no offence to me. The king is taking you per force. The king is more powerful than me and he is intoxicated with his power.

11. I am not strong enough to compete with him. The more so, he is now the king, the powerful Kṣātriya ruler of this earth.

12. He has got one Akṣauhiṇī forces; chariots, good elephants and horses are with him, thus making him the more powerful.

13. Hearing thus, the cow humbly replied. She understood the purport of the Mahārṣi's words :—

14. The Bráhmaṇas do not consider the Kṣáttriya strength superior. Brahmabalam, the strength of the Bráhmaṇas, is supernatural and more strong than the Kṣáttriya strength.

15. O Respected one! You wield wonderful strength. Viśvámitra is not stronger than you. Viśvámitra has got power simply. But your fire is unbearable.

16. Give me orders simply; and I being supported by that Brahmabalam, can destroy the egoism of that wicked king, his forces and his understanding.

17. Ráma! At these words of the cow, the celebrated Vasiṣṭha spoke :—  
“Create your army to hoot and root out the enemy’s forces.

18. Thus receiving Vasiṣṭha’s orders, the cow created her army. When the cow bellowed, hundreds of Pahlava heroes were created.

19. At the sight of Viśvámitra before him his army was destroyed. The king became angry, his eyes were wide stretched.

20. And Viśvámitra destroyed the Pahlavas by his different kinds of bows and arrows. Thus seeing the Pahlava army destroyed,

21. The cow created the terrible Saka and Yavana heroes. The world was filled with those two tribes.

22. They were very powerful heroes, of yellow colour. Their swords were very sharp. They wore yellow robes.

23. Those forces looking like burning fires destroyed the whole host of Viśvámitra’s forces. Viśvámitra then began to cast weapons whereby the cow’s army, the Yavanas, Kambojas and other barbarous tribes got terrified and fled.

Here ends the Chapter 54 of the Bálakāṇḍam of Srimad  
Válmíkíya Rámáyanaṁ (Epic Poetry).

## Chapter 55

1. Seeing the cow’s army retreating forcibly by the injury caused by Viśvámitra’s weapons, Vasiṣṭha spoke to the Kámadhenu :—“Create by your yogic power new sets of armies”—

2. By raising Humkára (bellowing), the Kamboja heroes the cow created, fiery and bright as the Sun. From the udder the aborigines army (Barbars) came out with their bows, arrows, and weapons, (spears and swords).

3. From the private parts the Yavanas were created. From the cow-dung came out the Sákas. From the pores came out the Mlechchas, Hárítas and Kiráta heroes.

NOTE :—The Mlechchas—a comprehensive term for foreign or outcast races of different faith and language from the Hindus.

The Kirátas and Hárítas are savage aborigines of India who occupy hills and jungles and are altogether different in race and character from the Hindus.

4. The cow’s forces soon destroyed the foot soldiers, the troops marching on elephants, horses and other charioteers.

5-6. When Vasiṣṭha destroyed the army of Viśvámitra, the one hundred sons of Viśvámitra became infuriated and with great violence attacked Vasiṣṭha and used various arms and weapons. But those sons all were scorched and burnt to ashes by one Humkāra (war-cry) of the Mahārṣi Vasiṣṭha.

7. In one moment did the high-minded Vasiṣṭha burn to ashes the horses, chariots, foot-soldiers and the sons of Viśvámitra.

8. Viśvámitra became much surprised to find his own army and sons routed and destroyed. He looked very anxious.

9. His splendour was gone. He appeared like the motionless sea, a great snake whose fangs were taken off and like the Sun eclipsed by Ráhu.

10. On the army and the sons being killed Viśvámitra looked like the bird with wings cut off. All strength and hopes thus gone, Viśvámitra felt dispassion (Vairágyam), meeting with failures every where.

11. He ordered his only one remaining son "Govern this kingdom in accordance with the Kṣattriya dharma" and saying thus he straight went to forest.

12. He went to the Himálayás where the Kinnaras and Uragas (big snakes) dwell. There he commenced his tapasyá (stern penance) to please Mahádeva and get his favours and grace.

13. After a very long time, Mahádeva, the giver of boons, came with his bull ensign (riding on the bull) before the great Muni Viśvámitra.

NOTE :—The bull is known as Nandi.

14. Mahádeva spoke :—"O King ! What for are you torturing your body ? What do you want ? I grant the requests of fiery devotees. Whatever favour you want, ask me and you will get it.

15. The highly ascetic Viśvámitra bowed down and said :

16. O Mahádeva ! If you are pleased with me, give me, (initiate me) with Dhanurveda mantra with its secrets and other accessories (the science of using bows and weapons, Astra-vidyá with secret spell and mystic art).

17. Let me have an insight into the full knowledge of the science of the bow, weapons of the Devatás, Dánavas, Mahārṣis, Gandharvas, Yakshas and Rákshasas.

18. O Deva of the Devas ! Let this desire of mine be fulfilled by your grace. "Let this be so" saying thus, Mahádeva went to his own heavenly mansion.

19. The highly powerful Viśvámitra got all the weapons from Mahádeva. Thereby his egoism fattened further.

20. Like the ocean in the full moon time, the strength of Viśvámitra went on increasing. He thought then that he had killed Vasiṣṭha, the best of the Munis.

21. He went to the hermitage of Vasiṣṭha and began to cast weapons. By the fiery influence of those weapons the hermitage began to burn.

22. With great skill and tact Viśvámitra was manipulating the weapons. Seeing this, hundreds of Munis got much afraid and began to fly away.

23. The disciples of Vasiṣṭha, the birds and beasts, struck with terror and confusion, ran away hither and thither.

24. In the twinkling of an eye, the hermitage of Vasiṣṭha became void of everything and looked quite barren and silent.

14. Seeing those weapons fail, Viśvámitra cast the Brahmástra.
15. At this Agni and the other Devas, the Devarṣis, the Gandharvas, and big snakes (Mahoragas) trembled with fear.
16. That very terrible Bráhma weapon Vasiṣṭha quieted with his Brahmadanḍa, breathing with the fire of Brahmá.
17. That time when Vasiṣṭha rendered futile the Bráhma astra, Vasiṣṭha's appearance was very terrible, stupefying the three lokas.
18. From his every pore, and hair cell, fiery sparks emitted.
19. The Brahmadanḍa raised aloft by his hands began to burn. That looked like the conflagration fire, smokeless, or like another Yamadanḍa (the sceptre of the God of Death).
20. Then the Munis praised Vasiṣṭha, the best of the Munis, with chanted hymns and said :—"O Bráhmaṇa ! Your strength is invincible. Now restrain thy strength by thy strength so that the troubles of all the beings might end.
21. You have discomfitted Viśvámitra. Your strength cannot be futile.
22. Thus praised by the Munis, the highly energetic Vasiṣṭha quieted his Brahmadanḍa. Viśvámitra, thus defeated, drew deep sighs and exclaimed :—
23. Fie on the poor strength of the Kṣattriyas ! The Bráhmaṇa's power is the chief source of strength. One Brahmadanḍa has rendered all my weapons futile.
24. Seeing all these I am very glad. I am now going to begin my severe tapasyá (austerities) whereby men can get the Brahmateja and can acquire Bráhmaṇa-hood.

Here ends the Chapter 56 of the great epic Rámáyanaṁ  
of Śrīmad Mahārṣi Válmiki.

## Chapter 57

1. Thinking thus of his defeat Viśvámitra was very much grieved at heart. He breathed heavy long sighs again and again. From that time he became the staunch enemy of Vasiṣṭha. (He wanted the rank of Brahmarṣi so that he can excel Vasiṣṭha's ascetic power.
2. He went towards the south, accompanied by his chief queen. There Viśvámitra commenced his very difficult tapasyá.
3. He ate roots and fruits and controlled his senses. There he produced some truthful and religious sons.
4. Their names were :—Habisyanda, Madhusyanda, Driḍhanetra, and Mahá-ratha.
5. When one thousand years expired, Brahmá, the grandsire of the Lokas, came there one day and spoke sweetly to Viśvámitra whose wealth consisted in his asceticism, thus :—
6. "O Kauśika ! By your hard penance, you have conquered the world of the royal Rishis (Rájarṣis) (you will go to the Rájarṣi Loka). On account of your this penance, we consider you a Rájarṣi. Thus saying, Brahmá went away with the Devas.

7. Brahmī, the Lord of the worlds, went from the Dēvaloka to the Brahma loka. Hearing this, Viśvāmitra felt himself lowered out of shame.

8. He became much aggrieved at heart and proclaimed with great anger :—"I have performed such an austere penance and Brahmī considers me still a Rājarsi (a royal saint)!"

9. It may be inferred from this that the tapasyā that I did is not quite sufficient in getting the Brāhmaṇic fire. Thus concluding, the great ascetic Viśvāmitra zealously renewed his tapasyā with senses controlled and in accordance with the dharma.

10. At this time there reigned the king Triśanku of the Ikṣāku family. He was truthful and self-controlled. O Rāghava! He desired to perform a sacrifice (wherein oblations are offered to the Gods).

NOTE :—Triśanku, king of Ayodhyā, was seventh in descent from Ikṣāku and Daśaratha holds the thirty fourth place in the same genealogy. See chapter 70. We are thrown back, therefore, to very ancient times, and it occasions surprise to find Vasiṣṭha and Viśvāmitra, actors in these occurrences, still alive in Rāma's time.

11. Triśanku desired also to go in his then present body (bodily) to the Heavens (the Devalokas).

12. He called Vasiṣṭha and told his thought-out plans.

13. Mahātmā Vasiṣṭha replied "Impossible for him." On getting the reply from Vasiṣṭha, the king went southwards.

14. He went to the sons of Vasiṣṭha for aid to fulfil his intentions. There in the south they were practising their very long penance.

15. He saw the hundred sons of Vasiṣṭha, engaged in their works.

16. The king approached the sons duly, turn after turn, saluted them and bowed down his head nominally out of shame. (Cast his eyes downward).

17. Then the king spoke to all with folded hands. "I have come to your refuge, as you protect such persons."

18. The Guru Vasiṣṭha, the preceptor, rejected my prayers to act in my yajña. So I ask you to give me permission for my sacrifice. May you all prosper."

19. I want to please all my Gurus and salute them. I bow my head to you and want the following from you, the Brāhmaṇas.

20. For the success of my cherished thought kindly conduct carefully my sacrifice, so that I may go to the Heavens in this my present body (bodily).

21. O Ascetics! Vasiṣṭha has refused. Now save the sons of the Guru, I do not see any other path to follow to fructify my desires.

22. Vasiṣṭha, the priest of all the kings of the Ikṣāku family is all in all. Next to him you are my objects of veneration, you are my Devatās.

Here ends the Chapter 57 of the Bālakāṇḍam in  
Srimad Vālmīkiya Rāmāyaṇam.

## Chapter 58

1. The hundred sons of Vasiṣṭha heard the king Triśanku and replied with anger :—

2. O Thou of little sense ! When that truthful preceptor has sternly replied in the negative, then why do you overstepping him seek the aid of another branch.

3. Vasiṣṭha is the priest and guide of the descendants of Ikṣáku and he is the only highest priest. You ought not to pass over the words of that truthful man.

4. When Vasiṣṭha already declared the impracticability of a sacrifice, say yourself how can we stand for that yajña ?

5. O king ! You do not speak rationally. Better go back to your own place. Vasiṣṭha is the only person who weilds the power to conduct the sacrificial acts in the three worlds. No other priest worthier than him can be found.

6. How can we disrespect him ? The Guru's sons could not even utter the words distinctly out of anger. The king heard.

7. And spoke thus :—The Guru has refused. And the sons of the Guru have also rejected my proposals.

8-9. Now I will find out another way. O Tapasvís ! Adieu ! Let you all fare well ! Thus hearing from the king of unfair motives, the Vasiṣṭha's sons cursed with violent rage the king Triśanku "Be turned to a vile chāṇḍála" and went away.

NOTE :—A chāṇḍála was a born of the illegal and impure union of a Súdra with a woman of one of the three higher castes. The chāṇḍála was regarded as the vilest and most abject of the men sprung from wedlock forbidden by the law (Mánava dharma Sāstra).

(Lib. x 12) ; a kind of social malediction weighed upon his head and rejected him from human society. Gorresio.

10. Next morning the king Triśanku became converted into chāṇḍála. His colour became dark blue. His clothings were coloured dark-blue. His person became black. His body became rough and rugged. The hairs of his head became short. He was besmeared with ashes and he wore wreaths of the burning ground. He wore iron ornaments on his body.

11-12. Seeing the king thus transformed into a Chāṇḍála, his ministers quitted him and fled. The townsmen and the followers fled. The self controlled king alone remained in the city.

13. He began to be burnt up with sorrow day and night. He then went to the ascetic Viśvámitra.

14-15. Seeing the Chāṇḍála form of the king, thus broken hearted, Viśvámitra felt pity. The highly energetic religious Viśvámitra spoke to the king transformed into Chāṇḍála, thus :—"What grievances have brought thee here thus ?

16. O Hero ! O king of Ayodhyá ! Are you cursed into this chāṇḍála form ?

17. Hearing Viśvámitra, the intelligent king so transformed understood Viśvámitra's words and spoke with folded palms, thus :—

18. Vasiṣṭha, his Guru and the sons of Vasiṣṭha have rejected his proposals for sacrifice. So his desires were not fulfilled. On the contrary the reverse has come on his head. "I wanted to go in this my very body to the Heavens."

19. "I have performed a hundred sacrifices for this. But I got no fruits. I could not go bodily to the heavens. I do not speak falsehood. I never spoke thus nor shall I speak so in future."

20. I swear on oath taking the name of the Ksatttriya religion, I never had foregone the truth. I have done thoroughly many sacrifices, and I governed my subjects with due deference to Dharma.

21. I satisfied my saint like Gurus with my good qualities and noble conduct. Thus I wanted to perform the sacrifice (for going bodily to the Heavens).

22. My Guru was dis-satisfied with me. Seeing all this, I consider luck as the supreme, and the human effort as quite futile.

23. Fate drives the man; Fate is the motor power. Thus I feel miserable. Fate has destroyed all my manly efforts. I want your grace. Shew mercy.

24. I will not take any other shelter. There is no other refuge. O Thou, respected one! Help me in my fallen state and render the luck futile by one's own exertion.

NOTE:—What is Fate? It is nothing else but one's past Karmas (deeds) in previous births stored in braincells or in this birth before the present instant which are sufficiently powerful to fructify. So it is useless to curse Fate. It is a misnomer. Do the right and thwart the Fate.

Here ends the Chapter 58 of the Bálakaṇḍam  
in Śrīmad Válmikiya Rámāyaṇam. Epopea.

## Chapter 59

1. Thus narrating his history, the king became silent. Viśvámitra, the son of Kauśika looked with pity on the king and spoke sweetly :—

2. O King! I welcome you. You are a good and virtuous king. I know this. I will give you my protection. Please discard your fears.

3. "I am calling here all those Maharṣís who do sacred acts. They will help you in this sacrifice and you will be able to do your Yajña without any anxiety."

4. You will be able to go up to the Heavens with your present form and body, brought on by your Gurú's curse.

5. I think the Heavens lies in your hands. For you have come under the protection of Kauśika who always protects his refugees.

6. Thus saying, the fiery Viśvámitra ordered his religious and intelligent son to collect all the sacrificial materials.

7. He said to his disciples. "Go, I order you to go and give invitation to all the Rṣís to come here along with the sons of Vasiṣṭha."

8-9. Let them come here in company with long experienced Ritvigs and friends. If any body, thus invited by me, shews disrespect to my call, communicate all that at once to me in their naked truth as it occurred. Thus ordered, they went to different quarters.

10. The Brahmavádīs (the sages versed in the Vedas) came there from various places. Those disciples of Viśvámītra came back also.

11. The Viśvámītra's disciples said :—"We went to all the places where we were ordered to go. All of them are coming. Only the Rīṣi Mahodaya has not come. He has refused.

NOTE :—This appellation, occurring no where else in the poem except as the name of a city, appears twice in this chapter as a name of Vasiṣṭha.

12-13. The hundred sons of Vasiṣṭha are engaged in practising Yajña. Hear what those sons have uttered in their wrath :—How can the Devas and Rīṣhis accept the sacrificial clarified butter offered by a Kṣattriya king administering, and the performer of that sacrifice being a Chándāla (a vile and outcast thing).

14. How can we, the Bráhmaṇas and the Mahátmās, go to the Heavens by eating the food of a Chándāla, though aided by Viśvámītra.

15. Their eyes were turned red out of rage. Such harsh words they uttered.

16. O Best Muni ! Mahodaya Rīṣi and Vasiṣṭha's sons have thus spoken. Hearing this,

17. Viśvámītra's eyes reddened out of anger. He said :—As they cast blemishes on me flawless, and practising severe austerities.

18. Let those miscreants be dead and turned into ashes. No doubt in this. To-day they will go into the abode of death dragged by Yama's noose.

19. For seven hundred births they will eat the flesh of the dead. They will be born amongst the Muṣṭaks (Domas *दोग*), and will eat the dogs' flesh. They will be shameless.

20. They will roam in this world shameless, in hideous forms; their actions vile, wearing the dresses collected from the dead.

21. As the evil-minded Mahodaya (Vasiṣṭha) blamed me free from any guilt, let him be converted into a Niṣáda (Chándāla), hated by every body, and killing birds and beasts relentlessly.

22. For long years he will suffer so. Thus speaking in the assembly of the Rīṣis, the very forcible and the great Muni Viśvámītra resumed his silence.

Here ends the Chapter 59 of the Bálakāṇḍam of the epic poem (Epoepa) Rámáyanaṁ of Válmiki.



## Chapter 60

1. The very fiery Viśvámitra then came to know that Vasiṣṭha and his sons were killed by his ascetic power. He addressed thus in the assembly of the Rīṣis.

NOTE :—Some render thus :—Viśvámitra came to know that Vasiṣṭha and his sons have fallen from their ascetic states : their powers were on the wane.

2. Triśanku, the famous king of Iksáku's family standing in our midst is religious, charitable and pious. He in his woe seeks refuge from me.

3. He wants to go alive to the Heavens in his present body.

4. Now better join you all with me and arrange to perform such a yajña that he may go bodily, as he is now, to the Deva lokas.

5. All the Rīṣis, knowing the Dharma secrets, heard Viśvámitra and unitedly spoke amongst each other.

6. This descendant of Kuśika is of a very wrathful temper. We ought to act without any doubt according to his word. Otherwise he would be very angry and curse us.

7. So let us start the sacrifice in order that this king of the Iksáku family may go alive, bodily, to the Heavens supported by Viśvámitra's powers.

8. Thus saying, all the Mahārṣis began their respective works with care and attention.

9. Viśvámitra became the president and the other Rīṣis, conversant with the mantras and the secrets thereof sat in their respective orders. They did all their works in accordance with the holy texts and properly observing all the rites.

10-11. Thus a long time elapsed when Viśvámitra invoked all the Devas to receive their respective shares. But they did not come.

12. Viśvámitra got very angry. And taking the sacred ladle he raised his hands and spoke to Triśanku :

13. O King ! Behold my ascetic powers earned by my own endeavours. I will send you alive bodily to the Heavens.

14. It is very hard to go there with the present body. Yet by the fruits of tapasyá earned by me up to this day you better ascend to the Heavens.

15. At these words, the king Triśanku went to the Devaloka.

16-17. Ráma ! The Munis saw this. Indra saw that Triśanku came up to the Heavens. When he and the other Devas told Triśanku :—"Better go back. You have not earned your home here."

18. O ignorant One ! The Guru's curse lies on your head. Better drop down with your head downwards." At this Triśanku fell headlong downwards.

19. He then cried out "O save me, save me !" Viśvámitra heard his pathetic cry.

20. He cried out in angry tone :—"Halt there, O Halt."

21. He then began to create, as if he has become another Brahmá, inflamed with anger, in the southern quarters, new constellation of Ursa major (the new seven Rīṣis), new stars.

22. Viśvámītra's heart was inflamed with anger. He remained with the other Munis in the southern quarters and created new starry regions in the firmament.

23. Again he proclaimed :—I want to create another Indra and if I cannot create that, my created Heavens will remain without Indra. He began to create the Devas.

24. At this, the Devas, Rīṣis, etc, confused with terror, went to Viśvámītra and spoke to him in beseeching tone :—

25. O Lord of high destiny ! The Guru's curse lies on the head of this king. He cannot go alive with his present body to the Heavens.

26. Viśvámītra heard and replied.

27. May you all fare well ! I have already given my word to send Trīśanku alive with his this body to the Heavens. I do not like to falsify my promise.

28. Let Trīśanku remain always in the Heavens in his present body. And let the stars brought into existence by me in the south shine always there in the Heavens.

29. As long as this world and the Heavens exist, so long let my creation shine in the Heavens. O Devas ! Please agree to this.

NOTE :—"The seven ancient Rīṣhis or saints were the seven stars of Ursa Major. The seven other new saints which are here said to have been created by Viśvámītra, should be seven new southern stars, a sort of new Ursa. Von Schlegel thinks that this mythological fiction of new stars created by Viśvámītra may signify that these southern stars, unknown to the Indians as long as they remained in the neighbourhood of the Ganges, became known to them at a later date when they colonized the southern regions of Indra." Gorresio.

30. The Devas agreed to the words of Viśvámītra. They said "Let your creation remain."

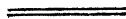
31. The star named Vaisvānara is outside the (usually known) starry constellations. And let Trīśanku shine there.

32. The Devas will understand that Trīśanku lies with his head downwards. (though he remains erect with his head up, but being lodged in the southern hemisphere, the people of the north will see him with his head as if downwards). And all the stars will circle round him.

33. The king Trīśanku became blessed by his acquiring the Heavens in his body. His fame spread far and wide. All the Devas then eulogised the virtuous Viśvámītra.

34. The highly powerful muni Viśvámītra also praised the Devas in the assembly of the Rīṣis. At the close of the sacrifice, the high souled Devas and the ascetic Rīṣis went to their respective quarters.

Here ends the Chapter 60 of the Bālakāṇḍam of the epopea of  
Śrīmad Vālmīkiya Rāmāyaṇam.



## Chapter 61

1. O Rámachandra! When all the Rishis (who were invited) went away, Viśvámitra spoke to his followers, who were living with him in the forest.

2. The southern land where now we are, presents us great obstacles in our sacrifices. So I am going to another quarter and there I will do my tapasyá.

NOTE —This cannot refer to the events just related; for Viśvámitra was successful in the sacrifice performed for Trisanku. And yet no other impediment is mentioned. Still his restless mind would not allow him to remain longer in the same spot. So the character of Viśvámitra is ingeniously and skilfully shadowed forth; as he had been formerly a most warlike king, loving battle and glory, bold, active, sometimes unjust and more frequently magnanimous, such also he shews himself in his character of anchorite and ascetic. Schlegel.

3. On the wide western tracts there are many big gardens (groves). I am going to Pushkara Ksetra (sacred place of pilgrimage). We will be able to perform our ascetic work without any hindrance. The forests there are very peaceful and there are many facilities.

4. Viśvámitra went to Puskará. Eating roots and fruits there, he began his austerities with great sternness.

NOTE:—Pushkara is near the modern city of Ajmere: The place is sacred still, and the name is preserved in the Hindi. Lassen, however, says that this Pushkala or Pushkara (the earliest place of pilgrimage mentioned by name, is not to be confounded with the modern Pushkara in Ajmere.

5. In the meanwhile the high souled Ambaríṣa, king of Ayodhyá, began a sacrifice.

6. Indra stole away the king's sacrificial animal. Thus the animal being lost, the priests told the king:

7. O king! Through your error and negligence the horse has been stolen by some body. Sin accrues to the sacrificer, the king.

8. This is a great sin. Before the sacrifice is commenced, bring the animal; and in case the animal be not found out, bring some man instead.

9. The king heard the priests. The king ordered his assistants to find out an animal and give in exchange one thousand cows. So declared the king.

10. They looked far and near; they searched different places, extremities, cities, forests and the sacred Áśramas.

11. Till at last the king saw on Bhrigu's sacred height the saint Richika living with his wife and sons.

12-13. He saluted and praised him. He then asked that Rishi effulgent with asceticism about his welfare and said whether he would exchange (sell) any son of his for one hundred thousand cows.

14. If you sell, I would be free from cares. I will have my desires fulfilled. I have seen all the places but I have not got the sacrificial animal.

15. Take the price and kindly let me have one son of yours. Richika replied to the king:—

16. I will never part with my eldest son. Hearing thus, the mother—

17. Said to the king Ambarīṣa : Richika of Bhrigu's family will not sell his eldest son.

18. The youngest son Sunaka is my darling. O king ! I will not offer you my youngest son.

19. It is seen that generally the eldest son is dearest to his father ; and the youngest son is dearest to his mother. So I want to protect the youngest child.

20. Thus hearing the Muni and the Muni's wife, the middle son Sunahśepa told of himself :—

21. The father does not like to sell the eldest son and the mother likes not to sell the youngest one. Therefore the middle son may be sold. So, O king ! take me.

22. On Sunahśepa speaking thus, the king gave many crores of gold and heaps of jewels and one hundred thousand cows and he took Sunahśepa, the middle son and gladly went back.

23. The highly energetic and eminent king took Sunahśepa on the chariot and drove quickly.

Here ends the Chapter 61 of the Bālakāṇḍam  
of Srimad Vālmikiya Rāmāyaṇam.

## Chapter 62

1. O Son of Raghu ! While carrying away Sunahśepa, the king Ambarīṣa halted for a short time at Pushkara Kṣettra (the holy place) while the sun was over head.

2. There while the king was taking rest, Sunahśepa walked to and fro in the ksettra and saw Viśvāmitra.

3. He saw his mother's brother practising asceticism with Viśvāmitra and other Rīṣis. Sunahśepa's mouth was dried up. He was thirsty and tired. He felt himself very weak.

4. He threw himself down before Viśvāmitra and said.—I have no mother nor father nor brothers nor friends.

5. O Best of the Munis ! So looking from the religious point of view protect me. You are the protector of all who come under your feet.

6. So please do this that the king may be satisfied and I may have long life ; and let me practise an excellent tapasyā that I may go in the end to the Heavens.

7. O Mahārāja ! I am an orphan. Let you gladly become my guardian and saviour. O religious One ! As the father preserves his son, so dost thou save me from this great danger.

8. Hearing Sunahśepa, the ascetic Viśvāmitra consoled him in various ways, spoke many kind words, and gave him strength and patience. Then Viśvāmitra spoke to his own sons, thus :—

9. The good father begets children for the sake of the welfare in his after-life. Now your turn has come to do your duty.

10. This son of the Muni whom you see here, a suppliant, seeks refuge from me. Save his life and thus fulfill my desires.

11. You all do holy works; you are religious. Now at the king's sacrifice go and serve as an animal to be immolated and thus appease the Firegod.

12. So Sunahśepa would be saved, the sacrifice will be free from obstacles, the Devas would be pleased and my word would be kept.

13. At this, his sons Madhuchchanda and all the rest answered their father with scorn and jest :—

14. Why do you want to kill your own son and protect other's sons ? This is a sin. It is like eating one's own flesh.

15. Viśvámitra heard the words of his sons. His eye balls turned red and he exclaimed with anger thus :—

16. What ! You are so bold as to speak thus to me ? Your answers are very harsh and worthy to be blamed.

17. Now turn yourselves to eat dog's flesh and let your rank be lowered as Vasiṣṭha's sons are lowered. Thus remain in this world for one thousand years in many births.

18. Cursing thus his own children he gave Sunahśepa the Nirbighna Rakṣá (the safety mantra) and said.

19. O Muni's son ! When you will be tied with ropes of kuśa grass, when you will be made to put on wreaths of red flowers and when you will be sandal pasted, when you will be fastened to the slaughter post of Viṣṇu, then praise Agni (Fire) aloud with these mantras :

20. Sing then these two verses and your object will be fulfilled :

NOTE :—See Rígveda, 1st Mandala sixth Aṣṭaka, Sukta 24, verses 1 and 2. The verses run as follows :—

कस्य नूनं कतमस्यामृतानां मनामहे चारुदेवस्य नाम ।

को नो मह्या अदितये पुनर्दात्पितरं च दृशेयं मातरं च ॥१॥

अग्नेर्वयं प्रथमस्यामृतानां मनामहे चारुदेवस्य नाम ।

स नो मह्या अदितये पुनर्दात्पितरं च दृशेयं मातरं च ॥२॥

21. Sunahśepa very carefully got by heart those two mantras and went quickly to the king Ambariṣa and said :—

22. O Best King ! O highly intelligent One ! Let us hasten back from this place. Get yourself initiated for the sacrifice and offer me a victim.

23. The king became very glad to hear thus from the son of the Ríṣi. And they quickened their steps towards the sacrificial hall.

NOTE :—This sacrificial hall was generally chosen outside the city, some 12 miles away.

24. The sacrificing priests gave orders, and the king marked Sunahśepa as a sacrificial animal. They made the boy wear a red cloth and tied him with the post.

25. Tied to the Yúpa post, that Muni's son began to chant aloud sweet hymns to Indra and Viṣṇu.

26. Indra became glad at that excellent praise and granted the boy long life.

27. The king Ambariṣa, too, got fruits more than what he expected.

28. The religious Viśvámitra resumed his tapasyá. He practised his asceticism at Pushkara Ksettra for one thousand years.

Here ends the Chapter 62 of the Bálakaṇḍam  
of Śrímád Válmíkíya Rámáyaṇam.

### Chapter 63

1. Thus one thousand years passed. The Muni bathed after toiling so much when his vow ended successfully. That time all the Devas appeared there to give the Muni the rewards for his tapasyá.

2. Brahmá spoke sweetly :—You have attained the rank of the Ríṣi by virtue of your asceticism and merit.

3. Thus speaking to Viśvámitra, Brahmá went to the Heavens.

4. Many a season passed away. The Apsará Menaká came to Puṣkara to take her bath.

5. Viśvámitra saw her unequalled in beauty and form, flawless, as if lightning playing in the clouds.

6. The Muni came under the sway of passion and said :—“O Sweet Nymph ! Welcome ! Stay in my Áśrama in these calm shades for some time.

7. I am pierced with darts of lust. Shew your favour on me. May you fare well ! That fair one remained there.

8. This staying of Menaká proved a source of great obstacle in Muni's tapasyá.

9-10. She passed ten years happily in the the Áśrama. After some time the great Muni Viśvámitra felt shame and weakness out of cares and anguish. He became angry and discussed :—

11. These all are the tricks of the Devatás. It is they that have marred my asceticism. “Day after day passed. Thus ten years have passed unheeded in delusive flight.”

12-13. Thus troubled with after-lamentations, the Muni heaved long sighs. He gasped.

With gentle words, he dismissed the Apśará Menaká, who got afraid, shuddering with fear and standing close by with folded hands.

14. The Muni went thence to the northern mountain, firmly resolved to conquer lust, the Cupid's arrows.

15. He went to the banks of the river Kauśíkí and began his severe austerities and passed one thousand years.

NOTE :—This Kauśíkí is the same as she whose praises Viśvámitra has already sung in Chapter 35 and whom the poet brings yet alive upon the scene as in Chapter 61. Her proper name was Satyavati (Truthful); the patronymic, Kauśíkí was preserved by the river into which she is said to have been changed, and is still recognised in the corrupted forms Kuśa and Kuśí. The river flows from the heights of the Himálayas towards the Ganges bounding on the east the country of Videha (Behar).

16. The Devas got afraid. They in one united body went to Brahmá and besought him, thus :—

17. O Maháraj ! It is now better to give the rank of Maharṣi to Viśvámitra. The Grandsire Brahmá heard the Devas.

18. And went to Viśvámitra enriched by severe rites and spoke in gentle words :—“Hail, mighty Saint ! All hail, O Maharṣi ! Dear son, all hail ! I am pleased with thy very violent and strong tapasyá.

19-20. I am offering you the rank of a Maharṣi (the great Saint). Hearing the words of Brahmá, Viśvámitra spoke to the Grandsire Brahmá humble and with suppliant hands :—"O Grandsire ! I have not got the rank of Brahmarṣi by my work. (You are not calling me Brahmarṣi but only Maharṣi).

21. So it appears that I am not yet master of my senses. My organs have not yet been subdued by me. Brahmá said :—"As yet you have not brought the senses under your control."

22. O Best Muni ! Now plod on your way to control them. Thus saying Brahmá went to the Heavens.

23. When the Devas departed Viśvámitra practised again his tapasyá with arms upraised, without a rest, and took air only for his food. In the summer season the five fires around and on top and in the rainy season he remained in the open air.

24. In the winter season he remained in waters. Thus he practised hard tapasyá for one thousand years.

25. Viṣṇu and the other gods were much pained at this sight.

26. All the Devas and Indra then addressed Rambhá, the fair nymph, for their own welfare and for the ruin of Viśvámitra.

Here ends the Chapter 63 of the Bálakāṇḍam of Srímad Válmíkíya  
Rámáyāṇam

## Chapter 64

1. O Rambhe ! Now do one great function for the Devas, (help them in their this crisis). Tempt Kauśika Muni: make him lustful.

2. Thus ordered by the intelligent Indra, the Apsará Rambhá became sensitive, and ashamed. She spoke with suppliant hands :—

3. O Lord of the Devas ! The ascetic Viśvámitra is very terrible. He will be much annoyed with me. There is no doubt in this.

4-5. Of this I am afraid. Forgive me. To Rambhá, thus trembling with fear and standing before Indra with suppliant hands, Indra thus spoke :—Shake off your apprehensions. May you prosper ! Obey my orders.

6. I in the form of a beautiful cuckoo will perch on a beautiful tree with the Cupid close to you and also by my side.

7. You better put on a very lovely form and drag the heart of the ascetic from his asceticism towards you.

8. As ordered by Indra, Rambhá assumed a beautiful form, smiling charmingly and sought to entice the Muni with winning gestures and postures.

9-10. Hearing the sweet sounds of the cuckoo, as well as the lovely songs of Rambhá and seeing her, grave doubts came upon the Muni. He doubted.

11. "All these are Indra's tricks." And in wrath cursed Rambhá. He said,

12. O Rambhe! You want to seduce me who fights to conquer anger and lust. You have committed a very heinous crime. So turn thyself into a stone (a hillock) for ten thousands of years.

13. Thus you have to suffer, due to my wrath till one fiery ascetic Bráhmaṇa will free you from your altered shape.

14. Viśvámitra could not restrain his angry feelings and so cursed Rambhá. His austerities were thus thwarted and his heart begun to burn with fires of woe.

15. Then and there Rambhá was turned into stone. Indra and Cupid fled from there.

16. The Muni's tapasyá was all spoilt by anger. He thought he had not got the full control over his senses. His mind became restless.

17. The Muni resolved again that he would never be swayed by anger in future nor would he utter a word even.

18. Rather he would henceforth withhold his breath for one hundred years, he would dry up his body till his senses come under his full control.

19. Until I get Bráhmaṇahood (become a Bráhmaṇa) by my tapasyá, I will not breathe nor will I take any food. I will remain thus for many a long year to come.

20. I know fully I will not lose this body by my asceticism. Thus coming to a final decision, the Muni dedicated himself to the tapasyá for one thousand years. A wonderful resolve, indeed!

Here ends the Chapter 64 of the Bálakāṇḍam  
of Sirmad Válmikiya Rámáyanaṁ.

## Chapter 65

1. Then the Muni left the northern quarter and went east-ward. There he began a very shocking tapasyá.

2. A thousand years speechless, he practised tapasyá no like of which would ever be seen.

3. Thus passed the thousand years and the Muni void of all moisture became dry like a log of wood. Many obstacles came but anger did not possess him.

4. Unmoved and certain, the Muni continued to the end. When one thousand years were over, his vow was completed.

5. Then he was going to take his meal of rice and bread when Indra came in the guise of a Bráhmaṇa and asked him for food.

6. The Muni gave away the whole food to that Bráhmaṇa and himself remained without food.

7. He did speak nothing to the Bráhmaṇa, for he took the vow of silence. Then he went on practising his task, his breath withheld.

8. So the Muni remained for one thousand years. Not taking his breath caused smoke to be emitted from his head.

9-11. Due to that smoke, the three worlds, as if overspread with ravening flames, began to burn. The inhabitants got bewildered. Then the Devas, Rísis,



Gandharvas, Yaksas, Ráksasas, Nágas and others were perplexed and their lustre got dimmed. They went troubled to Brahmá and said :—O Grand sire ! We tried various ways to tempt and infuriate the Muni. But in vain ; and he is still engaged in his tapasyá.

12. No trace of fault nor sin can be seen in him. If his desires be not granted,

13. He will ruin all the three worlds, moving and non-moving. All the quarters have been darkened already by this time ; no light is seen anywhere.

14. The sea has been disturbed, the mountains are crumbling, the earth is quaking, the wind is fiercely blowing.

15. We do not see any way out of these, all the worlds have become atheists (not becoming able to do any work). The minds of all in the three worlds have become restless and uneasy at this time. We cannot settle what to do.

16. The sun has been dimmed by his lustre. O Best of beings ! Until the Muni resolves to ruin us.

17. We ought to appease the Muni effulgent like fire. Otherwise the three worlds will be burnt to ashes by his wrath like what was done before by Kálágni, (conflagration at the end of the Kalpa).

18. Please give him what he wants. If he wants dominion over the Gods, let him have that even. Thus coming to the decision.

19. The Devas with Brahmá went to Viśvámitra and spoke sweet words to him :—“O Brahmarṣi ! We all are satisfied with your tapasyá. All hail to you !

20. O Kauśika ! You have earned the rank of a Bráhmaṇa by your fierce tapasyá. I, the other Devas and the Gods of storm in an united body give you the boon that you get a long lease of life.

21-22. May you fare well ! Now depart in peace and happiness wherever you like. Thus hearing the words of the Grand Sire and all the other Devas, Viśvámitra got pleased and made prañáms (head and legs touching the ground). Thus spoke he to the immortal crowd :—If you all have given me the rank of a Bráhmaṇa and given me longevity of life,

23. Grant me, then, the knowledge of Omkára and Vāṣaṭkára (the formula to bless the sacrifice (through these the rites are to be done) and the knowledge of the Vedas. Let me be the first and foremost of the knowers of the Dhanurveda (warrior's art) and Brahmaveda (mystic spells).

24. Let Vasiṣṭha, the son of Brahmá address me “Brahmarṣi” If by the grace of you all, all my desires be fulfilled then, O Deva ! Hail to you all !

25. Then the Devas prevailed Vasiṣṭha, the best of the Munis, who pray with voice repressed, on their side. Vasiṣṭha agreed to the words of the Devas and acknowledged Viśvámitra as the Brahmarṣi and he made friends with Viśvámitra (For long, they were dire enemies).

26. The Devas said :—Now there is no trace of doubt that you have risen to the rank of a Brahmarṣi. All your desires are fulfilled. Thus saying, the Devas went away to their respective abodes.

27. The religious Viśvámitra after acquiring the excellent Bráhmaṇa rank worshipped the Brahmarṣi Vasiṣṭha.

28. Thus getting his desires fulfilled Viśvámitra began to roam all over the vast land from shore to shore, practising his tapasyá, in his pilgrim wanderings.

29. O Rámachandra ! This Muni before us is the best amongst the Munis; the Tapasyá incarnate; he is the excellent Dharma personified, and he is a hero.

30. Thus saying the highly energetic Satánanda closed his speech. After hearing Satánanda, in the presence of Ráma and Lakṣhmaṇa.

31. The king Janaka spoke to Viśvámitra with suppliant hands upraised. O best Muni! I am much favoured. I consider myself blessed and I am thankful.

NOTE :—The saint is called Muni for he repeats his mantra in silence (mentally).

32. For you have come with Ráma and Lakṣhmaṇa to my sacrifice. I have been sanctified by thy sight.

33. I have derived immense benefit by thy companion. I have heard thy fame and glory in detail from Satánanda.

34. The high souled Rámachandra and other chief members and councillors and myself have heard with great delight from you. We have heard, too, your many other good virtues and qualifications.

35. Your tapasyá stands unique, unequalled. Your powers are wonderful. O Kauśik! For all these reasons, your qualities and virtues stand foremost.

36. I never get tired in hearing sweet words from you. But now the sun is setting. Now is the time for daily prayers.

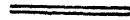
37. To-morrow morning we will pay our visits to you. O Best Muni ! Welcome to you (Bid good bye to you !) Now permit us to go.

38. Viśvámitra praised them much and with gladness gave them permission to depart.

39. Videha Janaka along with his priests and friends circumambulated Viśvámitra.

40. The religious Viśvámitra together with Ráma and Lakṣhmaṇa accepted the puja from the Mahátmás (other religious saints) and went to their residences.

Here ends the Chapter 65 of the Bálakāṇḍam  
of Srímad Válmíkíya Rámáyanaṁ.



## Chapter 66

1. Next morning the king Janaka did his morning rites. He ordered his messengers to invite the hermit Viśvámitra and the princes to the sacrificial hall.

2. The religious king Janaka worshipped Viśvámitra according to the rules of the Sástras. Next he worshipped Ráma and Lakṣhmaṇa and said :—

3. O Bhagavan ! Most Welcome thou ! O sinless one ! What may I do for you ? Order please. It is thine to order ; mine to obey.

4. At these words of Janaka the most eloquent Viśvámitra, the best of the Munis said :—

5. These are the two famous Kṣattriya sons of the king Daśaratha. They want to see the best of the bows, that lies in your house.

6. Shew them the bow. May all fare well to you ! The princes will be pleased to see the bow. Then they will come back.

7. The king then spoke to Viśvámitra “Kindly hear the history of the bow and why it has been kept here.”

8. Devaráta, the eldest son of Nimi, a famous king, was given this bow as a sacred pledge.

NOTE :—Some hold that Devaráta came sixth in descent from ancient Nimi.

9. Mahádeva held and strung that mighty bow in ancient times at Daksha's sacrifice and ruined the sacrifice. Then he addressed the Devas very angrily.

10. I wanted my rightful portion in the sacrifice but you, the gods, discarded me from the list and gave me nothing. Therefore I will cut off your heads with this bow.

NOTE :—Thus the carnage of the Immortals ensued. Mahádeva tore off their limbs with the bow.

11. The Devas got alarmed. They praised him. The Mahádeva then got pleased.

12. Thus satisfied, Mahádeva gave the bow to the Devas. This bow is called Hara Dhanu, the bow of Mahádeva.

NOTE :—Every torn and mangled limb was restored by Mahádeva safe and sound after he got pleased.

13. This bow came into the possession of my fore-fathers and there it lay as a treasure and an eternal pride.

14. Once on an occasion I was ploughing my fields when the end of the iron blade of the plough stuck on some thing. An infant girl came out from underneath the share. The end of the plough is generally called sítá. Hence her name has come to be Sítá. (I took her as my daughter). My daughter has now grown up a maiden in strength and grace.

NOTE :—Sítá, some say, arose from the midst of the altar (Vedi) of the king Janaka.

NOTE :—Daksha was one of the ancient Progenitors or Prajápatis created by Brahmá. The sacrifice which is here spoken of and in which Sankara or Siva (called also here Rudra and Bhava) smote the gods

because he had not been invited to share the sacred oblations with them seems to refer to the origin of Siva, to its increase, and to the struggle it maintained with other older forms of worship. Compare :

Great Erectheus swayed,  
That owed his nurture to the blue eyed maid,  
But from the teeming furrow took his birth,  
The mighty offspring of the foodful earth.

*Iliad, Book II.*

15. This girl not born from any womb I wanted to give in marriage to him who will shew his strength. I have kept strength as the prize money for this girl got from underneath the ground and cherished in my house.

16-17. Many kings and princes asked me but I told them, one and all, that the Sulka (prize money) is the heroic strength ; without which I will not hand over my daughter.

18. Then those kings came in a body to Mithilá and asked what sort of heroism I wanted. I shewed them the Hara Dhanu (the bow of the Mahádeva).

19. No one amongst them could raise or take the bow in hand. I considered their strength quite insufficient.

20. And I refused them all. Best of the Munis ! Those kings then, in a body,-

21. Beseiged the Mithilá city. They doubted their own strength. And thinking themselves thus dishonoured.

22. They began out of severe wrath to cause great troubles to the city of Mithilá. After one year all my materials (food supply, clothings and war materials) were all spent up and all my treasures were exhausted.

23. O Chief Muni ! I became much aggrieved and then I pleased the Devas by my penance.

24. The Devas, pleased, sent me fourfold army. The infantry, cavalry, (foot, horse, elephants and armed soldiers). All those kings were defeated. They fled to their respective residences.

25. Those kings were of no strength. They thought themselves very strong. Their ministers and they themselves were of vicious deeds. Here is that highly illustrious heavenly bow.

26. To Ráma and Lakṣhmaṇa, also I am shewing the bow. If Ráma can string that bow, I will give over to him my daughter Sítá, not born of any womb.

Here ends the Chapter 66 of the Bálakāṇḍam, of Srímad Válmíkíya Rámáyanaṁ.



## Chapter 67

1. The great Muni Viśvámitra heard Janaka and asked him to shew the bow to Rāma.
2. Then addressed the king to his ministers and attendants. "Let the great heavenly bow be brought here, adorned with scents and flowery wreaths."
3. Thus ordered by the king, his attendants hastened to the city, brought the bow and placed that before the king.
4. Five thousand brave stalwart persons somehow brought that large eight wheeled heavy box with that heavenly bow within.
5. The ministers, bringing before Janaka that iron chest wherein that bow was kept, told thus to their god-like king.
6. O Mahārāja! This is the gem of bows worshipped and respected by all the kings. O king of Mithilā! This is worth seeing, if you like.
7. Hearing his words the king Janaka with suppliant palm to palm applied, told Viśvámitra to shew the bow to Rāma and Lakshmaṇa.
8. O Brāhmaṇa! This is the best of the bows. The king Janaka has worshipped it only. Though he is powerful, he could not draw, nor string nor lift it.
- 9-10. Nor the Devas, Gaṇas, Asuras, Rāksasas, Gandharvas, Yaksas, Kinnaras, Nāgas, etc. could draw, string or lift. Then what to say of men?
11. This is the best of all the bows. O Holy seer! Let the princes behold it.
12. Rāma and Viśvámitra heard Janaka. Viśvámitra said:—"Rāma, dear son, behold this bow.
13. Rāma at his words went there, opened the chest, saw the bow and said:—
14. Lo! I lay mine hand upon this extra-ordinary and best bow. I will try to raise and bend it.
15. Viśvámitra cried:—"Good luck be thine." The king said:—"Assay the task!"
16. Rāma raised by the middle the bow playfully, with the greatest ease.
17. Thousands of men were witnessing the scene. With steady arm he drew the string. Then came out the twang of the bow string and the bow broke into two in the middle.
18. As the bow snapped, an awful clāng, loud as the shriek of tempests, rang as if the thunderbolt into the ears bang in the mountains, burst in twain and unto the earth gone.
19. Save Viśvámitra, Janaka and Rāma, Lakshmaṇa, all the persons present there became senseless at the fearful sound and fell upon the ground.
20. When the people came back to their senses, the king Janaka became calm again. He then said, the most eloquent, with folded hands to Viśvámitra.
21. O Mahārāja! We all have seen the prowess of Rāmachandra, the son of Daśaratha, wonderful, beyond belief and surpassing thought.
22. My daughter will enhance the name and glory of my family on having Rāma as her husband.

23. What matrimonial presents I fixed for this marriage, has been verified and fulfilled. O Kausika ! Sítá is dearer to me than my life.

24. I will bestow her to Rámachandra as his wife. O Mahárāja ! If you permit, my counsellors will go swiftly on their cars to Ayodhyá.

25. They will entreat the king Daśaratha with courteous message to come into my city. The counsellors were asked to circulate this fact all over.

26. Ráma and Lakshmaṇa are resting here well protected by Viśvámitra. So let them go and bring the sovereign to my town with no delay.

27. Kauśika agreed to the words of the king Janaka. The king sent the counsellors to Ayodhyá, to speak what had happened there and to bring the king Daśaratha.

Here ends the Chapter 67 of the Bálakāṇḍam  
of Srímad Válmíkíya Rámáyanaṁ.

### Chapter 68

1. The messengers got their permission and started at once. The horses got tired. Three nights they passed on the road and reached Ayodhyá at last.

2. They went to the palace as ordered by the king and saw the aged Deva-like king Daśaratha.

3. With folded hands and pleasant mien those messengers spoke sweet words in gentle tones and without any fear.

4. O Mahárāja ! The Agnihotrí king of Mithilá, the king Janaka has sent us here with Viśvámitra's sanction to inquire the health and yoga (eternal welfare) of thine, his most dear friend and the health of all your priests and upádhyáyas and other persons.

5-7. At Viśvámitra's advice the king Janaka has asked us to communicate to you the following :—"You know before hand that my girl Sítá will be offered in marriage to him who will shew his heroic valour. Many kings came and went back dejected and with great anger. They were found too weak; hence they were summarily rejected.

8. Your sons came here in their travels with Viśvámitra; they have conquered me and my girl. They have been successful.

9. O Hero ! At that great hall of audience, the high souled Rámachandra has broken that celestial bow into two parts by the middle.

10. Now I want to offer my daughter to Ráma and thus to fulfil my promise. O Mahárāja ! If you be gracious enough to give necessary orders and other help.

11. Kindly come here quickly with your priests and other assistants. May you fare well ! You will see here Ráma and Lakshmaṇa.

12. O king of kings ! Better see my promise fulfilled. And you would find your two sons happy and pleased.

13. The king of Mithilá asked us to tell you as ordered by Viśvámitra and as advised by Satánanda.

14. Hearing the messenger's words, the king Daśaratha became very glad. He spoke to Vaśiṣṭha, Vámadeva and other ministers.

15. At present Rāma, the joy of Kauśalyā, is staying with his brother Lakshmaṇa in Mithilā under the guardianship of Viśvāmitra.

16. The king Janaka has verified the strength of Rāma. He wants to get his daughter Sitā married to Rāma.

17. If you all approve this, let us go to the capital of Mithilā, without any delay.

18. The ministers and Maharṣis accepted the words of the king Daśaratha. The king got pleased and said "We would march tomorrow."

19. The ministers and other attendants of the king Janaka, thus honoured by Daśaratha, spent that night there very happily.

Here ends the Chapter 68 of the Bālakāṇḍam  
of Śrīmad Vālmīkiya Rāmayaṇam.

## Chapter 69

1. When the night ended, the king Daśaratha with other upādhyāyas and friends spoke gladly to Sumantra, the following words:—

2. Let the cashiers ride ahead carefully with riches, gold and precious gems in sufficient quantities.

3. Let the fourfold army foot, chariot, elephant and horse, the quadruple forces march on quickly. Besides let many state carriages\*, and finest horses await on me.

NOTE:—\*as well the doolies and Pālkies.

4. Let the Brāhmaṇas Vasiṣṭha, Vāmadeva, Jāvāli; Kaśyapa, Mārkaṇḍeya of good old age, and the Rīṣi Kātyāṇa lead them.

5. Get ready my chariot. See there be no delay. These envoys wish us haste and speed. Let us march on.

6. By the command of the king, the royal forces followed the king and the Rīṣis.

7. They marched for four days on the road and arrived Mithilā. The king Janaka, hearing the arrival of Daśaratha, made arrangements to receive him.

8. The happy king Janaka looked much more cheerful on seeing the aged king Dasaratha

9–10. And said:—"Hail, O Best of kings! It is my good fortune to see you here. You must, I think, be well pleased to see your son earn his name and fame by his sheer prowess. That Bhagavān Vasiṣṭha Rīṣi has landed his holy feet here, tells the more of my good luck.

11. As the Devas follow Indra, so the Brāhmaṇas have followed Vasiṣṭha. All my obstacles are removed. I am fortunate indeed! My family has been sanctified and my house grows in glory.

12. To make family ties with the powerful Raghuvansīs has enhanced the name and fame of my ancestral line.

13. O king ! Let us tomorrow early morning, after the consent of the Rīṣis, be ready for marriage rites after the sacrificial ceremony is over. Thus hearing Janaka's words in the assembly of the Rīṣis,

14. The intelligent king Daśaratha spoke to Janaka :—"I have heard that a favour is the giver's own.

15-16. O knower of Dharma ! We will do what you order us. Hearing the virtuous and glorifying words of the truthful king Daśaratha, Janaka became very glad, greatly marvelling. Next the Munis met and asked each other's welfare.

17. The Maharṣis passed that peaceful night in great content. The king Daśaratha felt himself happy to see his sons.

NOTE :—Rāma and Lakṣhmaṇa led by Viśvāmitra, bent in filial love to greet their father and embraced his feet.

18. He was pleased beyond measure thus honoured by the king Janaka.

19. Thus topics were commenced by Janaka on the marriage of the maidens, as well as on the sacrifices to be performed. Janaka rested for the night.

Here ends the Chapter 69 of the Bālakāṇḍam  
of Śrīmad Vālmikīya Rāmāyaṇam.

## Chapter 70

1. When the day dawned, the king Janaka and the other Maharṣis finished their morning rites. The king spoke to his priest Satādnanda.

2. My brother Kuśadhwaṇa, highly energetic, powerful and religious, used to live before in this city.

3. Now he has gone to the holy city Sāmkāśya to drink the waters of the river Ikṣunadi. This city, beautiful like the Puṣpaka Vimān\*, is surrounded on all the sides by lofty ramparts decorated with all sorts of weapons and blades. The river Ikṣunadi flows by the ramparts of the city. (Puṣpaka is the chariot of Kuvera.)

NOTE :—Sāmkāśya city was situated near Mainpuri within the (Doab the Ganges and the Jumna).

(Garret's classical Dictionary of India. p. 552.)

\*Whose glories shine as bright as Puṣpaka, (the chariot of Kuvera).

4. I like to see him as the guardian of my rites and ceremonies and partake of my bliss.

5. Then the servants, prompt and brave, came before the king and were made to understand what they would have to do.

6. Soon as they heard his orders, they went on the swiftest horses to bring Kuśadhwaṇa as Viṣṇu was brought by Indra's orders.

7. They went to the Sāmkāśya city, interviewed Kuśadhwaṇa with respect and told him everything. What Janaka thought and asked them to perform.



8. Kuśadhwaṇa heard attentively. He then started as per order and arrived at Mithilā and saw the king Janaka.

9. He made prāṇams to Satānanda and Janaka.

10. He was seated, according to his rank, on the worthy seat of a king. Thus the two brothers of unequalled beauty sat together.

11. The two brothers then ordered Sudāman, the best of the ministers :—O minister-in-chief ! Better go thou quickly to the powerful king Daśaratha's camp.

12. And bring the invincible king here with his councillors. The envoys went within the boundary of the king Daśaratha's camp.

13-14. They saw the king Daśaratha and bowed down and made prāṇams and said :—"O king of Ayodhyā ! Janaka, the king of Mithilā, has expressed his desire to see thee with thy priests and upādhyāyas.

15. The king Daśaratha heard the words of the prime minister. And went with his friends to the king Janaka.

16. Then he (Daśaratha) spoke to Janaka :—"O Mahārāja ! I hope you know the venerable Vasiṣṭha, the high priest of ours and the Devatā of the Ikṣāku family."

17. By his approval and order all our things are done. If Viśvāmitra and the other saints that we see around us now approve, the sage Vasiṣṭha will speak on our behalf in proper order.

18. So said Daśaratha. As he closed his lips, the skilled spokesman Vasiṣṭha rose up and spoke to the king Janaka and his priests, thus :—

19-20. From Avyakta Prakṛiti, 'Unmanifested Nature', (The supreme Brahma differentiated by Māyā) up rose Brahmā, the constant, everlasting and unwasted One. Marichi was his son. Marichi's son was Kaśyapa. From Kaśyapa was born Vivasvān. From Vivasvān, Manu the progenitor was born.

21. Ikṣāku was the son of Manu. This Ikṣāku was the first king of Ayodhyā. From Ikṣāku the glorious Kuṅṣi came.

22. From Kuṅṣi came Vikuṅṣi, his son.

23. From Vikuṅṣi came Bāṇa, the highly energetic and powerful son. Bāṇa's son was Anaraṇya.

24. Next came Prithu. From Prithu came Trisāṅku. Trisāṅku's son was Dhundumāra, the highly celebrated one.

25. Dhundumāra's son was Yuvanāsava, the great charioteer and the highly energetic one.

26. Māndhātā followed him. Susandhi was the son of Māndhātā. Māndhātā had two sons, Dhruvasandhi and Prasenajit.

27. From Dhruvasandhi sprang Bharata. From Bharata came Asita, the warrior.

28. Asita had to encounter warfare, fierce and hot, in many places with other heroic kings, his co-equals.

29. They were known as Haihayas, Tālaṅghas and Sasabindus, strong and wild tribes.

30. During the battle that ensued he got defeat and fled to the Himálayás with his two wives. There he died, poor, pennyless and without any glory.

31. His two wives were pregnant. So it is heard.

32-33. One wife afraid of the other, became jealous and tried to destroy the womb of his co-wife. She administered poison with the articles of her food. There in that beautiful Himálayás, Chyavana Muni was staying. Amongst the two wives the lotus-eyed beautiful queen Kálindí went to the Deva-like Chyavan Muni, the son of Bhárgava. She fell at his feet and prayed for one good son.

34. The Muni told Kálindí, anxious for a son :—"O highly fortunate one ! You will have a good son born with the poison from your womb. He will be very powerful and of good luck. So weep no more.

35. Soon the child will be born along with the poison. He will be very beautiful. Do not lament.

36. The faithful wife bowed down. In time she was delivered of a child.

37. Her co-wife administered poison to destroy her womb. But the son came out along with the poison and therefore her mother named him Sagara.

38-39. Sagara had one son Asamanja. Asamanja's son was Amsumán. Amsumán's son was Dilípa. Dilípa's son was Bhagíratha. Bhagíratha's son was Kakutstha. Kakutstha's son was Raghu. The son of Raghu was very proud and energetic. He began to eat human flesh.

40. His name was Kalmáśapáda. His son was Sankhan. Sankha's son was Sudarsan. Sudarsan's son was Agnivarṇa. Agnivarṇa's son was Sighraga.

41. Sighraga's son was Maru. Maru's son was Prasusruk. The son of Prasusruka was Ambarísa.

The son of Ambarísa was Nahuṣa. Nahuṣa's son was Yayáti. Yayáti's son was Nábhága.

42-43. Nábhága's son was Aja. Aja's son was Daśaratha. Two brothers Ráma and Lakshmaṇa, whom you see here now, are the sons of Daśaratha.

44. This royal line is true and pure from the beginning. The kings were all religious and very truthful. They are descended from the Ikṣáku family.

45. I now want to get your two daughters married to Ráma and Lakshmaṇa. They are quite worthy. Let the two worthy daughters be made over to them.

Here ends the Chapter 70 of Bálakāṇḍam of Srímad Válmíkíya Rámáyanaṁ.

## Chapter 71

1. When Vasiṣṭha had given the family register or genealogy of the king Daśaratha, the king Janaka spoke with folded palms :—"Now hear the history of our family line."

2. During the marriage time, when a daughter is given away in marriage, it is right to describe one's family register from the very beginning to the present. Please hear our family register and the fame thereof.

3. A very religious and the most heroic king Nimi came. He was famed throughout the three worlds for his good deeds and virtuous temper.

NOTE :—Nimi started one thousand years sacrifice and engaged Vasiṣṭha as Hotā. Vasiṣṭha was then engaged in Indra's five hundred years Yajña. So Nimi got Gautama and other Rīṣis and had his Yajña completed. Vasiṣṭha cursed :—As you did not inform me, and engaged others and finished your work, you remain bodiless. When he died the Brāhmaṇas preserved his dead body by embalming in scented oil. The body remained in tact. So it is seen that 7000 years (seven thousand years) before the preservation of mummies in Egypt, there was prevalent in India to preserve the mummies. Mithi was the son of Nimi and he was brought forth from the dead Nimi by churning and hence he was named Mithi and his another name was Janaka as produced from the religious Araṇi. So Nimi, Mithi and Janaka denote the same person and thence the kings following were named Janaka.

4-5. Nimi's son was Mithi. Mithi's son was Janaka. This Janaka was the first in our line. Janaka's son was Udāvasu. Udāvasu's son was Nandibardhan. Then came his son Suketu. He was a great warrior.

6. Suketu got the powerful and religious son Devarāta. From Devarāta sprang Brihadratha.

7. Brihadratha's son Mahāvira, the hero, glorious. Mahāvira's son was Sudhriti, grave, firm, brave.

8. Dhriṣṭaketu was the son of Sudhriti, very religious. Dhriṣṭaketu's son was Haryasva.

9. Hayasva's son was Maru who begot Pratindhak. Pratindhak's son was Kirtiratha.

10. Kirtiratha's son was Devamīda. From Devamīda came Vibudha; from Vibudha sprang Mahidhraka.

11. Mahidhraka's son was the king Kīrtirāta, the powerful. The Rājarsi Kīrtirāta's son was Mahāromā.

12. Mahāroma's son was Svarṇaromā. The Rājarsi Svarṇaroma's son was Hrasvaromā.

13. The religious king Hrasvaromā got two sons of whom I am the eldest. My younger brother is Kuśadhvaṇa.

14. My father gave me, the elder, his kingdom, and he made over the charge of Kuśadhvaṇa to me and went to the forest.

15. When my father ascended up to the Heavens, I governed the kingdom according to the rules of Dharma. I looked with tender and affectionate eye on my deva-like brother Kuśadhvaṇa.

16. Some time after the powerful king Sudhanvā of the town Sāmkāśyā came and besieged Mithilā.

NOTE :—Mithila is the present Tirhut (Trihuta).

17. He sent news to me to deliver to him the Siva's bow and my fair lotus eyed daughter Sitā.

18. O Mahārṣi! I did not comply with his request. The battle ensued and he was defeated and killed by me.

19. O best of the Munis! When thus the king Sudhanvā was slain by me, I installed my brother Kuśadhvaṇa as the king of Sāmkāśyā city.

20. I am the elder and this my brother is the younger. I give you gladly over the two daughters.

21. To Rāmachandra I give my daughter Sitā. And to Lakshmaṇa I give Urmilā, the daughter of Kuśadhvaṇa. My daughter Sitā is like the Deva's girl. His marriage dowry is strength. Rāma has got her by his own strength and valour.

22. I speak thrice in making over Sitā and I speak thrice again in making over the second Urmilā (thrice signifying, certainly I will give). O best of the Munis! For your sake I am parting with them.

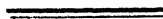
23. O king! First make Go-dān, make a gift of the cows (the first thing before the marriage act is Samāvartan when shaving, etc. are done). Next you better do the Nāndimukha Srāddha, etc. (Due oblations to the manes of deceased ancestors performed on such joyous occasions as marriage, etc.) Then perform marriage ceremonies.

NOTE :—Nāndimukha means the manes.

24. To-day is the day of the Maghā asterism. Three days hence the best the second asterism Uttara Phalgunī\* will arise when please do the marriage rites. At that time I like to perform the nuptial rites of my daughters with Rāma and Lakshmaṇa which is supposed to bring the happy and prosperous results.

\*Composed of five stars.

Here ends the Chapter 71 of the Bālakāṇḍam  
of Śrīmad Vālmīkiya Rāmāyaṇam.



## Chapter 72

1. The king Janaka became silent. The great Munis Vasiṣṭha and Viśvámitra said :—

2. Your two family lines are very glorious and very sacred. No other line can stand in comparison with yours.

3. The connections of Síta and Urmilá with Ráma and Lakshmaṇa are in accordance with the laws of Dharma. And both the sides are equal in their beauties.

4. O King! One word more I say :—The younger brother of yours in the religious king Kuśadhvasa.

5. He has also two daughters of great beauty. I desire that they be now given in marriage.

6. O king! Kumáras Bharata and Satrughna would suit well as their husbands.

7. These two beautiful youths belong to Daśaratha. They are fiery like the Lokapálas and powerful like the Devas.

8. Now better offer the girls of your family to Bharata and Satrughna and thus tighten your connections with the Ikṣáku family. Thus you will be free from all cares and anxieties.

9. Thus counselled by Maharṣi Vasiṣṭha and having heard Viśvámitra, Janaka told them with folded palms.

10. I consider this line as very fortunate in as much as the two best Munis are the worthy advisers of our worthy and excellent connections and ties.

11. Your order is to be respected implicitly. May you all prosper! Let the two daughters of Kuśadhvasa be betrothed to Bharata and Satrughna.

12. O great Muni! Let the four youths lay their hands on the four maidens on one and the same day.

13. On the second day there will rise the asterism Uttará Phálguní whose presiding deity is the Prajápati Bhaga. The marriage on that day is very auspicious; so the wise say in praise.

14. Then with raised hands in due reverence the king Janaka stood and spoke to those two chief saints :—

15. You have done a great act for me by settling the marriage of these two girls. I am the disciple of you two. Please take your seats on these excellent ásanas (carpets).

16. View this in the same light as you consider Daśarathá's Ayodhyá city. You have full control over this. Without any hitch, act as you like.

17. Then the king Daśaratha answered gladly :—

18. O God of Mithilá! You the two brothers are endowed with many innumerable good qualities. You have received well the Rishis and the royal train.

19. May everything fare well with you! Now let us go to our respective tents. There we will pay our due offerings to the Pitris and perform Nándimukha Sráddhas (oblation to the manes of deceased ancestors performed on such joyous occasions as marriage etc.)

20. Thus getting the permission from Janaka, the king Daśaratha returned quickly to his palace along with Vasiṣṭha and Viśvāmitra.

21. Daśaratha performed duly the srāddha ceremony in accordance with rules and at break of dawn he did the purificatory rites (after one's return, Samāvartana).

22. He gave to the Brāhmins one lākḥ (one hundred thousand) cows for each of his four sons (that is, four lākḥ cows for four sons).

23. Each cow had her horns adorned with gold, each cow brought a calf and each filled a pail made of Kānsā (white copper, an amalgam of zinc or tin and copper 25 parts of the former to 75 parts of copper). So four lākḥs of cows the king Daśaratha gave to the Brāhmaṇas.

24. When the gift of kine (Go-Dān) was done, the king Daśaratha with his four sons looked as if Prajāpati was surrounded with Lokapālas (guardians of the world).

Here ends the Chapter 72 of the Bālakāṇḍam  
of Srimad Vālmikiya Rāmāyaṇam.

### Chapter 73

1. The day when the king Daśaratha did the purificatory rites of the gift of kine for Rāma and others, the hero Yudhājit came there.

2. This Yudhājit was the son of the king of Kekaya and Bharata's own māmā or mātula (the maternal uncle). He saw the king Daśaratha, enquired his welfare and said :—

NOTE :—Yudhājit was the son of Mahārāja Asvapati, the king of Kekaya; as he was victorious in battles, he was named Yudhājit.

NOTE :—Kekaya = the country of the Kekayas bordering on Sindhu-Desa (the country of the upper Indus).

3. O Mahārāja! The king of Kekaya kingdom sends greetings to thee and has asked your welfare and informs you in return that they whose good news you want are all doing well at present.

4. My father wants to see Bharata (my bhānje, or uncle's son). Therefore I went to Ayodhyā for Bharata.

5. On arriving at Ayodhyā, I learnt that you had gone with your sons to Mithilā.

NOTE :—Videha is the name of a country lying to the north-east of Magadha. Its capital Mithilā is the same as Janakpur in Nepal, north of Madhubāni. Videha must have covered, in ancient times, besides a portion of Nepal, all such places as Sītāmāri, Sītākunḍa or the northern part of the old district of Trihut and the north western portion of Champaran.

6. Thence I am coming here to see my bhānje (uncle's son). The king Daśaratha seeing the beloved and honourable guest.

7. Received him well with every choicest honour. The king Daśaratha spent the night with his sons and the Mahātmās.

8. Getting up in the morning and finishing his morning rites and ceremonies, he went to the sacrificial hall for rites with the Rīṣis.

9-10. When the auspicious moment for marriage, the Vijaya muhurta (the time of high omen which brings success, victory) arrived, Rāma and the other brothers decked with bright ornaments and in marriage attire came there led by Vasiṣṭha and other Rīṣis. Bhagavān Vasiṣṭha then addressed the king Janaka thus:—

11. O king! All the holy and auspicious acts preliminary to marriage are now done. Rāma and others have finished them. The king Daśaratha has come with his sons and he is expecting the giver of the maiden's hands.

12. All matters are turned to successful issues when both the parties of the girl and the boy fully agree to all the terms. Now bring the excellent marriage to its completion and thus finish your religious duties.

13-14. Having heard Vasiṣṭha, the fiery, religious and the most liberal Janaka spoke:—"I have no door keeper standing at my gate. Whose permission is asked for? What cause have we for more delay? You will enter into your own house. No formalities are to be done. This kingdom is yours.

15. My daughters, decked in marriage costumes are standing at the altar. They are shining like flames of the fire.

16. I am sitting on the altar and waiting for you. Do everything without any hitch, without any obstacle. Why are you causing delay?

17. Hearing Janaka, Daśaratha sent his four sons and the Rīṣis.

18-19. Then the king Janaka spoke to Vasiṣṭha:—"O Rīṣi! Perform the marriage ceremony of Rāmachandra, the beloved of all, in consent and along with the other Rīṣis. Vasiṣṭha said "Yes."

20. When Vasiṣṭha and the religious Viśvámitra and Satānanda erected duly the nuptial altar in the sacrificial hall.

21-22. And placed the ghará (the big vase) duly scented, with flowers and golden vases and painted jars, the young yellow leaves of barley (जव) sprouting out, flat cups with buds, Dhupa cups with Dhupa in them burning, conch shells, sacrificial ladles, spoons, excellent dishes of arghas, fried rice, and best rice, and other things, the altar was adorned.

23. They then uttered mantrams and spread on the altar nicely painted with turmeric (हलदि), Kusa blades, etc.

24. When they placed the Fire on the altar, Vasiṣṭha began to offer oblations on this Fire.

25. Next Sítá, decked with all the ornaments, was brought there and made to stand before the Fire and Rāmachandra.

26. Janaka then spoke to Rāma, the son of Kauśalyá:—"This Sítá is my daughter and I make her over to you duly according to religion in marriage tie.

27. Please accept her. May everything be propitious to you. Place her hands on yours. She will prove faithful, fortunate and will follow you as if a shadow.

28. Having said thus, the king Janaka sprinkled on her body the water sanctified by mantra. Then the Devas and Rīṣis said "Sādhu! Sādhu! well done! well done.!"

29. The Devas sounded their drums and showered their flowers. Thus handing over her daughter Sītā, along with mantrams chanted, and waters sprinkled,

30. Overwhelmed with joy, the king Janaka said:—"O Lakshmaṇ, I have settled to bethrothe Urmilā to you.

31-32. You better understand and take her. Let there be no delay. Thus saying to Lakshmaṇ, Janaka spoke to Bharata:—O Son of Raghu! Better accept the hands of Māṇḍavi.

33. Then the Lord of Mithilā spoke to Satrugṇa:—You better take Srutakīrti. You all are fair and beautiful, you all are men of characters, you all keep your promises.

34. So let you all take your wives. Better make no delay. Hearing Janaka, they all touched the hands of their wives with their own hands.

35. As ordered by Vasiṣṭha, all the four brothers circumambulated the fire, the altar and the king duly.

36. They circumambulated the Rīṣis and the Mahātmās. Then the due marriage was performed. Homas were offered as done on marriage occasions.

37. Then the flowers were showered beautifully from the sky. The Deva's kettle drums were sounded with music and sounds of musical instruments.

38. The Apsaras danced; The Gandharvas sang. In these marriages of Rāma and the others all these acts were very wonderful.

39. On the outside dancing, singing etc. were done and in the inner quarters Rāmachandra and the others circumambulated the fire thrice and finished their marriage rites.

40. The four princes went to their respective camps. The king Janaka with the Rīṣis and friends followed their sons and daughter-in-laws.

Here ends the Chapter 73 of the Bālakaṇḍam  
of Śrīmad Vālmīkiya Rāmāyaṇam.





### Chapter 74

1. When the night was over, Viśvámitra bade adieu to the two kings and traced his steps to the northern mountain where lies his hermitage.
2. On Viśvámitra's departure, the king Daśaratha, too, asked the permission of Janaka, the king of Mithilā and marched back to his own kingdom.
3. Janaka gave a grand dowry. One lakh of cows he gave.
4. Excellent rugs, silken clothes, one crore ordinary clothes, the king gave as presents to the daughters. He gave elephants, horses, foot soldiers, and horse soldiers, all adorned with golden ornaments, all looking like those of the gods.
5. One hundred skilful tire women and faithful male and female slaves, and in addition, gold, gems, jewels and corals.
6. The king Janaka gave with much pleasure as presents to his daughters and thus welcomed off the king Daśaratha.
7. The king Janaka went back to his city. The king of Ayodhyā marched with his best sons and followed the Rīṣis.
8. The royal army marched behind.
9. While the king was thus marching on the way, he heard all around the harsh shrieks of many an ugly and terrible birds, and the deer on earth running towards his right side. (the loud shrieks of ugly birds being inauspicious and deer going right side is auspicious.
10. Seeing this, the king asked Vasiṣṭha—"What strange misfortunes will overtake us? What for these heart trembling signs? My mind has become very sad. My heart is quaking.
- 11-12. Hearing Daśaratha the Mahārṣi Vasiṣṭha spoke sweetly :—Hear what these signify. Some disaster will overtake us. So I infer from the shrieks of these birds.
13. The passing of deer signifies our crisis will shortly be over. Do not feel miserable. While thus talking, a tempest broke out on the sky.
14. It shook the earth, knocked the big trees on the ground, overcast the sun with darkness, made the quarters all around invisible.
- 15-16. The sky was overcast with dust and ashes. Daśaratha's army got bewildered. Vasiṣṭha and the other Rīṣis, the king Daśaratha and his sons retained their senses amidst that terrible darkness. The rest were stupefied with horror. The army was covered all over with dirt and dust.
17. The king Daśaratha then saw that Kṣattriya-king-destroying Bhārgava Parasurāma (Rāma with axe) terrible, with his long hair twisted round his head, the son of Jamadagni.
18. He looked firm and huge like the unconquerable Kailāsa, unbearable like the conflagration fire burning with unbearable light. Ordinary men cannot see him.
19. He had on his shoulders his axe, the bow, and the string of the bow and the arrows. They bristled like lightnings in the sky. He looked like the God Siva, holding in his hands the terrible weapon.

NOTE :—As if, of the Asura Tripura.

20-21—When they saw his wild awful form, moving like the all-devouring flame, Vasiṣṭha and the other Bráhmaṇas doing their Japam (muttering mantrams) and Homa (sacrifice) began to speak amongst each other :—“What ! Will he again slay the Kṣattriyas, still indignant at his father’s fate ? Will he again give vent to his hatred on the Warrior caste ?

22. His anger was appeased after he had slain first the Kṣattriyas. His mental agony was alleviated. May it not be, that he has again stood up to destroy the Kṣattriyas !

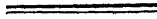
23. Thus cogitating they went to the awful Parasuráma with Arghyas (grass blades) in their hands and spoke “Ráma ! Ráma !” in sweet voice.

24. Parasuráma accepted the worship offered by the Rīṣis and thus spoke to Ráma, the son of Daśaratha.

NOTE :—Parasuráma, when he satisfied Mahádeva on the Gandhamádan hill, got from him a good many weapons and an axe (Parasu) whose sharpness of the edge will never become blunt. Thus he became unrivalled in this world. In as much as he got this Parasu (axe), he became widely known as Parasuráma. His father Jamadagni married the girl Reṇuká, the daughter of Prasenajit. From the womb of Reṇuká and from Jamadagni were born Rumaṇván, Suṣeṇa, Vasu, Visvávasu, and Parasuráma. Parasuráma was the youngest but in merits and strength he stood the foremost. Once on an occasion Reṇuká saw the king Chitraratha playing in waters with his wife, and felt passionate. Seeing this Jamdagni considered her polluted and fallen from her religion. He became very angry and ordered his four elder sons to kill her. But they did not obey out of affection for their mother. Parasuráma obeyed his father’s order and killed her mother. Seeing this, his father asked him to want a boon that he liked. Parsuráma asked that his mother Reṇuká be made alive again. Jamadagni said “Yes”. Reṇuka got back her life.

(Mahábhárata-Sánti Parva 49 Adhyáya and Bana Parva, 115, 116, 117 Adhyayas) where the details are given.

Here ends the Chapter 74 of the Bálakāṇḍam of  
Srímad Válmíkíya Rámáyanaṁ.



## Chapter 75

1. O Ráma, the son of Daśaratha ! I have heard about your wonderful prowess. You have broken Sivá's bow. (You have effected the Dhanur-bheda).

2. Certainly to break that bow is marvellous, unbelievable ! Hearing this I, too, have brought another mighty bow, strong and dire that my father Great Jamadagni owned.

3. Now better draw this dreadful bow with its shaft and shew your prowess.

4. When thus you have proved your might, we will engage in single fight. I would praise, then, indeed, your strength !

5. The king Daśaratha heard the words of Paraśurám and became sorely distressed. He spoke humbly with folded palms.

6. You have now ceased from killing the Kṣattriyas. You are now forgetful of the bloody fend. You are an ascetic Bráhmaṇa now. Let you make my children fearless.

7. You are born in Bhárgava's family where the Vedas are studied and vows are performed. You have relinquished the use of weapons and of your fierce axe when thou didst thou swear before Indra.

8. You gave over the earth to Kaśyapa and you retired to the forest where beneath the peak of the Mahendra mountain you took up your abode.

9. O great Muni ! Now you are here to slay us all, the severest punishment that can be inflicted on us. If Ráma be dead, none of us can survive.

10. The king Daśaratha thus laid his complaint but the powerful Paraśuráma heeded him not. He spoke to Rámachandra.

11. Viśvakarmá built with great pain the two bows in ancient times. Both of them were very excellent, unequalled, worshipped. They were very stiff and strong.

12. Out of those two bows, one was given to Mahádeva for fighting purpose. O descendant of Kakutstha ! The bow that you have broken, with that Mahádeva slew the demon Tripurá.

13. This is another, the second bow. No body can bend it too. The Devas gave it to Viṣṇu. O Rámachandra ! This is the Vaiṣṇava bow whereby enemies are killed.

14. This bow is also as strong as Siva's bow. That time the Devas asked Brahmá.

16. Which bow is stronger ? Viṣṇu's or Siva's ? Understanding the Deva's intentions.

16. Brahmá, the best amongst the speakers of truth, got quarrel created between the two, Siva and Viṣṇu.

17. The fight was very severe ; the hairs of the visitors stood on their ends.

18. Desire for victory possessed the hearts of the two. Then it was seen that the great Siva's bow-string twanged in vain.

19. Viṣṇu gave the war cry Humkára. Sivá got confused. The Devas came there with Cháraṇas and Rīṣis.

20. The Devas and the Rīṣis and the other Gaṇas gave preeminence to Viṣṇu. Rudra became angry.

21. And in his rage gave the bow over to Devarāta's hands together with arrows. O Rāma ! This is the Vaiṣṇava bow for killing the enemies.

22. Viṣṇu lent the bow to Richika of Bhrigu family to be kept as a sacred trust. Richika gave the heavenly bow to my father Jamadagni, the high souled one.

23. When my father abandoned weapons and became engaged in asceticism.

24. Kārtiya Vīryā Arjuna stooped to treachery considering my father an ordinary man, and slew him by guile. When I heard this terribly sad news, I became very indignant and exterminated many times the Kṣattriya race.

25. I brought under my sway all earth and gave it to the holy Kaśyapa of good deeds as dakṣiṇā (sacrificial fee) at the completion of the Yajña.

26. Thus making over the earth, I went to the Mahendra mountain and began there my ascetic work. To-day hearing the Siva bow broken I have come in haste to this place.

27. O Rāmachandra ! According to the Kṣattriya religion, take this excellent Vaiṣṇava bow inherited from my father, grandfather. Now apply arrows on it. If you can do this, I will then fight with you.

Here ends the Chapter 75 of the Bālakāṇḍam of Srīmad Vālmikiya  
Rāmāyaṇam.

## Chapter 76

1. Rāma, the son of Daśaratha, heard Paraśurāma. In the presence of his honourable father, Rāma held his tongue. After all he gave vent to his anger and said:—

2. To take vengeance of your father's murder what you did, all I have been told. I praise you.

3. O Bhārgava ! You think me too feeble a Kṣattriya. You taunt and slight me. You will see today my fire and strength.

4. Thus Rāma, the son of Daśaratha, said. He then, in an angry mood, took very quickly the Jamadagnya's bow and arrows.

5. Rāmachandra strung the bow and laid the arrow on the string and, in words of fury, he spoke loudly.

6. You are a Brāhmaṇa and so fit for my worship. You are the son of the sister of Viśvāmitra (his bhānje). So my reverence shall never be denied. I will not shoot the arrow to take away your life.

7. But this arrow of mine will now check either your free right to wander or to wrest from you the excellent Lokas (regions) won by your hard penance. This is my firm resolve. Now say which do you prefer ?

8. This arrow never goes in vain. This Viṣṇu's arrow is not common. It is supernatural. It kills the enemy of Viṣṇu. It strikes the mighty, and it destroys the egoism and humbles down the egoistic ones.

9. Brahmā came down from the Heavens with the Devas and Rīṣis, to have a look on Rāma holding the celestial weapon.

10. That wonderful sight to behold, the Gandharvas, Apsarās, Siddhas, Kinnaras, Yakṣas, Rākṣasas, Nāgas, etc., descended.

11. Seeing that, the son of Jamadagni turned as if into an inanimate and insentient substance. His fire and energy left him and entered into Rāma. Paraśurāma, powerless, gazed on Rāma, the hero.

12. Thus Paraśurāma, his strength gone, felt too weak. He spoke to the lotus-eyed Rāma, in a low voice :—

13. When I gave away to Kaśyapa this whole earth, he told me not to remain in his kingdom.

14. So I obeyed his word and thence I never rest on earth by night. Thus I resolved to Kaśyapa.

15. So, O Warrior ! Grant me still the power to roam about wherever I like. Now I will have to go swifter than mind to that Mahendra mountain.

16. By my ascetic power I have conquered many glorious worlds. O Rāma Chandra ! You can check, with this arrow, my path to those worlds. Do not delay any more.

17. When you have raised this bow, I at once came to understand that you are the Lord of the Devas. You are that indestructible Madhasúdana. All hail ! All hail ! O Thou, the Tormentor of thy foes !

18. Your Karmas are wonderful, indeed ! Others can not manage them. You never allow any person to stand as your equal in fight. The Devas are looking here fondly on you.

19. O Lord of the three worlds ! I feel no shame in as much as you have conquered me and taken away my splendour.

20. Now, O keeper of your promise ! O Rāma ! Now shoot afar the glorious dart. After you shoot, I will go to the Mahendra mountain.

21. Paraśurāma thus saying, Rāma quitted that celestial weapon.

22. When Paraśurāma saw destroyed by Rāma the regions acquired by his penance, he quickly went to the top of the Mahendra mountain.\*

23. The quarters became clear. The Rīṣis and Devas praised Rāma holding the weapon.

24. Paraśurāma worshipped and circumambulated Rāma before he parted to go to the Mahendra hill.

NOTE:—\*This Mahendra mountain is one of the Saptakulāchalas (seven principal mountains). But Samkarāchāya mentions Aṣṭakulāchalas (eight). The seven Kulāchalas or principal mountains are (1) Mahendra, (2) Malaya, (3) Sahya (4) Suktimān (5) Riksaparvata (6) Vindhya (7) Paripāyatra.

NOTE:—Kārtavīryārjuna was the king of the Haihayas. His capital was Máhisvatī, situated on the Narmadā at about Bheragar, below Jabbalpur. By the grace of Dattātreyā he got one thousand arms. Once his sons slew Jamadagni, the father of Paraśurāma. Paraśurāma became angry and slew his sons, grandsons and other Kṣattriyas. Twenty one times (21) he extirpated the Kṣattriyas. But it is written in Padma Purāṇa, Pátālakhanda, 16th Adhyāya, he exterminated twenty seven (27) times.

Here ends the Chapter 76 of the Bálakāṇḍam of Śrī Válmíkīya Rāmāyaṇam.

## Chapter 77

1. When Paraśurāma went away, Rāma's anger subsided. Rāma handed over the Siva's bow to Varuṇa.

2. Saluting then Vaśiṣṭha and the other Rīṣis, Rāma saw his father dismayed and addressed to him.

3. Paraśurama, Jamadagni's son, has left the field. Now let the host resume its march and let us proceed to Ayodhyā with four-fold army.

4. The king Daśaratha heard him and clasped him in his breast, embraced him and took the smell of his head.

5. Daśaratha became very pleased. He considered that he and his sons have got a new birth.

6. He ordered his army to march on and he himself, too, moved towards Ayodhyā. High over the roofs fluttered the flags and ensigns. Tabours and drums played with various musical bands.

7. The roads were watered. They looked more beautiful. On all the four sides, flowers were scattered. The townsmen were waiting with auspicious articles in their hands, and they expected the arrival of the king.

8. The king, then, entered Ayodhyā well decorated, gay, and thronged with many people. The Brāhmaṇas of the city and the other inhabitants met the king on the way and gave him the right royal welcome.

9. The fortunate king Daśaratha of wide celebrity, entered with his sons following into his lovely residence, that looked beautiful like the Himālayā mountain.

10. All the king's desires were fulfilled. He looked very glad with his friends. Kauśalyā, Sumitrā, the beautiful Kaikeyī of thin waist and other women welcomed home each youthful bride.

11-12. Then the Mahārāṇīs took down the highly fortunate Sītā, Urmilā of good name and the two daughters of Kuśadhvaṇa from their cars. The Mahārāṇīs, wearing silken clothes performed Homas and received them and uttered auspicious sayings.

13. Each princess prayed at the altars, offered gifts, and payed due reverence to the gods above. They bowed down and made praṇāms to all their elders worthy to receive their salutations.

14. All the princesses lived happily with their respective husbands. The rich princes, clever in the art of using weapons, lived in great joy and peace with their friends.

15. They served heartily their father, the best of men, and spent their days with great pleasure.

16. At length the monarch called one morning his son, the Prince Bharata and said :—The son of the king of Kekaya, Lord Yudhājit, your uncle, is staying here, intending to take you to his place.

17-19. Hearing these words, Bharata, the son of Kaikeyí got up and became quite ready to start with Satrughna. He bade adieu first to his father and got his permission. Next he asked the good souled Rámachandra and his mothers and bade good-bye to them all. Bharata and Satrughna went to Yudhájit. Yudhájit was very pleased to see Bharata and Satrughna.

20. The hero Yudhájit went to his city. The father of Yudhájit also got very pleased to see Yudhájit. When Bharata departed from Ayodhyá, the powerful Ráma and his brother Lakshmaṇa.

21. Began to serve their god-like father. By His command they supervised all the works of the city.

22. Rámachandra did works dear and beneficial to all. They strove, too, to please their mothers. And they did not feel at all egoistic and vain.

23. At every time, in every spot he never forgot his holy guides and helped them in important works. For these virtues, the king Daśaratha was highly pleased with Ráma. The Bráhmaṇas and the Beniyás (the Vaiśya or trading class) were also happy.

24. So for his virtues and his many sided character, the whole city felt delighted. Thus his good name and fame spread every where.

25. Rámachandra possessed many good qualities like Swyambhu. He lived with Sítá jolily for many a season.

26-27. The intelligent Ráma loved Sítá very much. He gave indeed his whole life and soul to her. He, her lord and second life, dwelt in the bosom of his wife in his duplicate form, so that, even apart, the two hearts could commune with each other freely. Sítá loved Ráma with double the force that Ráma loved.

28. The inner matters of the heart of Ráma and his wife Sítá, they could see each other clearly without speaking or without exchanging gestures and postures. Ráma's heart communed with Sítá's heart. Whatever Sítá desired, Ráma could know that at once. The daughter of Janaka, the Sítá of Mithilá looked fair like the Devakanyás. She was the incarnate of Lakṣmí and the highly beloved of Ráma.

29. Sítá contained in her many happy and desirable qualities. So Ráma, combined with Sítá, looked very beautiful and happy. And Sítá, too, was very happy. As if Viṣṇu, the god of the Devas, looked charming and beautiful, when joined with Lakṣmí.

Hear ends the Chapter 77 of the Bálakāṇḍam of Srímad Válmíkíya Rámáyanaṁ.

**Here ends also the Balakandam**



## A FEW HINTS ON MANTRAMS, e. g. OM NAMAH SIVAYA

ॐ नमः शिवाय । ॐ जय शिव ।

By mantram is here meant a formula of prayer sacred to any Deity. By repetition of which and by deliberate thinking over it again and again, the disciple is saved from ignorance and darkness. The disciple then transcends this mundane world. The disciple sees the Deity face to face.

The Mantram must be true, real and powerful. The Guru or the preceptor is to be pure incarnate ; he is to realise fully and see the real vision of the mantra ; in short, the mantra will come personified before him and he will clearly see the Deity of the mantram, as the Devas saw the mantram described in the Kenopanishad and as the devotee sees the ordinary things with his mortal eyes.

Mentally the mantram is to be more intensely vivid and clear, thousand times more clear and exact than what is seen by the ordinary eye.

The disciple is to accept the mantra with full faith, fully believing that he will see the Deity invoked by the mantra, as the devotee under the banyan tree became glad when he was told by Nārada that he would go to Viṣṇu Loka and see Nārāyaṇa after as many births as the number of leaves in that banyan tree. And he was taken at once to the Viṣṇu Loka by the angels thereof.

Thus full faiths should exist in the mind of the Guru as well as in that of the disciple.

The Guru must not only realise himself but he must have sufficient strength to project or pass the Deity into the hearts or heads of the devotees and thus raise his. Kundalini in the twinkling of an eye and make the disciple realise. The disciple will get satisfaction that cannot be expressed in words. The disciple must be pure and childlike and strong in mind to retain the mantram through many doubts, troubles and vicissitudes.

The location of the mantra is in the heart and head of the body (microcosm). The mantram goes right through from the heart and head of the individual man to the furthest ends of the universe (macrocosm). What is here in this personal body, in this individual self, is also there (in the universe). This is full of the Divinity. That is full of the Divinity. Say pointing to your heart by your fingers :—

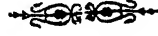
“It is here.” “It is here.” The excellent wealth is in this heart chest. Believe it fully. If you do not see it here in the heart, you will not see there, too, in the Heavens and in the Universe. One who has faith, has all ; one who wants faith, wants all.

By mantram is effected the illumination of the mind and the knowledge of the Supreme God and the Highest Reality. “Tat Twam Asi.” “Om Tat Sat.”



OM TAT SAT.

# ŚRÍMAD VÁLMÍKÍYA RĀMĀYANAM



## THE AYODHYĀKĀNDAM

### Chapter 1

1. While Bharata was going to his uncle's house, he took gladly with him Satrughna who conquered the constant enemies dwelling within one's heart.

2. When Bharata arrived there, Aśvapati, his uncle Yudhājit (māmā; mother's brother) took much care of him with great affection like his son. Thus well received by him, Bharata and his brother Sātrughna remained there.

NOTE :—Aśvapati (master of the horses; the horses of Kekaya region were considered as the best of the kind). It is inferred that the uncle of Bharata had many excellent horses of good breed under his care.

3. During his stay there, the two brothers had no inconveniences. Their desires were well attended to. Whatever they wanted, they got that at once. Still Bharata fondly remembered the king Daśaratha.

4. The king Daśaratha, very energetic, remembered often his two sons Bharata and Sātrughna, as if they were Indra and Varuṇa, who had gone out of Ayodhyā.

5. Those four brothers were dear to the king as if they were his four hands sprung from his body. Therefore he thought of them, though Rāma and Lakshmaṇa were there with him.

NOTE :—Allusion is hinted at the images of Viṣṇu, which have four arms, the four princes being portions of the substance of that God.

6. But his eldest child was exceptionally dear to him. Rāma was endowed with qualities like those of Brahmā.

7. Rāma was the eternal Viṣṇu incarnate in this land of mortal men. He came at the request of the Devas to kill Rāvaṇa who was much puffed up with power and pride.

8. Kauśalyā too was also very glad with her son Rāma, of indomitable strength and heroic valour, as Aditi was glad to see Indra with thunderbolt in his hand.

NOTE :—This Sarga (canto.) does not agree with the first sarga of the Ayodhyā Kāṇḍam of the Adhyātma Rāmāyaṇam. The first sarga there begins thus :—

“Once on an occasion Rāma Chandra, decorated with all the ornaments was seated on his jewel throne, chewing betels with great pleasure, Sītā fanning him with Chāmara (tail of chowri cow) and jewelled handle when the Devarṣi Nārada (sent by Brahmā) came to him from the sky.

Rāma and Sītā got up and saluted him. Rāma enquired :—“What for hast thou come here? Say and I will have it done.

Nārada replied :—O Raghusattama! Your birth is for the sake of killing Rāvaṇa. Now your father will instal you on the throne for the protection of his kingdom. If you become attached to your sovereignty and do not kill Rāvaṇa, how your promise to take off the world's burden will be fulfilled. O Truthful one, O King of kings! Now better fulfil your promise.

Rāma replied to Nārada :—“What I have promised before, no doubt I will carry that out.

Thus hearing, Nārada circumambulated Rāma and went up to the Heavens.

9. Kauśalyā's son was very beautiful and powerful. He overlooked to his utmost the faults of others. He was not jealous of other's merits. There could not be found in this world a second to him. He was like his father in good qualities such as true to his promise, etc.

10. No harsh reply could provoke taunts from him, for his heart was calm and tranquil. He was not subject to anger. On the contrary, he would speak sweetly who would utter even harsh words to him.

11. He would be satisfied with him who has done slightest good to him even if that be done out of mere show. He would not mind at all if any body wanted to take revenge on him and would commit to him hundreds of injuries. For he had control over his passions and feelings. He never spoke lies.

12. When his martial lessons were over, the spare time he held conversations with the elderly persons and wise saints and revered them. He discussed on topics concerned with men of character, sometimes on spiritual subjects on self.

NOTE :—His time was spent always on good works. He was prompt to act in civil business. He was reserved. His features never disclosed what counsel in his heart he had.

13. He was intelligent, and sweet in speech by his very nature. He addressed first to all the visitors and his speech was pleasing. He had sufficient strength but he was not proud of it.

14. Rāma never uttered falsehood. He was learned. He realised that speaking untruth leads to bad results. He honoured his superiors, men of character, wisdom and higher states of consciousness. He loved his subjects and the subjects loved him.

15. He shewed mercy to the poor and distressed. Anger could not approach to him. He honoured and served the Brāhmaṇas. He was compassionate to those under difficulties. He knew the inner meanings of religion. He kept aloof from vices. He was purity personified; and he purified others.

16. Rāma loved and observed the Kṣattriya Dharma as his duty. He was fully conscious that his Kṣattriya religion will lead to high fame and glory and ultimately will lead to the Heavens.

17. He never did futile works nor did he approve any matter contrary to the Sástras. He was like Brihaspati in matters of dispute and quick reply. He put forward reasons after reasons in maintaining his position and that of his party.

18. Ráma had no disease; he was quite healthy. He was ever youthful. He was a good speaker. His body was very graceful. He knew the proper place and time. (He performed the ordinary or Vedic karmas exactly at their proper times and appropriate places). He could recognise the best persons and paid due respects to qualities and virtues. Thus well endowed he was born. (He was one unique person different from the ordinary run of mankind). He was an exception in the world. No equal had he.

19. Ráma was the life and soul of his subjects. He was the outer Prána of his people.

NOTE:—When the prána gets out, ordinary people dies, void of Prána. But in case of Ráma, he remained with Prána, outside also. Both within and without he remained present as the excellent Prána.

20. He bathed duly after learning all the Vidyás, and Vratas (branches of knowledge); in other words he studied them thoroughly in accordance with rules and regulations. He knew the Vedas with their subsidiary portions, the Angas. He knew how to perform the rites and sacrifices. Thus he, the elder of Bharata, was superior even to his father.

21. Ráma's paternal and maternal lines were pure. So he was a saint, pure in character, straightforward, high mettled; high spirited. He was not low nor poor. He never acted against the Sástras, his family characteristics the Dharma or against self honour and self respect. He was truthful, humble, and received his education from the experienced elders.

22. Ráma knew Dharma, Artha and Káma. How much time to devote on any subject, how to carry out any action, he knew fully well. His memory was very sharp and strong. He never forgot his promise. He had Pratibhá; he was a born genius. He could think out new subjects. He was expert in performing ordinary every day works. He was also very expert in doing religious things in their true light.

23. Ráma was modest. He never got egoistic when he did successfully his royal duties. He knew how to keep himself reserved. Never did his inner thoughts disclose themselves outside. His plans remained hidden in his breast. None could make out what he wanted until their results were seen. He knew how to make others his helpers. Never his anger or pleasure passed away in vain. They had their effects visible outside. He knew the exact times when to part with a thing or when to get a thing.

24. With firm devotion to the Devatás and Gurus, with intellect calm, not receiving any thing unfairly, not speaking ill, not idle, knowing when to start a thing or when to complete a thing, always careful and watching, well cognisant of his as well as others' merits and demerits.

25. Ráma was Sástra knowing, grateful, knowing others' hearts, just in awarding meeds and sentences.

26. Ráma was perfect in collecting good persons and honouring them with presents; he called fit persons from various countries and allowed them to remain in his

kingdom, maintaining their families, increasing his revenues, and spending duly as sanctioned by politics and the Sástras.

27. Ráma stood first\* in using darts and weapons. He had his eyes clear even on trivial subjects. He sought leisure after serving Artha and Dharma. He was not idle in his duties, religion, etc.

NOTE :—\*Some commentators comment “First in knowing Sanskrit and Prákrit language” instead of “in using darts and weapons and read Sástra samúheṣu instead of Astra samúheṣu.”

28. Ráma could sing well, and play on musical instruments. He knew other arts as well. He knew how to spend money every day and to guide his expenses. He was expert in riding on elephants and on horses and in training them too. He could reclaim with elephants and could mount and tame mettled steeds.

29. He was perfectly experienced in archery, honoured by the experts thereof. He knew thoroughly well when and how to attack and how to deal the blows. He knew well how to lead an army, make them march onward or backward, arrange troops in battle array, to alter them timely and such other things.

30. No Devas nor Rákṣasas could dare out of anger to defeat Ráma in battles. Ráma never harboured any jealousy towards any one. He mastered his anger. He was not proud nor egoistic. Ráma was never jealous when others rose high.

31. None could hate Ráma. Every one loved him. The servants and followers of Ráma remained attached to him throughout their lives. They never got dismissed nor changed. They were not under the sway of time. Thus Ráma was endowed with qualities of a very high order.

32. He was forgiving like earth. His intelligence was like Brihaspati. His strength was like that of Indra. Thus he was endearing to the inhabitants of the three Lokas.

33. As the great Sun in the noontide blaze is glorious with his world of rays, so Ráma shone with these virtues which all men loved to gaze upon.

34. Knowing Ráma thus qualified with merits of the Lokapálas whose might none could defy nor resist, the Earth wanted to have him as Her husband.

“Víra bhogyá Basundhará.” Thus Earth is to be enjoyed by the heroes (Viras).

35. Thus seeing Ráma well qualified in so many ways, the king Daśaratha, the tormentor of foes, thought within himself thus :—

36. That he had now become old. He had gained much experience in state affairs. And he would live long. Yet he wanted to see Ráma as the enthroned king in his own life time.

NOTE :—It might be that the king Daśaratha was afraid of the boon he gave to Kaikeyí, his next queen.

37. This thought rose again and again when he would see Ráma installed on the throne of Ayodhyá as Regent Heir.

38. Rámachandra liked to see people flourish more and more. He felt kindness to all the beings, as rainy clouds shed showers on all.

39. Ráma could rival in power to Yama, the God of Death or to Indra, the ruler of the Heavens. In intellect he was like Brihaspati. In crisis he was calm like a

mountain. He would not get confused. Ráma is more qualified than him. (Daśaratha).

NOTE :—Yama, the God of Death wields his wand in accordance with Dharma. Indra protects his subjects from difficulties and dangers.

40. He would see in his old age Ráma governing the kingdom and he would depart to the Heavens according to his Karma.

41-42. My Ráma's qualities are so many as can rarely be found amongst other kings ; in fact no where. Ráma's merits are unrivalled. All the qualities that befit a man of calm and serene temperament all the qualities that are highly spoken of in this world are present in Ráma. Nárada and the other Munis highly praise those qualities. Seeing all this and consulting with his ministers, the king Daśaratha settled to make Ráma as the Regent Heir.

43. The king spoke to the ministers of his own good old age, and about the evil omens, terrible, on the Heavens, sky and earth.

44. Ráma's face was like the full Moon; Ráma was the moon of every eye whose rays drove all one's grief and fear away. Ráma was intelligent and dear to all. Hence Daśaratha thought that his cares and anxieties were off.

45. The king Daśaratha was so overwhelmed with intense feelings out of affection at the time of anointing Ráma as the Regent Heir, that he made great haste in the matter that will enhance the welfare of the subjects. The subjects loved Ráma dearly. And delay they wanted not a bit. And the king was troubled with bad omens. Hence everyone wanted haste and speed.

46. The king gave invitation to the different citizens of different cities, the inhabitants of various Mandalas and their kings to come to Ayodhyá and attend the installation ceremony.

47. For them the king allotted several residences and received them with many gems, jewels and lots of various other things. The king Daśaratha himself wore ornaments and came in the midst of the guest kings, as Brahmá joins with his subjects.

48. The reason for doing all these quickly was this :—Daśaratha did not give invitation to the king of Kekaya (the uncle of Bharata) and to the king Janaka. The king thought of informing them after the ceremony of installation was over.

49. When the victorious king Daśaratha took his seat, then the other kings entered. The kings, honoured by the subjects, got entrance. Those who were not honoured by the subjects remained outside.

50. In front rows the kings sat on their respective seats allotted by Daśaratha. They looked silent on the monarch's face.

51. Those honoured by the king, and who remained from the beginning in Ayodhyá to serve Daśaratha as well as all the other gentries coming from different districts or countries, from hamlets and towns, sat around Daśaratha who looked like Indra surrounded by the Devas.

Here ends the Chapter 1 in Ayodhyá Kāṇḍam of Śrī Válmíkíya Rámāyaṇam.

## Chapter 2

1. Then the monarch Daśaratha addressed the full assembly and the various people in words worth hearing and at the same time cheering for their benefit.

2. The king spoke graciously and reasonably, in accents loud as heavenly drum or thunder cloud.

3. The kings assembled there were addressed by Daśaratha in loving words, sweet and unparalleled.

4. You all are aware how my kingdom is excellent. My ancestors governed the subjects like their sons.

5. I now want to make more joyous and prosperous this kingdom so fondly nurtured by the kings of the Ikṣāku line and calculated to spread happiness all over the world.

6. I tried my best to govern and protect my subjects following, wide awake, the lines of my ancestors.

7. Now under the shade of the white umbrella (chief of the insignia of imperial dignity) I sought welfare of all the people (without any distinction). Now I have grown old.

8. I have my life period for one thousand years. Many persons have come and gone. Now I am old and want rest.

9. This sacred task of governing subjects is very heavy. The uncontrolled kings cannot rule well. Heroism, valour and strength are the essential qualifications. Now I am tired.

10. I now want to install my eldest son on the throne, if approved and sanctioned by the Brāhmanas, assembled by my side.

11. The name of my eldest son is Rāma, equal to me in my qualities, powerful as Indra, and victorious over the foes.

12. Tomorrow morning when the Moon is conjoined with the asterism Pūṣyā I like to install Rāma, the best amongst the virtuous as Heir Regent, the consort of my reign.

13. He is your worthy master and the elder brother of Lakshmaṇa. He is very energetic. The three Lokas would be quite happy to receive him as their fit king. What more fortunate can there be if Rāma applies his whole heart for your welfare!

14. The Earth would be most glad at this. To make Her happy I will make Rāma the Crown Prince. Thus I will be happy and free from the cares of governing my kingdom.

15. I now place before you my thoughts. If you consider the proposal just and advantageous to the subjects, please acknowledge and oblige. If any items you do not approve, advise me what to do.

16. So think out yourselves. If you find a better idea, discuss it and your judgment will come out brighter. I like Rāma, but my thought is one sided.

17. The whole assembly was pleased at the words of the king and expressed their joy with him. As peacocks hearing the roaring of the rainclouds cry out loudly in imitation thereof.

18. The kings agreed. Then rose amidst the assembly an affectionate acclamation. All shouted with great joy and the earth reverberated gladly at that auspicious sound.

19-20. When the gathered throng had learned his will who right and gain discerned, peasants and townsmen, priests and chiefs all met in brief consultation, united and separate, soon agreed with one accord, and gave answer to their sovereign lord :—

21. O Reverend King ! You are thousands of years old now. Rámachandra can see and govern your kingdom to the far distant ends. Pray make him the Heir Regent.

22-23. We all want, O Great King ! that the highly powerful, long armed Crown Prince Ráma be made the Heir Regent, riding in royal state along, on huge high elephants and with face shaded by the white royal umbrella. Thus all the people gave their consent.

NOTE :—Huge high elephants indicate greatness of a person or event.

24. The King heard them all and liked their words. Again as if to fathom their real feelings, the King asked them :—What ! Have you all out of courtesy, assented to my liking or do you express truly your thoughts and like the idea ?

25. I am governing righteously my kingdom ; you are seeing this. Then why do you like to see another Heir Regent by my side ?

26. The kings and subjects assembled there said :—Many good qualities we see in your god-like son Ráma. He is dear to all and gives joy and happiness to all.

27. O King ! Thou art powerful like the Devas. Thou art endowed with heavenly qualities superior to those of men. Please hear the qualities of your son. We are enumerating them. There is none in this earth who excels thy son, so richly blest with graces, so much endowed with heavenly qualities. Nay, who may claim to match with him in truth, in justice and in fame ?

28. O Lord of subjects ! Ráma is equal to Indra for his superhuman qualities. His strength never goes in vain. He is the best of all the Ikṣáku kings.

29. Ráma is the only one saint like a superman in this world. He is truthful in his speech and actions.

30. He seeks happiness and comfort for all his subjects as the Moon makes all the people equally happy. He is forgiving like the earth, intelligent like Brihaspati and powerful like Indra.

31. Ráma knows the secrets of Dharma, true to his resolve, of good nature and manners, knows to give respects to the qualified persons. He is free from greed and avarice. He takes away others' troubles, he is sweet. He appreciates the good done to him by others. He has full control over his senses.

32. He may be pleased easily. In difficult times he never swerves an inch from his duty. He is always worth seeing. No body harbours any jealousy to him.

33. With duteous care he loves to sit by the Bráhmaṇas skilled in Holy Writ. Hence so much name and fame for his ever increasing prowess, charity and fiery energy.

34. Ráma was skilled in the use of weapons and missiles, spear and shield of the Devas, men, and Rákshasas. Ráma duly learnt all the sciences from his preceptors, observed the vow, and took his bath (brought his education to its final completion, not left halfway).

35. He was best in the art of singing. His father's and mother's lines are pure. He himself is pure. He never gets confused in critical times. He is very intelligent.

36-37. He got his education from well versed twice born ones in Dharma and Artha. Whenever in pomp of war he goes against any town or city of the foes, he never comes back with Lakshmana from the battle until victory attends.

38. Returning homeward from afar, borne on his elephant or car, he enquires always the welfare of the townsmen as of his own persons, of the sons, agnihotris, wives, families, servants and disciples; of all he enquires.

39. "How they are faring? As a father asks of his son." He used to ask the Bráhmaṇas "are your disciples serving you with care and attention."

40. Thus he enquired of all. He felt himself miserable when he found any one miserable.

41. He got delighted when others were delighted. As a father finds himself happy when his sons are happy. Truthful, good archer, handling his bows well, he served the elderly persons, self controlled.

42. His temper is always cheerful, he always smiles when he addresses, and gives preeminence to Dharma with all his might. He does good to all as they deserve. He never likes vain quarrels nor does he like others to quarrel uselessly.

43. In giving suitable and reasonable replies, he would stand equal to Brihaspati. His eyebrows were fair. His eyes were reddish. He was like Viṣṇu.

44. He was always busy in governing his subjects. His feelings were never partial or dimmed due to over-attachment. He did his duties regularly.

45. He could govern all the three worlds. What to speak of his earthly kingdom? His wrath or pleasure never went in vain.

46. He punished the guilty duly. He never became angry with the guiltless. He awarded riches to him with whom he got pleased.

47. Ráma had mental control. He was the benefactor of his subjects and of all men. He looked beautiful with his qualities as the Sun looks beautiful with his rays.

48. The inhabitants of the earth liked to see him as their lord.

49. Your son Ráma is now quite fit to preserve his subjects. It is our good fortune to have him in our midst. He has got all the good qualities as are found in Kaśyapa, the son of the Prajapati Marichi.

50. All the Devas, Asuras, men, Gandharvas, Nágas pray for the strength, health, and long life of the self-controlled Ráma.

51. The inhabitants of the other cities, kingdoms and the outskirts thereof, the anchorites all wish the same.

52. The tender girl, the elderly and aged women, the subject and stranger, the peasant, hind, all bend their knees at evening and at early dawn to the Gods for Ráma's welfare. Now, O Best of Kings! Now let their prayers be fructified with success by your grace.

53. Now we will see Ráma, the destroyer of enemies, the lotuseyed Ráma installed on the throne by his father's side.

54. O Giver of boons! Your god like son Ráma is always engaged in seeking the good of all. Now hear and consent to our earnest prayer. Make Ráma the Regent Heir.

Here ends the Chapter 2 of the Ayodhyá Kāṇḍam of  
Śrīmad Válmikiya Rámāyaṇam.



### Chapter 3

1. The King thus heard their prayers with suppliant hands on every side uplifted like a lotus bed. He said the following gracious words. substantial and beneficial to all.

2. Oh! I am very glad! My influence is great, indeed! It is unequalled. Now I see you want to make my eldest son Heir Regent.

3. Thus satisfying them, Daśaratha spoke thus to Vaśiṣṭha, Vāmadeva, and other Brāhmaṇas, citizens, and townsmen :—

4. This month of Chaitra is sacred and lovely; flowers are fully blown on every branch. Please collect all the things needful for the installation of Rāma.

5. All the people welcomed the idea and shouted aloud with joyous greetings. Thus bustle and confusion burst into the assembly.

6. When the bustle subsided, the king Daśaratha spoke to the chief Muni Vaśiṣṭha :—“ Be good enough to mention to-day the articles that you want for the installation ceremony of Rāma Chandra.

7. Vaśiṣṭha heard and gave orders to the bands of servitors standing with folded hands to collect the following articles.

8. (1) Gold and jewels (2) Herbs (3) Offerings for the Devas and sacrifice, (4) All the medicinal herbs.

9. (5) White flowers, (6) fried rice, (7) clarified butter and (8) honey in separate vessels, (9) new garments (10) a car of state (12) and all kinds of armours, weapons and missiles.

10. (13) A fourfold army, (14) elephants with auspicious signs, (15) two chāmaras (chowries), (16) punkhas, (17) flags, (18) and white umbrella.

11. (19) One hundred golden vases, (20) a tiger's entire skin, (21) and a bull whose horns are plated with gold.

12. And other articles that you consider necessary. Collect these, and bring them arranged round the royal shrine where burns the fire's undying ray.

13. Decorate each palace door, each city gate with wreaths of sandal and burn the nice scented Dhūpas.

14. Nice curds and rice boiled in milk for one hundred thousand Brāhmaṇas to be distributed to them tomorrow morning after welcoming them duly.

15. Ghee, curds, fried rice and ample Dakṣiṇās to be given to them.

16. Tomorrow morning after sun rise the prayer Savastivāchan to bless the rite will begin. Invite the Brāhmaṇas for that purpose. Arrange for their respective seats (āsanas).

17. Put up the flags, water the roads. Let the skilled musicians and dancing girls be arrayed in the outer court.

18. Let boiled rice, cakes and curries, and Dakṣiṇās be distributed.

19-20. Let the worthy recipients be garlanded and let them be stationed in separate groups. In other words, let the worship and offerings to the Devas be first of all, duly paid. Then boiled rice, sweetmeats, etc., be distributed to the Brāhmaṇas. The Dakṣiṇās are next to be given on the road squares. Let the higher

grade soldiers go to the king's court with long swords, shields and defensive armours, wearing white dresses, ornaments, etc. where festivities are being held. Thus passing the orders, Vaśiṣṭha and Vāmadeva, the priests, commenced their respective duties.

21. The works that remained they asked the king and with his permission completed. Then they went to the king and said "we have completed our works."

22. Vaśiṣṭha and Vāmadeva, the best Brāhmaṇas, spoke to the king with great pleasure "All completed as you ordered." Then the illustrious king asked Sumantra.

23. "You have trained Rāma well. Bring him soon before us in this assembly. "Well Sir, your commands be obeyed." uttered Sumantra.

24-26. And brought there Rāma Chandra, the best of charioteers, mounted on chariot. Rāma sat by his father's side. The kings from the east, north, west and south, Aryan and Non-Aryan and stranger, those who dwell in the wild wood and hills were there already worshipping Daśaratha. It looked then that the Devas were worshipping the Indra.

27. Thus surrounded by the kings, Daśaratha saw from the audience chamber his son Rāma coming like Chitraratha, the king of the Gandharvas, whose valour filled the land.

28. Of long arms (extending upto his thighs), of mightly strength, striding like a wild elephant, as fair in face as the moon stone Chandrakānta.

29. Captivating men's eyes by his beauteous form, taking away the hearts of all by his noble gifts, gladdening all his subjects as a rain cloud cheers the hearts of the people from heat.

30. His heart not satisfied by seeing him thus, Rāma descended from the excellent car, helped by Sumantra.

31. Rāma went to his father, followed by Sumantra. He ascended up the terrace as high as Kailasa's peak.

32. Rāma mentioned his name and bowed down at his father's feet, humble and with clasped hands. When the king Daśaratha saw Rāma thus prostrate on the ground, he drew Rāma close to him and embraced him.

33-35. He gave him an honourable āsana (seat) beautiful and studded with gold and jewels. Rāma took his seat.

36. That time the whole assembly looked grand as Meru looks beautiful with the rays of the clear sun.

37. As the autumnal sky studded with beautiful planets and stars appears beautiful with the rays of the Moon. Daśaratha was very much pleased to see Rāma.

38. Seeing Rāma as an image reflected in a mirror, adorned with ornaments, Daśaratha felt glad. When Rāma took his seat, the King, most fortunate of all the fathers, Daśaratha addressed, as if Kaśyapa addressing Indra.

39. You are the worthy son of the eldest queen, who is like me.

40. Rāma ! You are my natural son. You are the best amongst the qualified. You are very dear to me. You have pleased my subjects by your good qualities.

41. So take up the rank of the Heir Regent when the moon comes in conjunction with Puṣyā asterism. All the officers and subjects of my kingdom have found you worthy of such post, well qualified.

42. Oh ! my son ! You are qualified. Still I speak you some words calculated to bring you some benefit. Remain always humble and self-controlled.

43. Keep thou the evils far away, that spring from love and anger's sway. Whether within or without sight, do justice to your subjects impartially. The news got from spies and messengers, examine. (This is without sight.) And when you take your seat in the audience chamber you examine the case with proofs. This is called pratyakṣa (within sight.)

44. Strain every nerve to keep your ministers, generals, and all other subjects pleased. Collect in heaps stores of grains, weapons and missiles, gems and jewels and various precious stones.

45. The king who sees with pride his subjects, friends and officers satisfied and as such governs them, they also in return try their best to satisfy the king. As the Devas got satisfied when they got Amrita (nectar).

46. So act according to my advice, keeping control over yourself.

47. Hearing these words of Daśaratha, the friends and well-wishers of Rāma ran haste to Kauśalyā and disclosed everything.

48. Kauśalyā gave them gold, cows and many kinds of gems and jewels. Rāma Chandra then bowed down at the feet of his father, mounted his chariot and went back to his beautiful residence.

49. The crowds strove to shew him honour. The citizens praised Daśaratha when they heard all these. And rejoiced as if they had got their desired ends. They returned to their homes and gladly worshipped their Devas.

Here ends the Chapter 3 of the Ayodhyā Kāṇḍam of Srīmad Vālmīkiya Rāmāyaṇam.



### Chapter 4

1. When the city men and towns folk dispersed the King consulted and discussed with the ministers and gave out his judgment what he arrived at before.

NOTE :—Daśaratha knew well the rules of judgment, *e.g.* where to judge, with whom to judge, what to judge and so forth.

2. The King now settled "To-morrow the Moon will conjoin with the asterism Puṣyā (Cancer the eighth lunar asterism, from the root Pūṣ, to nourish, to increase, to grow). So let that be the time to consecrate my eldest son, the lotuseyed Rāma and to make him preside over the state as the Heir Regent.

3. Thus giving out his order, the king went to the queens' quarters and called Sumantra (the name of the minister and charioteer of Daśaratha), and ordered him to bring Rāma again to his presence.

4. The charioteer started at once and went to Rāma's dwelling to call him.

5. The sentry informed Rāma of Sumantra's arrival again and his waiting at the door. At this Rāma got anxious (to know the reasons of calling him again). Rāma called Sumantra.

6-7. Sumantra went to Rāma when Rāma asked him to give out in detail for his going again. The charioteer replied :—"The King wants to see you. To go or not to go is his choice."

8. Hearing these words of the charioteer, Rāma went in haste to the palace to see the King.

9 Daśaratha called Rāma near and wanted to tell him the good news.

10. Rāma folded his hands from a distance and fell prostrate on the ground.

11. The Monarch raised him from the ground, embraced him, and offered him a seat and said again :—

12. Rāma ! I am now advanced in age and much worn. I have enjoyed the best joys of my life. I have performed hundreds of Yajñas (sacrificial rites) and paid sufficient Dakṣiṇās (largesses) with sufficient corn, bread, and other edible things.

13. I have got you as my son, the like of whom can never be found in this world. I have performed charities, made sacrifices and studied scriptures.

14. I have paid off all my debts to the Devas, Rṣis, Pitaras and Brāhmaṇas.

15. Only one thing remains and that is to make you Heir Regent and instal on the throne as my partner.

16. To-day the subjects and state officers all want to see you as their King. Therefore, O son ! I will instal you on the throne to-day as Heir Regent.

17. I am seeing to-day dread inauspicious visions. I have seen red meteors shooting from the sky towards the ground with loud roars of thunders.

18-19. My natal star is opposed by the Sun, Mars and Rāhu\* (the ascending node), the malefic planets. So the astrologers have said. Then either the king dies or some other disaster occurs.

NOTE :—\*Rāhu, the ascending node, is in Hindu theology, a demon with the tail of a dragon whose head was severed from his body by Viṣṇu, but being immortal, the head and tail retained their separate existences and being transferred to the stellar sphere, became the authors of eclipses; the first especially by endeavouring to swallow the sun and moon.

20. Therefore I have now settled to make you as the Heir Regent. Get yourself installed on the throne. For men's minds are everchanging.

21. To-day the Moon lies with the asterism Punarvasu (B, Geminorum). To-morrow she will remain with Puṣyā (Cancer).

22. So perform the installation in that Puṣyā (Cancer) combination. I want no more delay. To-morrow I will make you the Heir Regent.

23. So hold fasting along with Sītā duly and spread Kuśa (sacred grass) on your couch.

24. Let your friends guard you carefully on all the sides. For many obstacles occur unexpected on such occasions and mar our weightiest counsels.

25. Bharata has gone out to another district. Your installation should in my opinion be completed in his absence.

NOTE :—While Daśaratha married Kaikeyī, he promised to make her son as his successor to the throne. Now Daśaratha wants to instal Rāma, contrary to his promise. So he fears Bharata's presence. Hence this verse is written.

26. Your brother Bharata stands true to the counsels of the good, ready to follow the footsteps of his elder brother, religious, kind and self-controlled.

27. But human minds change abruptly. This is my opinion. The minds of good and religious persons are shewn by their constant deeds.

28. Now, Rāma, go. My son, good night ! Tomorrow your installation ceremony will take place. Rāma made praṇāms to his father and went to his residence.

29. Thence he went quickly to his mother's presence.

30. Rāma saw his mother in the temple. That time she, with silken clothes on, was worshipping the Devas. Silently she prayed for the welfare of the subjects.

31. Sumitrā and Lakshmaṇa arrived there already. Sītā was also called when they heard of Rāma's installation.

32. Kauśalyā's eye was closed then in meditation. Sumitrā, Sītā and Lakshmaṇa were serving her.

33. Kauśalyā was meditating Janārdana Puruṣa, withholding her breath after she had heard of the installation of Rāma in Puṣyā yoga.

34. Rāma went to Kauśalyā in that state and saluted her. He spoke to her the following sweet words :—

35. Mother ! Father has appointed me as the Heir Regent to look after the people. To-morrow, by my father's command, my installation ceremony will take place.

36. Sītā and myself will have to fast to night. So the Upādhyāyas have advised my father. And my father has told me.

37. So tell me and Sītā what you think right for this auspicious ceremony.

38. Hearing this, her long cherished desire, Kauśalyā was filled with tears of joy and said :—

39. O my child Rāma ! Long may be the lease of your life ! Let woe and destruction fall on your enemies. Let auspicious things attend on you and give pleasure to me, Sumitrā and your dear relations.

40. O Child ! You have come out of my womb under the influence of a good star. Therefore you have pleased your father with good qualifications.

41. My prayers to the lotuseyed Bhagaván are heard ; and they have borne fruit. And you have got the Ikṣáku kingdom. May all the glory of the line attend on you.

42. Hearing these words of the mother, Ráma smiled and said to his humble brother, standing with his hands raised up.

43. O Lakshmaṇa ! Along with me you govern this kingdom. You are my dear self. This Lakṣmí is got by you.

44. Enjoy your desires and the fruits of governing a kingdom. This my life itself and monarch's kingdom are dear to me for your sake.

45. Thus Ráma said. The two sons and Sítá bowed their heads to both their mothers, Kauśalyá and Sumitrá. Then they all departed to their own residences.

Here ends the Chapter 4 of the Ayodhyá Kāṇḍam of Srímad Válmíkíya Rámáyanaṁ.

## Chapter 5

1-2. The king Daśaratha bade good-bye to Ráma. He then, called Vaśiṣṭha and said :—"O One whose wealth consists in asceticism !" Ráma and Sítá will fast to night. Be good enough to look to them and make necessary arrangements. Let no obstacles intervene. May his reign be blessed with joy and peace !

NOTE :—Purohita—a family priest, or chaplain. The most ancient name for priest by profession is Purohita, says Prof. Max muller. The Purohita, however, was more than a priest. He was the friend and counsellor of the chief, the minister of the king and his companion in peace and war. The original occupation of the Purohita may have consisted in the performance of the usual sacrifices ; but, with the ambitious policy of the Bráhmaṇas, it soon became a stepping stone to political power.—Garret's classical Dictionary of India, P. 484.

3. Vaśiṣṭha, the best of the Veda knowing Pundits, said to the king :—"My Lord ! I go." And he prepared himself to go to Ráma's house.

4. Skilled in sacred texts, with vows strictly observed, Vaśiṣṭha mounted on chariot, worthy of the Bráhmaṇas, went to Ráma and gave him due instructions what to do, step by step.

5. Ráma Bhawan (the place of Ráma) looked like a white cloud. Vaśiṣṭha passed two courts and in the third he stayed his car.

6. Hearing of the Muni's arrival, Ráma got up, came out of his house immediately to receive him with due honours.

7. He hastened to the car and got him descended, holding his hands.

8. The priest pleased Ráma with sweet words, asked his welfare, and thus addressed him :

9. Rāma ! Your father is pleased with you. Hence you are getting his kingdom. Please fast to day with Sítá.

10. Tomorrow morning the King will consecrate you, as his heir ; as Nahuṣa consecrated Yayāti.

11. Next the wise and self-controlled Guru made Rāma and Sítá vow for fasting and repeat the mantrams.

12. Vaśiṣṭha, the Guru of Daśaratha, was duly worshipped by Rāma. The priest advised him and went away.

13. Rāma sat with his dear friends. They worshipped him. Rāma asked them to depart and went to his abode.

14. That looked then with men and women therein in glad array like a lake studded with full blown lotuses or water lilies, birds flying joyfully around each blooming bud.

15. Vaśiṣṭha drove from Rāma's house that looked like the king's palace and found the streets, roads, lanes crowded with multitudes of men.

16. Very eager to see the installation ceremony of Rāma, the streams of men of Ayodhyá filled all the streets and roads ; so much so that the roads became impassable.

17-18. The concourse of people looked like waves of the ocean. Their joyous shouts filled the sky. All the roads were thoroughly cleaned, swept, well watered and decorated with festoons, flowers, and leaves. Flags and banners played on the roofs.

19. That day all the women, children and men looked very eager to see the installation of Rāma and wanted to see the sun rise early.

20. When the people will put on gay dresses, when every one will be gladdened. To see that great utsab, a source of joy to all, all became ready. The people were made to stand in order in rows as in military array.

21. The priest advanced slowly through the crowd and drew near to the monarch's palace,

22. He got up the palace, high as the Himálayan mountain and saw the king Daśaratha, as Brihaspati, the Deva Guru, meets with Indra.

23. The King got up and asked whether his desires were fulfilled. Vaśiṣṭha replied " Yes."

24. All the people assembled there rose up to shew their marks of respect to Vaśiṣṭha.

25. Permitted by the Guru, the King dismissed the peers and gentry and went to his inner chamber as a lion seeks his den within the rocks.

26. The inner palace, filled with women decorated with brilliant dresses and ornaments, shone like the Indra's City Amarāvati. Daśaratha made that brighter as the Moon brightens the firmament studded with stars.

Here ends the Chapter 5 of the Ayodhyá Kāṇḍam of Srinad Válmikiya Rámāyaṇam.



## Chapter 6

1. Where the priest went away, Rāma Chandra bathed duly with his mind controlled and went with his large eyed wife to the temple of the Deity Nārāyaṇa.

Some commentators render thus:—Rāma went to Nārāyaṇa forest *i.e.*, he remembered about his own dignified position of the Puruṣottama.

2. He took the vessel of ghee duly on his head. From that vessel he poured ghee as oblation to the burning fire in honour of the great Deva.

3-4. The remnant ghee he took for himself (ate) and prayed for the fulfillment of his desires. After meditating on Nārāyaṇa, on the nice bed of Kuśa grass, the Crown Prince Rāma Chandra slept silent and tranquil with Jānakī in the nice sacrificial hall erected temporarily in honour of Viṣṇu.

5. When the last watch of the night (a period of three hours) remained, Rāma got up and gave orders to adorn his palace properly for the solemn morning.

6. He heard the chants of the bards and heralds and carefully performed the usual morning rites and muttered the japam (the counting silently over the beads of a rosary) and prayers.

7. With his head bowed down he praised Madhusūdana, put on the silken clothes, and got the Svastivāchan ceremony (the auspicious ceremony of sprinkling rice and uttering sacred texts preparatory to a solemn observance) performed by the Brāhmaṇas.

8. The Brāhmaṇas's chantings, deep and sweet, accompanied by the sounds of the drums proclaimed to the people of Ayodhyā the news of the auspicious ceremony.

9. Then all the people joyed to hear that Rāma had fasted with Jānakī.

10. Knowing that Rāma's installation would very shortly take place, all the people made up their minds to decorate the city beautifully from the early morning.

11-13. Banners and flag staffs were set up on palaces high as the Himālayan mountain, on temples, on the roads, lanes and streets, in open squares, on the chaityas (temples of the religionists, differing from the Hindus), on the markets of rich Bania merchants, on the beautiful houses of the house holders, and on lofty buildings, on all the assembly halls, and on tops of lofty trees, visible from a long distance.

14. The crowds eagerly listened to the singers' voices charming to the mind and ear and to the words of dancers and dramatic actors.

15. All talked with one another about the consecration of Rāma. As the time came nigh, the subject matter was conversed widely on the streets and in the houses.

16. The children collected in groups in front of the doors of the houses and talked with each other of Rāma's installation.

17. The garlands of flowers were suspended high on the streets and scents and Dhūpas were burnt and incenses breathed in the surrounding atmosphere.



18. Artificial trees of lights were set up in every lane to dispel the darkness of the night.

19. Thus decorating the city, the people looked forward to the time of inauguration.

20. The people filled every court and square, conversed and praised the king Daśaratha.

21. They talked that the King, the scion of the Ikṣáku line, was a very highsouled person. Thinking him advanced in age, he would now instal Ráma as the Heir Regent.

22. This act will prove a great blessing on us, that Ráma will become our king and protect us for a very long time. Ráma knows the good and the bad aspects of the world.

23. No pride may swell his prudent breast. His mind is not out of order, not unrestrained. He is learned, religious and looks affectionately on the king and his brothers.

24. May good Daśaratha live long, who removes the troubles of his refugees by whose gracious favour we shall see Ráma now as the anointed king.

25. On hearing the news of Ráma's installation, the people flocked from all the quarters, conversed with other and heard the townsmen speaking with one another on this grand topic of the day.

26. Many other people came from different quarters and filled the city to see the ceremony.

27. The crowd moved on slowly and heard a very loud noise as if of the waves of the ocean in full moon day.

28. The city looked beautiful like Indra's Amarávatī and was filled by the peasants from all the sides. It was seen moved like the ocean disturbed by the aquatic animals thereof.

Here ends the Chapter 6 of the Ayodhyá Kāṇḍam of Śrī Válmíkiya  
Rámáyanaṁ.



## Chapter 7

1. There was one maid servant of the second queen Kaikeyí working in her father's house. This maid servant was born of some slave. Her name was Manthará. She lived with Kaikeyí. On the day of Ráma's appointment she ascended on the roof of the palace white as the Moon per chance, at her own pleasure.

2-3. All the spacious royal roads were well-watered. Lotuses and flowers were strewn on them. The whole city was decorated with costly flags and pennons. Sandalscented waters were being sprinkled. The roads were thronged by multitude coming fresh after their baths.

4-5. The chief Bráhmanas were carrying garlands of flowers and sweet-meats (sweet balls or laddús) in their hands. They raised hue and cry on all sides. The doors of the temples were plastered with white sandal paste. All sorts of musical instruments were sounded. The people looked happy and gay. The Vedas were being chanted. Nice elephants and horses were neighing. Cows and bulls were bellowing. The joyous citizens raised high their flags and banners.

6. Seeing Ayodhyá thus adorned, Manthará was amazed. At a short distance she saw a joyous midwife clad in white silken dress.

7-9. Manthará asked the midwife:—"Well! Midwife! Why the Ráma's mother Kauśalyá looks so glad today? Why is she giving so much wealth in charity? Why this multitude looks so gay? What will the happy king do to day? Please be good enough to give me your reply.

10-11. The midwife, overwhelmed with great joy, exclaimed;—"O Manthará! To day is the greatest lucky day of Ráma. Tomorrow at Puşyá asterism the faultless, good and humble Ráma will be installed by the king Daśaratha as the Heir Regent of Ayodhyá.

12. Thus hearing the midwife's words, the haunch-backed Manthará became puzzled with rage and came down quickly from the roof of the palace lofty like the Kailása mountain.

13. Manthará was burning with rage from head to foot. She came all on a sudden before Kaikeyí. Kaikeyí was then sleeping on her couch.

14. The vicious Manthará addressed her thus:—"O Foolish One! Get up from your bed. Oh! How you are sleeping so peacefully! A great calamity has now fallen on your head. Do you not see an endless misery lying now on your head!

15. Truly you are not at all liked by the King. It is all lip talk that you consider yourself dear to Daśaratha. You seem to be proud of your good luck. But it is all transitory like the stream in the summer.

16-18. Thus addressed in harsh words by the angry haunch-backed Manthará, Kaikeyí replied morosely:—"O Manthará! I do not see any misfortune. I see you very much troubled and sad."

19. Manthará was the well wisher of Kaikeyí. Her sorrows increased on hearing the sweet words of Kaikeyí. She spoke angrily. She tried to turn the mind of Kaikeyí away from Ráma. This made Kaikeyí more distressed. Thus addressed by the artful maid in harsh words, the queen was very much surprised.

20. O Deví! Now your ruin is overhanging on your head of which there is no remedy. The king Daśaratha will make Ráma the Heir Regent.

21. I am therefore very afraid, sorry and depressed, as if I am being burnt up by fire. I have therefore come for your benefit.

22. O Kaikeyí ! On the installation of Ráma, I will be more sorrowful than you. On your prosperity, my prosperity depends. There is no doubt in this.

23. You are born of a royal family and you are the queen of a king. Why, then do you not understand the sternness of the religion of kings ? And the crimes to which the kings debase themselves.

24. Thy lord speaks words befitting Dharma but only to deceive you ; he speaks sweet words but they are harsh and unfeeling. Thy pure, sinless heart does not know the deceitful tricks to which you will get involved. So you are cheated.

25. Your husband remains by your side and speaks sweet words to you. But they are all sham and useless. Today your husband is going to make Kauśalyá attain her ends.

26. That vicious King has sent Bharata to your brother. So he will instal Ráma tomorrow on the throne without any hindrance.

27. In the name of your husband, you have got an enemy ; in the name of your husband, you have clasped a venomous snake, as if he were your beneficent mother.

28. What an uncared enemy behaves or a trodden serpent does, the king Daśaratha is ready to do the same to you and to your Bharata today.

29. You are brought up in comforts with your maids and servants. Now you are done for by the vicious King luring you into false temptations.

30. O Kaikeyí ! Now has come the opportunity. Do your own good. O Thou, clever in doing the heedful duty in the right moment ! Save now yourself, your son and me.

31. Hearing the words of Manthará, the beautiful faced Kaikeyí got up from her couch like autumn's delightful Moon.

32. Kaikeyí got very pleased. She wondered at the joyous words of Manthará and gave her jewel.

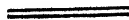
33. Kaikeyí, the best and most beautiful of women, then gladly spoke :—

34. O Manthare ! You have expressed to-day before me a very gladdening news. What more can I do for you ?

35. I do not find any distinction between Ráma and Bharata. So I am glad to hear that the King will install Ráma tomorrow on the throne of Ayodhyá as the Heir Regent.

36. O sweet speaking One ! I cannot think of any other news more gladdening and dear to me than the installation of Ráma, as the Heir Regent. No other person delivers to me news like this. It is like nectar to me. If you want any other remuneration, say ; and it will be given to you at once.

Here ends the Chapter 7 of the Ayodhyá Kāṇḍam of Srímad Válmíkíya  
Rámáyanaṁ.



### Chapter 8

1. Manthará, out of illwill, threw away those ornaments given by Kaikeyí. She burned with rage and sorrow and replied thus :—

2. O Foolish One ! Why are you expressing your joy on such an unjust and sad occasion like this (when you ought to be sorrowful) ? Do you not see that you will be soon cast into the ocean of sorrows ?

3. Though I am troubled with grief and pain, yet I cannot help laughing to see you so delighted at this perilous time calculated to bring woe and destruction on your head.

4. What intelligent woman can delight on the rise and prosperity of her co-wife's son ? That is in other words a death unto you. I am sorry for your unreasonable judgment.

5. Ráma is afraid of Bharata as he has got an equal share in the kingdom. Ráma may be the cause of Bharata's mischief.

6. The mighty armed Lakṣhmaṇa is wholly devoted to Ráma. Likewise Satrugna is devoted to Bharata.

7. Thy Bharata is next to Ráma. So he is entitled to the throne (in Ráma's absence). But the case is different with Lakṣhmaṇa and Satrugna.

8. Ráma is learned, well versed in Kṣattriya duties, conversant in the arts of peace and war, doing timely all his duties. Ráma will surely turn against Bharata. This thought is now reigning uppermost in my mind.

9. Kauśalyá is highly fortunate. Tomorrow morning at the conjunction of Puṣyá asterism, the Bráhmaṇas will instal Ráma.

10. The kingdom belongs to her. You will serve her with folded hands as if you are her hand maid.

11. Like you, we shall be her maid servants, and Bharata will be a slave of Ráma.

12. No doubt, Sítá, the wife of Ráma and her help mates will enjoy; and your daughter-in-law will pass her days in sorrow seeing the downfall of your Bharata.

13. Finding Manthará thus against Ráma, Kaikeyí began to enumerate the qualities of Ráma to her.

14. "O Manthará ! Ráma knows well about Dharma ; he is well-qualified, he has got control over his senses ; grateful, truth speaking and pure. Ráma is the eldest son of the king and the kingdom rightly belongs to him.

15. Ráma will protect his brothers and servants with father's care. O Haunch-backed one ! Why do you trouble yourself on hearing the news of Ráma's coronation ?

16. Bharata will get his father's and grand father's kingdom a hundred years after Ráma. Why do you get such heart burnings on the present rise of Ráma ?

17-19. To me Ráma is as dear as Bharata. Ráma serves me more than Kauśalyá. If the kingdom falls on Ráma, know that it has fallen on Bharata also. Ráma thinks his own brothers like his own self. If the throne Prince Ráma fill, Bharata will share the Empire still.

20. Hearing Kaikeyí, Manthará became much aggrieved. Heaving deep sighs, Manthará thus spoke :—

21. O Kaikeyi ! Strange indeed that you regard your calamity as a blessing ! You are going to be involved in miseries and anxieties ! You are foolish enough not to realise your position.

22. Rāma will now become the king. Next his son will ascend the throne. So Bharata will be cut off for good from the royal line.

23. O Passionate Woman ! All the sons of a King are not entitled to the kingdom. Great injustice will then be done (in the shape of the oppression of the people and the manifestation of jealousies.)

24. The eldest, be he good or bad, is the ruler by the father's will. Or the most accomplished ones get the throne. O One of faultless limbs !

25. This is the custom. So your son will be broken down ; he will be banished for ever from the royal line.

26. It is for your welfare that I am speaking so much to you. But you do not understand me. . On the contrary, you give me reward on hearing the rise into prosperity of your co-wife.

27. No doubt Rāma will find Bharata as a thorn to him ; know it for certain that Rāma after ascending the throne will either send Bharata into exile or put him to death.

28. You have sent Bharata into his maternal uncle's house. Bharata is now quite a boy. Had Bharata remained here, the King could not have been unkind to him. Living near to one increases one's attachment. Look ! Even the trees, creepers and shrubs close to each other embrace and protect one another.

29. Not only Bharata is absent, but Satrugna has accompanied him. Satrugna is attached to Bharata as Lakshmaṇa is attached to Rāma.

30. It is heard that once a gang of forestmen wanted to cut down a tree but it was saved from being surrounded with thorny shrubs.

31. So Lakshmaṇa and Rāma will defend each other and each will depend for aid on the other. Their friendship is like that which binds the Heavenly Twins. (Aśvinī Kumāras).

32-34. Rāma will never do evil to Lakshmaṇa. But with Bharata, the case is otherwise. Rāma will treat him in a different light. So let Rāma proceed to forest from the palace. This seems to me to be the only desirable thing to be done. And this will be beneficial to you and to your friends and relatives.

35. Your son entitled to get happier fate, is naturally Rāma's enemy. Rāma will get power and kingdom, Bharata will lose power and prosperity. Say, how can Bharata come under the control of Rāma !

36. Rāma has now turned against Bharata's interests and has encroached on his rights, as a lion attacks the proud elephant who leads his trooping consorts through the reeds. Now save Bharata.

37. You defied Kauśalyā before when you were in your bliss and pride. Why not Kauśalyā, your co-wife, retaliate her vengeance now ?

38. When Rāma will begin to sway the kingdom of Ayodhyā and the whole earth surrounded with oceans and mountains, then O Woman ! You will be very sadly discomfited and you will grieve with Bharata.

39. Thus Bharata's ruin will be complete. Then get up and be ready ; get the kingdom for Bharata and banish and expel Rāma to-day to the dense forest.

Here ends the Chapter 8 of the Ayodhyā Kāṇḍam of Śrīmad Vālmīkiya Rāmāyaṇam.

### Chapter 9

1. Thus said, Kaikeyi's face turned red and fiery with anger. She began to heave deep sighs and told thus to Manthará, the hump-backed.

NOTE :—Manthará was hump-backed. But hump-back may be a figurative expression for her crooked nature.

2. I will send Ráma to-day as early as possible to the forest and will see Bharata installed on the throne as the Heir Regent.

3. Now think how this may be effected, how Bharata gets the kingdom. And Ráma be frustrated in his attempt to ascend on the throne.

4. Thus spoken by the Deví Kaikeyi, Manthará, quick in realising the bad motives, replied jealously seeing the rise and prosperity of Ráma.

5. O Kaikeyi! These words of yours are very cheering. Now listen to me with attention how your son gets the throne of Ayodhyá.

6. Do you not remember, or remembering well, do you pretend not to remember it? Or do you wish to hear it from my own lips?

7. O One fond of enjoyment! If you want to hear the ways and means from my lips, hear then and act accordingly.

8. Hearing Manthará's words Kaikeyi raised herself a little from her excellent bedstead and said :—

9. O Manthare ! Now tell me how Bharata may ascend the throne and Ráma does not get it.

10. Thus spoken by Kaikeyi, Manthará, clever in doing harm to others, uttered words to frustrate Ráma's hopes and desires, thus :—

11. In ancient days, in the war between the Devas and Asuras, your husband Daśarathá took you with the other Rájarsis, to help Indra.

12. There was a famous city Vaijayanta in the Daṇḍaka forest in the Deccan where reigned the Asura named Timidhvaja.

13. His another name was Sambara. He knew various tricks; he was a very mighty Asura. The Devas could not defeat him. He got ready to fight with Indra.

14. In that terrible fight the Rákṣasas dragged forcibly the sleeping injured persons from their bed during the night and beat them.

15. The king Daśaratha fought sharply with the Rákṣasas and got himself scarred and bruised.

16. The king got unconscious. You carried him away from the battle field and thus saved the life of your husband, severely injured by the weapons.

17. O Beautiful looking One! That time the king gave you the two boons. You replied that you would get them afterwards when necessary.

18. The king acceded to your request. O Deví! This was not known to me. But you told me.

19. I remember still those words of yours. First make the King promise. Then stop the installation of Ráma.

20. Ask those two boons now; first, for Bharata's installation and second for Ráma's exile to the forest for fourteen years.

21. During the absence of Ráma for fourteen years in the forest, the subjects will be firmly attached to your son Bharata.

22. O Daughter of Ásvapati! Now be angry and go to the room set apart for angry persons. Lie down on the ground with dirty clothings on.

23. Do not look at the king. Do not speak to him. Weep only when you see him and lie on the ground very sorrowfully.

24. You are very dear to the king. I do not entertain any doubt in this. The king may enter into fire for your sake.

25. The King will not be angry with you nor will he like to see you angry. He can quit his life for your sake.

26. The King cannot neglect your words. O One of dull nature! Wake up to your good fortune.

27. The King will ask you to get gems, jewels, gold, and other highly precious things. But do not mind them.

28. You better remind him about the two boons that he promised to you in the fight with the Devas and the Asuras. Do not forget your intentions—the installation of Bharata and the exile of Ráma.

29. If the King raises you up himself, then praise him highly and ask for the boons.

30. Ráma goes to the distant forest for fourteen years and Bharata becomes king.

31. If Ráma goes to the forest for fourteen years then your son will be rooted firm and his influence will be felt over his subjects. He will remain henceforth happy.

32-33. O Deví! Ask for Ráma's stay in the forest. Thus all the desires of your son will be fulfilled. When Ráma will be exiled, he will become unpopular. The subjects will forget him. And thus in the absence of an enemy, your son will reign as a king thoroughly established.

34. By the time Ráma returns from the exile, your son will be thoroughly established within and without the kingdom.

35. Bharata is self-controlled. He and his friends will satisfy the subjects and make them come over to his side. Now the only reasonable course for you is, as far as I can make out, to get first the sanction of the king that he will grant you now the two promised boons.

36. Then turn his mind away from Ráma's installation. Thus Manthará made Kaikeyí realise that as good which was virtually baneful.

37. Kaikeyí became glad and, trusting Manthará, got ready like a young girl to do an act quite unworthy of her.

38. O fair and best Manthará! O sweet speaking one! I am not blaming your sense (in other words I will act according to your advice).

39. In suggesting ways and means for attaining one's ends, you are the first of all hump-back maids. You alone are ever ready in my welfare.

40. O hump-backed One! I did not mark the plot the King had laid. There are other hump-backed ones whose objects are vicious. They are very crooked in their natures. It is a sin to look at them.

41. You look beautiful like the lotus bent by the wind, your breast upto your shoulders is very nice.

42. The belly under your breast is so trim. The navel is hidden there as if abashed. Your thighs are very nice. Your breasts are heavy and swollen.

43. Your face is beautiful like the clear moon. And in your frame I can see no fault. Your spacious hips adorned with tinkling zones and your loins are plumpy and glossy.

44. How well shaped your legs and thighs are ! You look nice with your long thighs.

45. When you walk in front of me, you look very fine. Whatever Máyás (tricks or wiles) were known to Sambara Asura, all are stocked in your belly.

46. And countless others you can claim to know. When you go before me, you look well with your thighs. Your breast becomes enlarged and elongated.

47. Within your belly is intellect, heroism, and Máya. O Kubje ! I will fling round your neck a golden chain.

48. When Bharata will be made the king and Ráma goes to the forest, I shall decorate your hump with polished links of finest gold. I shall besmear your hump with sandal paste and adorn it with ornaments of gold.

49. When I get my desires fulfilled and when I become glad I will give you golden ornaments on your breast, I will give you golden ornaments for your face. I will put sandal paste also. I will put nice golden tilak marks to decorate your face.

50. O Kubje ! Many excellent ornaments I will then get made for you. Being clad in elegant dress and decked with beautiful ornaments you will walk like a goddess.

51. Your face will look more beautiful than the beauty of the morning ; you will be made first of the household. And you can scorn any one bearing ill will against you.

52. As you serve me always, so other haunch backed women, decked with ornaments, will serve you.

53. Thus elevated to the skies, Manthará spoke to Kaikeyí. Kaikeyí was lying on the beautiful sofa ; she looked like the flames of a fire.

54. Manthará concluded by saying. "O beautiful One ! What use is there to erect a dam when the water has already flown out. Get up and act in this opportune moment as I say. Do good to the virtuous persons ; go before the king."

55. The large eyed lady thus incited in her exultation on her pride of power went with Manthará to the dark and silent mourner's room (kopabhavan ; wrath chamber).

56. That beautiful woman Kaikeyí took out the rosary of priceless pearls from her neck and threw it on the ground. Other invaluable and beautiful gems and ornaments she cast aside.

57. The golden coloured Kaikeyí sat down on the floor as advised by Kubjá, and said :—

58. O Kubje ! Tell the king that I am dead in the wrath chamber (in mourner's cell). Let Bharata get the kingdom and Ráma go to the forest (in other words, I will get my desires fulfilled or I will die here).



59. If Ráma be installed, I have no need for gems and jewels and food and my life will certainly expire.

60. The haunch-backed Manthará again expressed in loud terms to the king's Maharáñi, the mother of Bharata, the good of Bharta and the bad effects of Ráma's installation.

61. Manthará said :—If Ráma gets the kingdom, unfortunate and miserable will be the lot of you and your son. No doubt in this. So take steps immediate and see that Bharata gets the kingdom.

62. Kaikeyí got pierced with the arrows of Manthará. Manthará put her hands on her own breast and got astonished (at the misbehaviour of the King towards Kaikeyí)!

63. Kaikeyí spoke :—“ Kaikeyí has gone from the wrath room to the house of the God of Death.” Or see Bharata as king when Ráma has gone to the forest.

64. I do not want any bedding, garlands, sandal paste, eye-paste collyruin, no feeding and drinking, nothing whatsoever. I do not want my life even if Ráma be not banished into the forest.

65. Saying these cruel words, Kaikeyí threw aside all her ornaments and slept bare on the ground without any bedding, as if some Kinnari has fallen from the Heavens on the ground, owing to the waning of her holy merits.

66. Kaikeyí's face appeared very dark and gloomy due to her excessive anger. She cast aside her invaluable rosaries and ornaments and she looked then very unmindful like the sky in the dark night without any stars.

Here ends the Chapter 9 of the Ayodhyá Káṇḍam in the Válmíkíya Rámáyanaṁ.

## Chapter 10

1. When Kaikeyí was thus made to understand wrongly by the sinful counsel of her maid, she laid herself on the ground like a Kinnari pierced with poisoned arrows.

2. She thought and settled in her own mind what to do and communicated that slowly to Manthará thus :—

NOTE :—Kaikeyí declared how to carry out practically the suggestions of Manthará.

3. Kaikeyí drew a long breath, heavy and hot, like a Nága Kanyá (a serpent virgin). The poor Kaikeyí was enchanted by Manthara's words.

4-7. She thought over her plans for a while how to secure her own happiness. Knowing that Kaikeyí had now firmly made up her mind to carry out Manthara's plans, Manthará, her friend and well wisher, was very much pleased. Kaikeyí with great anger resolved firmly and laid herself on the floor with her brows contracted in a frown. The charming and wonderful garlands and golden ornaments (that Kaikeyí removed from her body) lay scattered on the ground.

8. Those garlands and ornaments cast away by Kaikeyí looked like stars spread on the sky. She laid herself down in the mourner's cell, wearing an inferior dress.

9. She fastened her hair firmly in a long braid, and looked like some fair nymph of heaven, bereft of her life and fallen on the ground.

10. Daśaratha gave orders to Vaśiṣṭha to collect all the articles for the coronation of Rámachandra, that has been decided to take place the same day. He then went to the inner compartments to communicate the news as yet uninformed, to the queens.

11. To tell this happy news to Kaikeyí, the best of the queens, the self-controlled king went to her palace, Rá-nivás (the house of the queen Kaikeyí—Ráni-niwás). And he entered first into her room, as if the Moon enters into the sky infested by Ráhu in the midst of the grey clouds (when the Moon goes to the ascending Node), pale with the clouds that wander by.

12-13. Parrots, peacocks were kept and nursed in that room; cranes and ganders were making noise. The musical instruments were being sounded. The haunch-backed Kubjá and the dwarfs of the Ránivás were standing there. There were creepers twined over grottos adorned with drawings and nice pictures. There were seen the Champaka and the Aśoka flowers hung glorious over the summer bowers.

14-15. There were seats, carpets, platforms and altars made of elephant's tusks, silver, and gold. Trees were there laden with blossoms, flowers and fruits. There were many lakes. Various articles of drinks and food were seen there.

16. Many precious ornaments were placed there. The place looked like the Heavens. Through such grand, majestic rooms the mighty Daśaratha passed.

17. But he did not see the queen Kaikeyí there reclining on her nice sofa. With love his eager pulses beat for the dear wife he came to meet.

18. The King became sorry and enquired. Never before did Kaikeyí miss to see the king at the proper time.

19. Never before did the King enter into Kaikeyí's room vacant. So entering into the room, the King enquired about her whereabouts.

20. The unwise Kaikeyí wants now to fulfil her selfish ends, wants to make Bharata the king. This news was not known to the king. Hence he asked the warder as before. The warder became afraid and with clasped palms replied :—

21. O Deva ! The Deví has become very much distracted. She has gone to the Kopa Bhavan (wrath chamber). The King became very sorry to hear the words of the gatekeeper.

22. The King became more anxious to hear why she had become angry. His senses were troubled very much; they well nigh failed. The King saw her in the Kopa Bhavan lying on the ground in a most unrespectable manner.

23. This young queen was dearer to the king than even his own life. The king's heart burnt with grief.

24. The King had no insincere motives. He saw the trickish Kaikeyí lying low on the ground like some fair creeping plant upturned or like some Deví dropped from the sky.

25. Or like some nymph or Goddess banished from the Heavens and sent down on the earth. Or like a hind tied up by a fetter or like some Máyá unsuccessful to reap her purposes or like some Apsará confined.

26. Or like some she-elephant struck by the venomed arrows of a hunter. Thus the king saw Kaikeyí very distressed like a big elephant in the forest.

27. So the passionate king got much confused. And gently touching her, spoke thus :—

28. O Lotus eyed one ! I did not know that you were angry with me. O Deví ! Who has rebuked you ? Who has abused you ?

29. And therefore to my grief and sorrow you are lying thus on the ground.

30. As if some dark evil spirits are troubling you. O Deví ! I am much pained at the sight of you. I have physicians famed for skill, each an expert for some special disease.

31. O good Lady ! Speak out your complaints. The doctors will cure you. Whether you want to do good to some body ; or if any body has wrought you some mischief or acted against your will.

32. Say ; whose desires you want to fulfill or whom you want to punish or put into great difficulties. Say if you like to please any body, I will satisfy him according to his liking. If you want to give any punishment to any body, I will punish him accordingly. O Deví ! Do not weep and trouble yourself.

33. Say whom you like to kill or whom you want to get rid of, which poor man to enrich or which rich man to impoverish.

34. Whatever I have, all know to be yours. I do not like to let your desires go unfulfilled.

35. Give vent to your thoughts and I will try my best to carry them out. You know what influence you wield on me ! So you need not fear a bit.

36. I swear on religion that I will satisfy you and act according to your liking. I am the lord of the furthest extremity of the earth illumined by the Sun.

37. Draviḍa, Sindhu, Sauvira, Saurāstra, the southern lands, the Banga, Anga, Magadha, Matsya, the wealthy Kási filled with grains and riches, Kośala, all are under my sway.

38. I own the riches, grains of these countries, the sheep, goats and kine. Whatever you want from these, you will get at once.

39. But tell me, O my darling ! Why you are troubling yourself ? What is the cause of your grief ? Speak out why you are so much afraid ? I will destroy it as the Sun destroys the hoar-frost.

40-41. Kaikeyí was consoled by his loving words. Her confusion was removed. Now she got ready to speak out her intentions to the king against his liking and thus sought to trouble her husband with sharper pangs.

Here ends Chapter 10 of the Ayodhyá Kāṇḍam of Srímad Válmikiya Rámáyanaṁ.

## Chapter 11

1. Kaikeyí then addressed in cruel words the King pierced by the shafts of love and subdued by lust.

2. O Deva! No one has given me any cause of offence nor any body insulted me. I have one desire and I wish that to be fulfilled by you.

3. If you like to fulfill my word, then promise before-hand and I will give vent to my request.

4. The passionate King smiled and unravelling her hairs said :—

5. O Sensitive Lady! Do you not know that excepting Ráma, the best of men, I do not hold any one so dear to me as you seem to me.

6-7. I swear on the name of that high souled invincible Ráma Chandra, superior to my life even that I will act according to your saying. Now give out your mind, what you want. My life would expire if I do not see Ráma even for a moment. On the name of that Ráma, I swear I will do according to your desires; whatever you say, that I will fulfill.

8. I hold Ráma dearer to me or dearer than other sons of mine. On the name of that Ráma, I swear I will follow you and do whatever you want me to do.

9. O Bhadre! Know what lies in my heart; judge this by my swearing and taking an oath before you; so thus save me. Whatever I say now that I will carry out. So give out your mind.

10. Know what an enormous influence you hold on me. So you need not have any fear. By my religion I swear that I will satisfy your demands. Whatever you ask me to do, be sure I will carry that out.

11. So long Kaikeyí concealed her intentions within her breast. Now she perceived that the time had come to get her intentions fulfilled. She felt herself drawn to Bharata's side. So she did not hesitate now to express her cruel intentions. So she told gladly.

12. Kaikeyí was very glad when Daśaratha took oath thrice. So she now, as if the God of Death personified, frankly and coolly uttered her cruel and wicked intentions.

13. As you have sworn and as you are prepared to grant me boons, let the thirty three Devas, Indra and others hear or see as witnesses.

14-15. The Moon and the Sun, the sky, the planets, night and day, the quarters, the earth, the Gandharvas and the Rákṣasas, the night wanderers, the Demons, the household Deities and every being, great and small as well, let all these hear and mark the oath I call.

16. Let all the Devas hear and give witness that the king Daśaratha, true to his word, highly energetic, the religious, truth speaking and pure is now ready to grant me the boons.

17. When thus the archer King was bound by the net of his own words, Kaikeyí praised him for the fulfilment of her own ends and addressed the King blinded by love and ready to grant her the boons.

18. O King! Remember the war that occurred in early times between the Devas and the Asuras. The enemies defeated you and rendered you powerless. They spared your life only.

19. O Deva ! That time I preserved thee when about to die and took all the precautionary measures. You were ready to grant me the two boons.

20. Those two boons I kept with you as sacred trusts. Now I want those two boons.

21. If you now fail to comply with your sacred promise, I will give up my life, as cheated by you and despised.

22. The King was now under the control of Kaikeyi's words. So he went for his ruin like a deer towards death trap.

23. Kaikeyi now asked the King to grant the two boons that very moment thus :—

24–25. And said :—Hear. You have decided to enthrone Rāma as king and have collected the materials. With those very materials enthrone now Bharata.

26. The second boon promised in the previous war I now ask. Let Rāma go to the forest, Daṇḍakāraṇya, and wear barks of trees and lead an ascetic life. Let Bharata enjoy the kingdom foeless.

27. This is my dearest boon. You yourself offered me and I am wanting that simply. To-day I want to see Rāma going to the forest.

28. O King of kings ! Let you remain true to your word and let you protect your line, habits and manners, and your noble birth. Truth and truth alone is the greatest and best benefactor of men in their after lives, so the ascetics declare.

Here ends the Chapter 11 of the Ayodhyā Kāṇḍam of Śrī Valmīkiya Rāmāyaṇam.

## Chapter 12

1. Hearing thus the cruel words of Kaikeyi, the king Daśaratha became very anxious and for a moment fell into a swoon.

2. Daśaratha was thinking whether it was his day dream or the bewilderment of his mind (due to heat) or whether it was the thought of some past events in his past life or whether it was his mental delirium or epileptic fit.

3. Thus troubled by Kaikeyi's words, the King could not make out what to do and fainted. When he got back his senses,

4. The troubled and bewildered king like a deer seeing the hunter sat on the ground and heaved long and deep sighs.

5. Like a very venomous and wild snake, confined by charms of the hunter within a ring, the king uttered "Shame on thee !"

6. And he fainted again. His intellect got puzzled by the pain he felt. After a long while he regained his consciousness and he looked deeply mortified.

7. The King with horrible fury spoke, as if to consume her with fire :—"Fell Traitress ! You, Oh ! Demoness, want to destroy this line. What offence has Rāma or myself done towards you ? Does not Rāma always seek to please you like his mother ?

8. Why, then, have you stood up to-day to seek his ruin ? I see I have brought you in my house for the ruin of myself. I was quite aware of your vicious qualifications and

9-10. Knowingly, I called the daughter of a king, in truth, a serpent with a venomous tooth in my house. All persons are praising Rāma.

11. For what fault can I forsake my dear child ? I can quit Kauśalyā, Sumitrā or even this kingdom of mine.

12. But I can never quit my Rāma who has become befittingly my life and soul, who is ever devoted to his father. When I see Rāma, my bliss and joy increases to the highest degree.

13. If I do not see Rāma, my consciousness seems to forsake me. This world stands without the sun, the grains flourish without water (for some time).

14. But my life cannot remain for a short period without seeing Rāma. Enough ! Forego definitely, once for all, thy wicked motives, O one of sinful and woeful machinations !

15. I kneel before your feet. Get yourself pleased. How have you come to think and entertain this dreadful idea !

16. Your idea to ascertain whether I love Bharata or not is good. What you told first with regard to Bharata let that be done. (Let Bharata be installed on the throne).

17. You said before that Rāma is my eldest child, he is superior as far as religion is concerned. Perchance all those words that you spoke were feigned only to please me. Else how can you stand up today to see him banished to the forest !

18. Hearing Rāma's installation, you have made yourself sorrowful and you are making me, also, sorrowful and you are sitting here in this empty hall (mourner's cell) to shew to other people what you bear in your mind.

19. This proposal of yours is quite against the morals and disgraceful to this Ikṣāku's ancient line, well-known to abide by truth and morals. (It hints at the installation of the younger when the elder is living and quite fit and legally authorised). It is quite evident that your intellect has been quite distorted and corrupted. You are not paying any attention to the propriety of conduct).

20. O large eyed One ! You have not committed upto now any offence nor have you done any wrong to me. So I cannot believe what you say. I cannot think that you really want to make Bharata king and to banish Rāma to the forest.

21. You told me many a time before that you hold the highsouled Bharata as dear as Rāma.

22. Now, how do you think proper and good the banishment of the religious and celebrated Rāma for fourteen years !

23. The calm and quiet Rāma is very delicate and young and highly religious. How can you dream of his staying in that terrible wilderness !

24. O Good eyed One ! How can you prefer Rāma's going away from the country, who serves you always !

25. Rāma serves you more than what Bharata does towards you. It is not seen anywhere that Bharata serves you more than Rāma.

26. Who else than Ráma may pay you obedience, love and honour, protect thy dignity with care. and shew respect to thy slightest word and wish ?

27. There are thousands of women and there are many servants. None can blame Ráma nor have we ever heard so.

28. Ráma behaves always very politely with all and fulfills the desires of the people of his country and thus wins their hearts.

29. Ráma conquers the worlds by truth, wins the hearts of the Bráhmaṇas by charity, brings over to his side his Gurus, preceptors by service, and conquers his enemies in battles by his prowess and bows and arrows.

30. Truth, charity, renunciation, friendship, purity, straight-forwardness, learning, service and due obedience to his Guru, all these are found firmly in Ráma as the pride of the Raghu's line.

31. How then can you, O Deví ! devise ill to that humble, god like, Maharṣi like, fiery Ráma ? Why do you not like Ráma's coronation ?

32. As far as my memory goes I have not used any harsh words to any body. How then can I speak now cruel words to Ráma for your sake !

33. Who else than Ráma will guide me or protect me in whom I find forgiveness, austerities, sacrifice, truth, Dharma, gratefulness, and noninjury to all the beings ?

34. O Kaikeyí ! I am now old ; my lease of life is coming to its close and my condition is pitiable. I pray to you beseechingly to shew your mercy towards me.

35. I will give you all that I have in all my realm bounded by the oceans. Do not seek for death.

36. I fold my hands, I touch your feet. Save Ráma : and see me untouched by irreligion (adharma ; any wrong act).

37. Thus the King got bewildered with sorrows, wept, became unconscious, settled to do a thing and again forgot that. So his heart got agitated and confused.

38. He prayed repeatedly to get himself beyond the sorrows, when Kaikeyí spoke harshly thus :—

39. O King ! You have granted the boon ; and now you repent, after giving your promise and your free consent. How will you retain your good name and fame as a true man unstained with any blemish ?

40. When many Rishi-like kings will come to you and will call you a religious king, what reply you will then give to them ?

41. Do you like to say then that you have not kept your promise with her by whose cares and services your life had been saved and you are living up till now !

42. O King ! You will cast disgrace to the kings of your line. For giving boon and promise, you are acting on the contrary. The other kings will mock and scorn at you.

43. Learn from that tale, the Hawk and Dove. In the quarrel between the Hawk and Dove, the king Sibi gave his own flesh. The king Alarka gave his eyes and got the good goal. And gained a mansion in the skies.

44. The sea himself his promise keeps and never beyond his limits sweeps. You have made the promise. Now remember your past words and do not dishonour them now.

45. O one of vitiated intellect ! Relinquishing Dharma, you want to instal Ráma and thus to pass your days with Kauśalyá by your side.

46. Be it Dharma or be it Adharma (unrighteous), be it true or be it untrue, no alteration can you now make in the promise you made before.

47. If you get Ráma installed on the throne, I will take poison in sufficient quantities before you and I will die.

48. Ráma's mother will become the mother of the king and will be honoured by the people bowing their heads with folded palms; and what of me ! I will simply see that unfriended, alone ! It would in that case be better for me to die.

49. O great King ! I swear on the name of Bharata and on you, that, save the banishment of Ráma into the forest, I will not be satisfied with any other gift.

50. Thus saying, Kaikeyí closed her mouth. The King went on lamenting. And she did not utter any thing in reply.

51. "Ráma's exile and Bharata's installation" the two most unworthy words of Kaikeyí, the king Daśaratha heard.

52. For a short while he could not speak any thing to Kaikeyí. His senses were troubled very much. He simply looked without the twinkling of his eyes at his wife once held so dear and now speaking most unpleasant words to him.

53. The King was not at all pleased with the harsh, and depressive and thunderbolt like words of Kaikeyí.

54. Thinking on the queen's resolve and oath she swore, the King sighed and fell prostrate like a smitten tree.

55. The consciousness of the King disappeared; he became insane. He was much topsyturvied and bewildered like a sickman or like a frightened wounded powerless snake.

56. The King addressed the queen in words, sad and faint, sighing and sobbing. By whom were you persuaded to hope thus, leading to dire ruin and destruction ? How have you taken up the bad for the good ?

57. You are speaking like one seized by some ghost. Do you not feel any shame ? Have you lost so much your courteous manners ? I did not think of this ever before.

58. When you were young, you were very good and loving. Now I see a thorough change in you. What terror can have seized your breast to impel you to ask this mournful boon ?

59. You want to enthrone Bharata and to send Ráma in exile. Quit at once this attitude of yours. As this will make me a false personage before the public. For I may not act according to your saying.

60. O cruel and vicious Woman ! One of wicked thoughts ! If you want the welfare of your husband, of the people and of Bharata, then quit your this idea.

61. What cause for grievance do you find in Ráma or in me ? In the absence of Ráma, Bharata will never accept the throne.

62. For Bharata is more religious than Ráma. How shall I be able to utter to Ráma :—"Now go to the forest."

63. How shall I look upon my Ráma's face and see his pale cheek and ashy lips dimmed like the moon in sad eclipse !



64. After long and deliberate consideration I have settled and asked the consent of all the friends. Now if my plan be all ruined, like a host destroyed by some enemy's murderous attack, what will these kings and princes assembled from different regions, far and near, think of me ! They will say that I and my intellect all are lost and gone.

65-66. When many a talented and learned old gentlemen will ask me, "How your boy Ráma is governing the kingdom" say what reply shall I give to them ? May it not be inferred that at the urgent request of the queen Kaikeyí, I have banished my son to the forest ?

67. If I speak this true, then my first promise, that I determined to enthrone Ráma, will come out untrue. If Ráma goes to the forest, what will Kauśalyá say ?

68. Alas ! What answer shall I give to her or how to console her, injured so much ? And with whom I had behaved so unpleasantly.

69. She served me always like a maid servant, like a friend or a wife or a sister, or a mother. She loved her son most dearly. She spoke very sweetly always to me and she always does my favourite works and things that I hold very dear.

70. The Devi Kauśalyá ought to have been treated by me with more courtesy and reverence, but for your fear I neglected her, and cherished you more and treated you more kindly. To-day I find me so much troubled on account of my wrong judgment.

71. If one takes some unwholesome vegetable food with other eatables, the disease of the patient gets a worse turn; so paying honour to you causes Ráma today to go to the forest.

72. Sumitrá will also not be able to trust the husband whom she finds so unjust. And Sítá will have to face the two melancholy news, will have to fear the two things.

73. The first is that she will hear of my death and the second is that she will hear of Ráma's disgrace and exile to the forest. Sítá is dearer to me than my life. She will become weaker due to sorrows. She will weep,

74. As some fair nymph weeps forlorn by her father-in-law and by her husband on the Himálayán terrai. So seeing Ráma ready to go to the forest,

75. And seeing Sítá weeping, I will not live for many more days. You then would become a widow and thus govern the kingdom with your son.

76. O vicious One ! I thought you a chaste one. Seeing you fair, I kept you always by my side. As a man gets intoxicated with a wine mixed with poison and he gets bewildered to make out the true fact.

77. Ah ! You have killed me, O Murderess ! Just as a hunter beguiles a deer by the sweet sounds and then kills her, so you have killed me.

78. The best men of character, the Áryas, will call me an Anárya, not Árya like. I have sold my son to get the pleasures of a bewitching wife. The people will cast reproach on me and dishonour me as they do towards a Bráhmaṇa drunk and intoxicated with wine.

79. Oh ! It is a great pity, a great calamity that I agreed to you in matters of boons. I feel the consequences now of my past sinful acts in my former lives.

80. Oh sinful I am, in as much as I have protected you the great sinner for many a day under my shade, and made you, out of my ignorance, clasp my neck. To-day that has proved to me a cord of strangulation.

81. Mine hours of ease I spent with thee. But I did not think you would prove to me the Death Personified. Like a heedless child I played with a black snake and I laid on it my hand.

82. The whole world will now curse me, loving you so long. The people will say that Daśaratha has made his son fatherless. Daśaratha did not do his father's duty.

83. They will say that the king Daśaratha is weaker than a child, is more stupid and amorous; that he has sent his dear son to the forest, that while yet alive he did not do his duty. He has sent his son to the dense forest for his second wife's sake.

84. Rāma has become very weak due to hard Brahmacharya and fasting and vows. Now it is his time to enjoy. Instead of enjoying, he has to face such a great trouble.

85. My son Rāma never uttered a word against my order. He did what I said.

86. If I order Rāma to go to the forest and if he declines, that would be more peaceful and happy to me. But my child will never refuse my word.

87. All people will curse me when Rāma goes to the forest. I will not be able to bear this taunt; death will overtake me.

88. When I will die and when Rāma goes to the forest, what an amount of tyranny and oppression you will inflict on my dear friends and persons!

89. When I die and Rāma goes to the forest, Kauśalyā will be bereft of us. Sumitrā will not see her two sons. So Kauśalyā and Sumitrā will follow me in my death.

90. Thus, O Kaikeyī! What pleasure you will derive, when Rāma, Lakshmaṇa, and Satrugṇa the three sons, and Kauśalyā, Sumitrā and myself are merged in deep distresses like those of the hell!

91. Soon will you rule as an empress over my well ordered noble house undisturbed before and praised by all the good persons; but now, alas! left into dire confusion and distress.

92. If Bharata approves of Rāma's going to the forest, then let him not perform my funeral obsequies after my demise.

93. Let you, turned a widow, rule the kingdom after my death with Bharata.

94. O daughter of a king! By a sad turn of fate you are in my house. A great shame and dishonour and defeat will come on my head. The people will curse me as one amongst the great sinners.

95. Rāma rides on chariots, horses and elephants upto today. How will he walk on foot tomorrow in that dreadful forest and for so long a time!

96. For whose food the cooks wearing golden kundalas (earrings) on their ears gladly vied with each other in preparing various sorts of excellent dishes..

97. Now how will my son partake of meals, of harsh or astringent taste, bitter, and hot and while away his time!

98. Rāma is wearing costly apparels and worthy to receive always comforts and happiness. How will he now put on red coloured garuā cloth?

99. Who has given you this wise counsel to banish Rāma to this dense forest and to enthrone Bharata?

100. Fie on selfish deceitful cunning women ! I am referring here to the mother of Bharata only ; not to all women.

101. O Kaikeyi ! You are selfish to the backbone and ready now to create mischief, a scene of trouble. (It will of no use to you nor will it be of any use to others). You are very cruel and wicked. Only to give me sore trouble these words have got hold of your mind. You want to be my benefactress, indeed ! What for are you suffering from me ? And what trouble has Rāma given to you ?

102. All the people of the world will get indignant at Rāma's this difficulty. The affectionate fathers will give up their child and the women will discard their husbands.

103. I feel very much delighted whenever I think of Rāma, when I see him decorated with all the ornaments, coming to me with the gait of an elephant. And when I see him, I feel myself quite young.

104. The worldly business can run on without the Sun ; agriculture and other necessary things can go on without rains. But seeing Rāma going to the forest, no one in Ayodhyā will care to live. This is my opinion.

105. You want my ruin. You want my calamity. You are my enemy. I have given you a protection in my house, to an enemy indeed ! I have kept you unknowingly in my lap a terrible poisonous snake. Therefore I am dying to-day.

106. Bharata and you will govern the kingdom in my and Lakshmaṇa's absence. Let you become friends and associates with my enemies, killing your real friends.

107. O viscious Miscreant ! O One beating me as it were in times of difficulties ! You have forgotten yourself as my wife. You are thus speaking so forcibly such words now. How is it that your teeth do not fall off in thousand pieces !

108. Rāma does not know how to use harsh words. He has not spoken any unkind and improper words to you against your feelings. Why are you casting blame on such a talented and sweet speaking Rāma ?

109-110. Whatever you like you can do, burn yourself in fire, strangle yourself and die, break your head or dig a ditch within the earth and drop yourself down there, I will never act according to your words now, O you abominable wretch ! A blemish of the king of Kekaya ! You can cut the throats of others by keen razors ! You are a wicked fellow ! Sweet in tongue only but vicious in deeds. You are bringing ruin on your family ? I do not like that you live. For you are not at all dear to my heart. You are burning my heart with sorrows and bondage.

111. Without my loving son, I cannot live. What then of hoping for happiness and what then of loving you !

112. O Devi ! Do not do any mischief to me. I touch your feet. Be pleased with me. (The queen spread her legs wide apart so that the King could not touch them.)

113. That strong and firm minded lady had got so much hold of the King that he began to lament like one without any guardian. Not being able to touch the legs of Kaikeyi, placed asunder, the King fell down.

Here ends the Chapter 12 of the Ayodhyā Kāṇḍam of Srīmad  
Vālmīkiya Rāmāyaṇam.

### Chapter 13

1. It was unworthy of the King to touch the feet of a woman and to lie down on the ground. But the mighty King, unfortunate, lay prostrate as Yayāti, banished from the happy Heavens, laid prostrate in his evil days, on the ground, all his merits being exhausted.

NOTE :—Only the highest merit obtains a home in the Heavens for ever. Minor degrees of merit get places in Heavens only for a limited short period according to the merits. King Yayāti went to the Heavens and after the expiry of his period was expelled from the Heavens and thrown down to earth.

2. Kaikeyī spoke to the King. She wanted to have her desires fulfilled. She now became quite fearless. Her only fear was lest Rāma become an enemy of Bharata.

3. All the people know, O King ! That you are truthful and that you are firm in keeping up your promise. Then why do you make delay in the fulfillment of your promise ?

4. The King became unconscious for a while, then resumed his speech with violent anger :—

5. When I will die and when Rāma, the best of men, will go to the forest, then your desires will be fulfilled and you will be happy. You are incapable to think rightly, and you are an implacable enemy of mine.

6. When I go to the Heavens, when the Devas will ask me about the welfare of Rāma, what reply I will give to them ? I have sent Rāma an exile to the forest for fourteen years. If I say this, and if the Devas ask me further questions, how shall I be able to express myself ?

7. If I say I have sent Rāma to the forest to please Kaikeyī, these my words will be true so far ; but my another promise will turn out false. I promised to enthrone Rāma and I did not do that.

8. I was without any issue. With great exertion, I got the illustrious son Rāma. How can I now forsake Rāma ?

9. Rāma is a hero, learned, not getting angry when he might be angry, he is merciful. How can I banish Rāma !

10. The colour of his body is blue like the blue lotus, His arms spread upto his thighs. He is very powerful. He is dear to the sight as well as to the mind. How can I send Rāma to the forest !

11. Rāma is not worthy to be punished with any trouble. Rather he should get all comforts. How can I give troubles to Rāma ?

12. If I go to the Heavens without troubling my dear Rāma, I will depart in peace and happiness.

13. O Kaikeyī of deceitful and false motives ! The truthful and strong Rāma is dear to me. Why do you like to separate him from me ?

14. Great infamy will come on me when I do not fulfil my promise to enthrone Rāma. The people will curse me fallen under the sway of my second wife. The king Daśaratha thus lamented with his agitated heart.

15. That time the Sun set. Night came. There was the Moon shining over head.

16. But it was dark to the wailing King. The King was heaving hot sighs again and again.

17. As if he was attacked with some virulent disease. The King was wailing, and looking to the skies. He addressed thus :—

O Night ! O firmament, studded with stars ! I do not want that you end and that the next morning come !

18. I fold my hands ! Have mercy on me. (Or you better come and go away soon).

19. I do not want to see the face of the heartless Kaikeyí. Due to her, I am fallen into this present great crisis.

20. Saying thus, the King again tried to please Kaikeyí with folded palms :—  
O Deví ! O You of good manners ! Shew your favour on me who does not know hypocrisy and deceitful tricks, who is now humble and subservient to you and whose life period now is very short.

21. So be pleased now with the King. Whatever I have uttered, I have not uttered in empty space ; but I have spoken to you. You ought now to ponder calmly. This is the wish of the king Daśaratha.

22. O Child-like Simple One ! You have got a feeling heart ; you can understand others' pain and happiness. Now shew your pleasant countenance on me. The kingdom that I have given over to you, let that be obtained by Rāma.

23. O Blackeyed Damsel ! Thus your fame will be enhanced. O fair faced and fair eyed One ! O One of spacious hips ! What I have said now is dear to me, dear to Rāma, dear to the subjects, dear to Vaśiṣṭha and other preceptors and it is dear to Bharata. So act accordingly.

24. Hearing these wailings, wonderful and pitiable indeed ! of the humble King void of any hypocrisy, Kaikeyí of wicked motives did not obey his word.

25. She was uttering every moment and she uttered now "Banish Rāma to the forest." So the King felt unconscious and motionless on the ground.

26. So highly intelligent, but now very morose and sorrowful, the king Daśaratha spent the night drawing long and deep sighs. Next early morning when the music and musical sounds were ready to be commenced to awake the King, he stopped them.

Here ends the Chapter 13 of Ayodhyā Kaṇḍam of Śrīmad Vālmīkiya Rāmāyaṇam.



24. I am bound up by a religious and duteous bond. My intellect has been destroyed. I want to see my eldest son, the religious Rāma, my beloved One.

25. The night then ended. The sun appeared on the horizon. The auspicious conjunction of the stars and auspicious moment arrived. Seeing this,

26. Vasiṣṭha, endowed with all good qualities entered the city with all the articles for coronation and accompanied by his disciples.

27. The roads were all broomed, watered and festooned and decorated with garlands of nice flags and signals. The people looked gay and jolly. The lanes of the market were all nicely decorated

28. It seemed that a great festivity was being held there. The whole city was scented with sandal paste, Aguru, fragrant aloes, and Dhupas.

29. Entering into that heavenly city, looking like Indra's Amarāvati, Vasiṣṭha saw the King's palace, on whose all sides were so many posts carrying so many flags.

30. That quarter was quite filled with citizens and people from all quarters. The Brāhmaṇas holding staves coming from their stations decorated the place. The decorated horses in good many numbers tramped on that place.

31. The Maharṣi Vasiṣṭha went very gladly inside the royal place. With him there were many Rīṣis.

32. Vasiṣṭha saw the good looking Sumantra, the minister and charioteer, coming out on the doorway of the lion-king Daśaratha's palace.

33. The highly illustrious Vasiṣṭha said to Sumantra the son of Sūta, "Go quickly and say to the King that Vasiṣṭha has come here". "Go quickly and inform the King that Vasiṣṭha has come and is waiting at the doorway".

34. Vasiṣṭha has brought the golden jars filled with the Ganges water and the ocean water. He has brought the wooden seat of Gular wood (fig tree) for inauguration.

35. He has brought also all sorts of seeds, scents, various gems and jewels; honey, curd, ghee (clarified butter), fried rice, kuśa (the sacred grass), flowers, milk, and

36. The eight virgins, the intoxicated elephant, the chariot drawn by four horses, nice sword, excellent bow.

37. Coolies (for carrying loads), excellent moon-like umbrella, the white chowry (the tail of the Tibetan yak) (Emblems of royalty), golden glass,

38. The yellowish white bull, with golden garlands on his neck, lion with four teeth, excellent strong horses,

39. Royal throne, tiger skin, faggots of wood, fire, all sorts of sounding instruments, the prostitutes, other women with nice dresses and ornaments for amorous views,

40. The spiritual guide, the Brāhmaṇas, the kine, the sacred animals and birds, the representatives of the subjects, the Baniyās (shopkeepers) with their retinue.

41. And many others who came gladly on this coronation ceremony, attending on their kings. All these were sweet speaking and were praying for Rāma's welfare.

42. Now ask the great King to make haste so that when the sun just rises at the Puṣyā asterism, the coronation of Rāmachandra be completed.

43. Hearing these words of Vasiṣṭha, the powerful Sumantra, the son of Sūta, entered the royal apartment chanting the praises of the monarch Daśaratha.

44. The guard did not obstruct Sumantra for there was the royal order not to obstruct this old man. The door keepers used to obey the royal command and they were dear to the King.

45. Sumantra went near the King. He was not aware of the King's state of health and mind. So he went on praising the King loudly with pleasant words.

46-56. Sumantra, the charioteer of the house with folded hands, praised the King as usual. O Venerable King! Shew your favour and please us as the rising sun gladdens the ocean. Just at this time (break of dawn) Mátali praised Indra. And Indra got up and conquered the Dánavas. Similarly I am waking you up. Just as the Vedas with their Angas (auxiliaries) wake up the Lord Brahmá so I am waking you up. As the Sun and the Moon are waking up upto this day this earth with the inhabitants thereof, so I am calling you to get up. Arise, O great King! as the sun rises on Meru; and put on ornaments and befitting clothes on your body. All the articles for Ráma's coronation are ready. The citizens, subjects and tradesmen, Baniyás, all are come. Bhagaván Vaśiṣṭha is ready with his Bráhmaṇas. Now better give orders quickly for Ráma's inauguration and the act of sprinkling with water. Like the soldiers without their general, like the night without the Moon, like the cows without their bulls, this great kingdom appears without the king. Hearing those sweet words of Sumantra full of meanings, the King again became engrossed with sorrow. His joy and pleasure for Ráma's coronation were all destroyed. The King spoke to Sumantra :—

57. The King's eyes were reddened with sorrow. He spoke to Sumantra :—  
“Why do you pierce my heart with these words ?

58. Seeing the King in that state and hearing his pitiable words and seeing him greatly distressed, with folded hands he traced his steps aside, a little further away.

59. When the King could not utter words on account of great sorrow, then at that moment the cunning Kaikeyí spoke, to realise her ends, thus :—

60. O Sumantra ! The King woke up the whole night due to the great pleasure of having Ráma's coronation. So he is exhausted ; and he is sleeping now.

61. So, O Suta ! Go quickly and bring here the King's son Rámachandra. Do not argue on this.

62. Sumantra said :—O Maharání ! How can I go without the King's permission ? Hearing these words of the minister, the King spoke to him thus :—

63. O Sumantra ! I want to see my fair son Rámachandra. Go quickly and call him here. The King Daśaratha thought then that Ráma's presence there would do him some good. So he anyhow got pleased within his own mind.

64. Getting the royal order, Sumantra got out of the palace quickly. That Kaikeyí asked Sumantra to call Ráma quickly, made him think thus :—

65. Certainly the religious king Daśaratha must have been tired in the preparations of Ráma's installation. Thinking thus, he with great gladness,

66. Got out of the palace, looking as if a big lake in the middle of the ocean, in quest of Rámachandra.

67. Coming out of the palace, Sumantra saw the door keepers of the palace. Next he saw the rich citizens attending at the royal entrance gate.

Here ends the Chapter 14 of Ayodhyá Kāṇḍam of the Srí Válmíkíya Rámáyanaṁ.

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## Chapter 15

1. Spending that night, those Bráhmānas, highly accomplished in the knowledge of the Vedas, approached the entrance gate of the royal palace with the royal priest.

2. The secretary and finance minister, the general of the army, the representatives of the different tradesmen, all presented themselves gladly at the royal entrance gate.

3. Rámās coronation will take place early on sunrise, when the rising sign Karkāṭa of Ráma's birth time comes in conjunction with the Puṣyā asterism.

4. The Bráhmānas collected all the coronation articles :—

(1) The golden jars filled with water from holy places for the consecration of the King and (2) the excellent auspicious seat (for consecration purpose), and marked with auspicious lines and figures).

5. The brightly shining tiger skin was spread on the chariot, the waters from the confluence of the Ganges and the Jumna were brought.

6. From the other sacred rivers also which flow eastward, upward, north-south ward, also waters from the lakes, wells, and tanks, and springs.

7. As well the waters from all the oceans were brought. Honey, curd, ghee, fried rice, the kusa grass, flowers and milk.

8. Eight fair virgins in bright attire, elephants, golden and silver gharas (jars) covered by the leaves and twigs of milky trees, all brimming from each sacred river and studded with blossoms of lotus flowers of all varieties (utpal blue and padma white and red).

9. Those gharas (jars) were full of water. They looked very pretty and they emitted rays like moonbeams; they were of white colour, and they were decked with gems and jewels.

10-11. For Ráma there were punkhas and two chowries. There was also the white umbrella over head like the halo of the moon, shedding lustre all round, very costly, and the most important and prominent item amongst the articles of coronation. There were also the white bulls and the white horses.

12-13. All sorts of sounding instruments were there. Bards and minstrels swelled the crowd. Whatever articles were accustomed to be used and collected at the coronation of the kings of the Ikṣáku line, all were brought now and exhibited at Ráma's coronation, by the kings, as commanded by the king Daśaratha.

14. Not seeing the king Daśaratha, those kings said "who will inform of our arrival here to the king Daśaratha"? We are not seeing the king here. The sun has risen well high above the horizon.

15. All the articles of the installation are now ready. Thus addressed, Sumantra said "I am now going to bring Ráma. I am waiting for our dear king Daśaratha's permission.

16. You all are worthy of respect from Daśaratha, especially from Ráma.

17-18. I am now going to enquire why the king Daśaratha has not come here up till now? What is the cause of delay? Thus saying, Suta, the knower of the Purāṇas, went to the main entrance gate of the king. He sped to the ladies' bower.

19. Sumantra went in haste through the gates where there was no order of prohibition for him. He arrived at the royal compartment and began to sing praises of the kings of the Ikṣáku line.



20. Sumantra went to the golden palace and went close to the king. Only a curtain hung between.

21. He began to chant phrases of enlogies to the king in terms, preguant with auspicious benedictions.

22. "Let the Sun, Moon, Kuvera, Siva bless Kakutstha's son with great success ! Let the Lords of air, ocean, fire, grant the victory to thee. The holy glorious night has passed away. And the auspicious day has broke.

23. O best of kings ! Arise, Awake. The Brahmins and generals, merchants and banyás, and their chiefs, all have come. Now let the due programme of coronation ceremonies be taken in hand.

24. All these people want to have a sight of you. Now get up. Hearing these praises of the charioteer Sumantra, who knew the inner (secret) news of the kingdom, the king got up and said :—

25. The Queen had told you to call Ráma here.

26. Why my mandate laid upon you is thus disobeyed ? Go and bring Ráma here. I am not sleeping. Do not delay.

27. Thus the King repeated his order. Sumantra heard and made obeisance to the King.

28. And went out. He came on the road that was decorated with flags and festoons.

29. Sumantra looked glad and pleasing. There he heard many rumours regarding Ráma.

30-33. He arrived at Ráma's palace, looking like Indra's celestial residence and lofty like the Kailása mountain. There were many very big and high doors, beautified with hundreds of porches. Where golden statues towering rose over gemmed and coralled porticoes. Many golden pictures were suspended. Outer doors and gateposts were adorned with gems and corals and sprouts of trees bearing gems. Adorned with golden wreaths, inlaid with large jems and jewels, filled with lots of gems and jewels, fragrant with sandal pastes and Agurus (aloes).

34-36. From which nice scents and flavours, enchanting the mind, were being emitted at some distance of the Dardur mountain tops (lands adjoining the Malaya hill, famous for sandal trees) Adorned with many cranes screaming, and gleamed with shrill-toned peacock's plumage its floors and pillars were inlaid with deftest art, and decorated with sculptured wolves and adorned with nice arts and handicrafts. Ráma's room looked charming and pleasant with bright colours and captivated the minds and eyes of men. For like the sun and moon it glowed. It looked like Kuvera's and Indra's abode. There were many birds there.

37. Sumantra saw Ráma's abode high like Meru. That time it was crowded with people with folded palms wishing to pay homage.

38. The coronation presents brought by the people were stopped on their way outside the premises. The people lifted their heads and were gazing with raised eyes the grandeur of Ráma's residence. That building looked very beautiful, indeed !

39. The Ráma's rock-like building looked like proud hills where clouds repose ; it was very well adorned ; many sorts of gems and jewels were inlaid. Many humps or hump backed servants were standing there (as laughing stocks).

40. Mounting on a chariot drawn by horses Sumantra passed through the crowded and barely passable road towards the palace of Ráma. The people were pleased at the sight of Sumantra.

41. Reaching there at that luxurious palace, the charioteer became much pleased; so much so that the hairs of his body stood on their ends. Due to birds and animals, peacocks and the bustle of the people, that place looked excited. The room looked like Indra's palace where all sorts of excellent things were collected.

42. Till crossing the three beautiful stages and not minding the best and obedient persons of Ráma collected there he arrived lastly at Ráma's quarters.

43. There Sumantra heard the cheering words of the people working at Ráma's coronation, expressive of the welfare of Ráma.

44. Ráma's beautiful palace looked like Indra's room. All the varieties of animals and birds were there. It was high like the top of the mountain Meru. This Sumantra saw, beautified by its own splendour.

45. There Sumantra saw the people crowded for giving assis and making salutations (pranáms) with presents in their hands. The subjects, thousands in numbers, had alighted from their horses and were standing there.

46. Then Sumantra saw the Ráma's elephant named Satrunjaya. Its body was very huge. It looked like the mountain whose tops were covered with clouds; juices were exuding from the temples of elephants. The goad was not like ordinary goads. The elephants were very quick in marching.

47. The people were well dressed, and rode on their horses, chariots, and elephants. They came near to Sumantra; but he left them on the way and went inside the palace.

48. As a dolphin or shark floating up sinks into the waters, not to be found again, so Sumantra entered into the palace high as a mountain top where the clouds lie still and motionless. There were many great Vimána ghars (seven mahal buildings were called Vimánas)

Sumantra went there unobstructed and free.

Here ends the Chapter 15 of Ayodhyá Kāṇḍam of Srímad Válmikiya Rámáyanaṁ.

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## Chapter 16

1. Sumantra skilled in the knowledge of the Puráṇas, crossed the crowded inner door and went to the private chambers, standing separate and where there was not so much multitude.

2. There the young and ever-vigilant warriors with gold polished ear rings were in attendance with wreaths of flowers and with bows and arrows in their hands. They held Ráma with great loving affection and watched with devoted eyes and hearts.

3. Sumantra saw the aged constables clad in red attire and holding canes in their hands for the protection of women. They wore nice clothes and had ornaments all over on their bodies. They were vigilant and they took their seats before the doors.

4. Those guards saw Sumantra ever intent on doing things dear to Rāma, got up quickly and lovingly from their seats.

5. The skilled and reverential Sumantra spoke politely to them "Go quickly and inform Rāmachandra that Sumantra is waiting at the door."

6. They went quickly to Rāma and saw Rāma and Sītā. They then informed Rāma.

7. Thus addressed by the door-keepers, Rāma called in immediately Sumantra, an intimate friend of Daśaratha, with dutiful attention so that he might be pleased.

8. Sumantra saw "Rāma was seated on a golden bedstead with a cushion and sheet spread on it." He was decorated with ornaments. Rāma looked like Kuvera, lord of boundless wealth.

9. Oil and sandal and aloe's fragrant pastes, quite red in colour (like the blood of a boar, lately killed, for such blood is very deep red), pure, well scented, and best of its kind.

10. Sītā Devī sat close by him and fanned him with a chourī. On account of the combination of Chitrā asterism at that time, Rāma's beauty radiated like that of the Moon.

11. Rāma was shining like the sun with his own lustre. Sumantra with befitting and courteous humility bowed down and spoke to Rāma with folded hands thus :—

12. Sumantra, honoured by the king Daśaratha spoke with folded palms to Rāma, sitting well pleased on the nice bedstead, thus :—

13. Kausalyā begetting you has become the mother of an excellent son. Your father now likes to see you. The Mahārānī Kaikeyī is also there. Better go there quickly.

14. Rāma the lion amongst men and highly illustrious, hearing Sumantra, became pleased and courteously spoke to Sītā.

15. O Devī ! My father and the Devī Kaikeyī have certainly discussed about my coronation.

16. On coming to know the king's intention, the able Kaikeyī had asked the king about my coronation. (That Bharat is not present here, she had asked for my coronation to avoid any further delay. When Bharata comes, he will hear everything about the coronation and he will be glad.)

17. Kaikeyī, seen always in a cheerful mood, wants the good of the king. She, the daughter of the king of Kekaya, my step mother, wants to see the welfare of mine.

18-19. It is gratifying to me that both the great king and the great queen have sent Sumantra the envoy of so noble a temperament to me to fulfil my purpose. He suits well the splendor of the court. The council is to be held there shortly; so the messenger has come here. The council is favourable to me. So this messenger is also favourable to me.

20. I will now go quickly and pay my visit to the king. Till then you stay at ease in comfort with your maidens here and pass your time happily and rest and play.

21. Thus honoured by the husband, Sītā attended her lord to the door and implored the Deva's blessings on his head.

22. Sítá said—"This kingdom is well inhabited by the Bráhmaṇas; the king can easily make arrangements for you to perform the Rájasúya Sacrifice as Brahmá consecrated of yore Indra, the lord of the Devas.

23. When I see you initiated for the sacrifice, that you have taken the vow which sanctifies the rulers' might, and have put on the excellent and sacred deer skin worn on your hand the horns of the roebuck, I will receive you very cordially.

24. Let Indra protect you in the east, let Yama the king of Death, protect you in the south, let Varuṇa protect you in the western quarters and let Kuvera protect you in the northern quarters.

25. Ordering thus Sítá, Deví and putting on apparels worthy to pay the royal visit, Ráma went out of his place in company with Sumantra.

26. As lions get out of the caves of the mountains so Ráma got out of his house. He saw Lakshmana standing outside with his folded palms.

27. Thence he arrived at the central court, met all the petitioners and duly attended to their questionings.

28. Then the prince Ráma, the lion amongst men, took his seat on the excellent lofty chariot glowing like fire whereon a skin was laid.

29. The chariot rolled on with sounds like thunder. It flashed with gems and burnished gold and blazed like the mountain Meru. There was no crowd before the chariot. It attracted the public's attention by its own splendour.

30. Like youthful elephants, tall and strong, the fleet coursers whirled the car along as Indra rides on his car yoked with swift going horses.

31. Thus Ráma went along, riding on the chariot. The quarters resounded like the roaring clouds.

32-33. When Ráma got out of his palace, he looked like the Moon emerging from a mass of dense clouds. Lakshmana, the younger brother, protected Ráma with umbrella and chourie with fraternal care. He took his seat behind on the chariot. At this time up rose the tumult of acclaim, while loud huzza and jubilant shout pealed from the gathered myriads out.

34-36. Behind was seen a very dense crowd of men. Next followed the horses and mountain like elephants. Thus hundreds and thousands followed Ráma. And in front heroes marched onwards holding swords, bows and arrows besmeared with white sandal and aguru (aloe) paste. Next followed the bards and minstrels, singing the praises and merits of Ráma. Every sweet-toned instrument prolonged the minstrel strain.

37. On the way the shouts of the warriors, resembling the roar of lion, were being heard. On all the sides the fair sex sat on the tops of their houses and showered flowers. Thus Ráma marched along through the mile of them.

38. To please Ráma, the dames sitting in the tops of their houses and those standing below bowed down their heads and expressed gladly "Kausalya's heart must swell no doubt, to see her loving son, her joy and pride, preside triumphantly over the realm."

39. Whose life has come out successful and to whom the sovereignty of the kingdom is being ordained, looking to such a Ráma, Sítá Deví must be the most fortunate amongst all women.

40-41. Thus those women looked on Sítá, so dear to Ráma. No doubt, she had certainly practised of yore a very hard and great penance, in her former birth; or she would not have got such a husband, as Rohini got the Moon as her lord. Thus they considered Sítá Devi.

42. As Rohini joins with the Moon, so Sítá Deví joins with Ráma. These words uttered on the tops of houses, Ráma heard as he marched along.

43. Ráma heard that time many words from the pleased multitude.

44. Owing to the royal pleasure, Ráma is going to his father's house to get the considerable fortune. All our desires would be fully satisfied; for such a Ráma will now be our ruler.

45. This is a great gain to us for the kingdom will now be swayed by Ráma for a long time. Now no unpleasant act will be done nor any suffering to be undergone by the people.

46. So Ráma passed along praised in front by Svastiks, Sítas, and Mágadhas (Svastikas chant for welfare, Sutas chant Puránas, and Mágadhas recount the family deeds), and looking like Kuvera and accompanied by horses and elephants, glorified by the best musical bands and singers.

47. Ráma looked around and saw the highway filled with elephants, she-elephants, chariots, and horses. All the squares were filled with men. Many articles were being sold. Heaps of gems and jewels were seen.

Here ends the Chapter 16 of Ayodhyákāṇḍam  
in Śrīmat Válmikiya Rámāyaṇam.

## Chapter 17

1. Ráma, with whom his loving friends appeared gay and joyful, marched on and saw the capital decked with flags and festoons and scented with costly agurus (aloes).

2. The city was filled with all sorts of numberless people. The nice, neat and clean high palaces vied with paly clouds. Thus their beauties were greatly enhanced.

3-5. Ráma moved on through the middle of the royal street, scented with aloes, sandal paste of superior quality and various other highly scented materials, abounding in silken and woolen clothes, unrivalled gems and jewels and excellent pearls, quartz and crystals. The wide road was strewn and beautified with various flowers and filled with many edible articles and other articles of auspicious rites.

6. Ráma was highly interested in witnessing the scene and moved on through the royal road as Indra moves on in the Heavens. On the squares thereof, curd, sunned rice, clarified butter, fried paddy, parched grains, frank-incense, fragrant aloes, sandal paste.

7. Various garlands, scented articles; there was being carried on worship. Thus hearing all sorts of persons and their benedictions, and shewing due respects to all, Ráma passed on.

8-9. Referring to Ráma the people spoke :—Better follow the royal policy followed by your father, grand father, great grand father and other illustrious ancestors, who ruled with great ability and governed us, in the line of precedence. But we hope that people will be more happy under your rule. Nothing is more welcome to us than the news of your installation on the throne.

10-11. If we see Ráma coming out of his father's house, installed on the royal throne, we do not care for the pleasures of this world and the next. What happiness we feel on seeing Ráma as our king invested with royal sway cannot be compared with all our other pleasures. Nothing would be dearer to us than the Ráma's coronation.

12. Such were the various words and pleasant utterances that Ráma heard unmoved, from each of the dear friends spread around him as onward through the street he sped.

13. None could retract his mind nor his eyes away from that Rámachandra, the best of men though he passed away a long distance from them.

14. Whom Ráma has not seen nor he who has not seen Ráma was blamed by all and he felt himself also as fit to be blamed, as a mark for scorn.

15. For the prince had his equal compassion and love over all colours, subjects and aged elderly persons. Therefore they followed him so arduously; such a highest love to him they bore.

16. Ráma marched by the left side of the village Deva temples, chaityas, schools, and the other famous temples of the Deities. Many sacred trees were seen there.

17. Thus Ráma arrived at the royal entrance gate. Many high palatial buildings towering high to the sky he saw and the sky was crowded with them.

18. There were built networks of gems and jewels, so that no birds nor beasts could pass through them. There were built many pleasure houses.

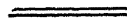
19. That excellent mansion looked like Indra's paradise. Ráma entered here.

20. The first three rooms and courtyards guarded by bowmen and archers, Ráma went on horse back. The remaining two courtyards Ráma walked on foot.

21. He dismissed all his retinue, friends, and other citizens when he crossed all the yards and entered into the ladies' bower, the interior of the palace.

22. That time all the crowd outside felt very cheerful to see the prince go to his father. They expected him back and waited for his return as the ocean expects the rising of the Moon.

Here ends the Seventeenth Chapter in the Ayodhyá Káṇḍam of  
Śrī Válmikiya Rámāyaṇam.



## Chapter 18

1. When Ráma appeared King Daśaratha was seated on his beautiful sofa; Kaikeyí was also there.

2. Rámchandra bent his head down first at the feet of his father. Next he with great care made pranáms (obeisances) to Kaikeyí.

3-22. The king only uttered "Ráma". He could not speak anything further. His eyes were full of tears: The sorrowful king could not even look at Ráma, nor could he utter anything. Ráma was terrified to see the king's sad plight, like men touching a serpent with their feet. All the senses of the king turned out miserable. He became lean and thin out of the sorrow and pain. His heart was agitated and perturbed. He took long heavy breaths. The hapless monarch lay like ocean tempest-tossed or like the Sun under an eclipse. His glory was bedimmed like that of an ascetic speaking falsehood. There was no cause why the king would be merged in such a sad plight. So what might be the cause, thinking thus, Ráma became very much troubled like the ocean disturbed at the Full Moon. Ráma always sought for his father's welfare. He now thought why his father was not paying any attention to him to-day? At other times the king might have been angry but he would be pleased at his sight. How then he felt so miserable to-day. His face turned sad and pale. He felt himself low and sorrowful. In this state he bowed down to Kaikeyí and said? Never I displeased my father even unconsciously. Kindly say why he had become so angry. And try to make him pleased. The great king used to be with all love to me. He is unkindly today. He speaks to me very much grieved. Is there any physical ailment or any mental disturbance? To remain cheerful always is not possible. For all our bliss is dashed with pain and joy unmixt is hard to gain. Has the good looking Bharata met with any sad accident or Satrugna or the mothers suffered any evil? I want not to live a moment to see the great king displeased, nor to disobey his orders nor to see him angry. Why should not men behave properly to him who gave his birth and life? The sire to whom he owes his birth should be his Deity on earth. Or may it be that you have told some strong words tauntingly to my father out of your selfconceit and folly or anger? Has your scorn or cruel jest stirred his heart. O Deví! I ask you to speak truly that I may ascertain the king's unusual diseased state. Thus addressed by the great Ráma Kaikeyí cast aside all ruth and shame and gave out boldly with greedy words, in her heart :—O Ráma! The king is neither angry nor is he subject to any disease? There is reigning something in his heart which he could not give out owing to fear for you. You are dear to him. So his mouth opens not to speak unpleasant words to you. You will have now to do, no doubt, that work and repay the debt which your father promised to me. The king vouchsafed boons to me of yore and so pleased me. But when the time came to fulfil his word and grant me boons, he repents like an ordinary mean man.

23. "I grant you boon" promising thus, the king wants to revert. But this is useless. What use is there of an embankment in a river when all the waters have flown out?

24. "Truth is the root spring of Dharma" is known to all good persons. Now try your best that he may not change his word out of his affection to you and consequently bring my discontentment.

25.. What the king will now disclose to you, be it good or bad, to your welfare or to your suffering, if you promise before me to fulfil that, I will speak it all to you.

26. If what the king now says to you be not disregarded and if you have bound yourself by your father's vow, then and not till then I will open my lips. The king will not tell you what boon I seek.

27. Ráma heard and replied :—Ah me ! dear lady ! Canst thou deem that words like these beseem thy lips ?

28-30. “Mother, don't talk to me like this. At the command of the king I can jump into the fire and drink a deadly draught of poison Or sink in the waves of the ocean. He is my father and my king in one ; if he commands, it shall be done. I swear that I shall carry out what you ask me to do. Let this suffice. Ráma never makes a promise twice.

31. The wicked Kaikeyí cruelly returned to the modest, humble, and truthful Ráma :—

32. O Ráma ! In former days, in the fight between the Devas and, the Asuras your father was stricken with arrows. That time I tended and nursed him. He promised then to offer me two boons.

33. Now I wanted those two boons from him; one for the installation of Bharata on the throne of Ayodhyá, and the second for sending you to the deep forest of Daṇḍaka.

34. Ráma ! If you want to fructify your father's promise and thus prove yourself truthful, hear then my words.

35. Accept your father's promise and wend your way to the forest and remain there for fourteen years.

36. Let Bharata be installed with the articles collected for your coronation.

37. Remain in the Daṇḍaka forest for fourteen years Cast aside the idea of your coronation and put on barks of trees and have clots of hair on your head.

38. Let Bharata rule this kingdom of Daśaratha filled with grains, wealth, elephants and horses.

39. The king has become very sorrowful for your bereavement. His mouth has become parched and dry out of sorrow. So he cannot glance at you even.

40. O Raghunandana ! Keep true your father's word ; and thus save your father.

41. Ráma did not grieve at all. But the highsouled king became very sorry at his son's fate ; he was greatly dismayed.

Here ends the eighteenth chapter of the Ayodhyá Kāṇḍam of  
Śrī Válmíkíya Rámáyaṇam.





## Chapter 19

1. Hearing the unpleasant harsh deathlike words of Kaikeyi, Ráma, the destroyer of his enemies, was not moved a bit. He said :—

2. Yea, I will take my way to the forest to keep my father's promise. I will put on the bark, a hermit's dress and let my hairs grow twisted (with matted hair).

3. But I want to know why my father unassailable and controller of foes treats me not in the same cordial spirit as he used to shew me before. Why has he been so stern and severe ?

4. O Deví ! I am speaking this to you specially. Please do not take offence. I will go to the forest, putting on rags and clotted hair. Let you be pleased.

5. How can I fail to do his will who is my friend, master and grateful sovereign ?

6. One thing troubles me that his own lips have not expressed his will nor has he declared that Bharata should ascend the throne.

7. At your words simply I can gladly forsake Síta, kingdom, my life and other dear things and give all to my brother Bharata.

8. If my father permits himself and if your wishes be fulfilled, then why shall I not do that ? More gladly when the gift may free his honour and bring joy to you.

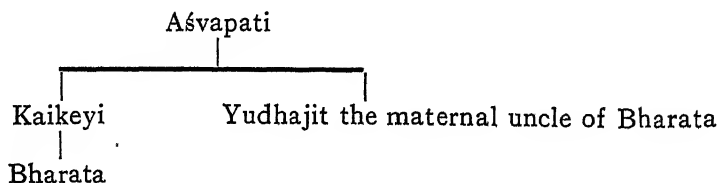
9-10. I find the king feeling diffident and shy ; please assure him "Why he has fixed his look on the ground, and is shedding silent tears ? Even to-day envoys on swift horses will be sent to Bharata to fetch him from his maternal uncle's house.

11. I am going without any delay at my father's word without judging the case to the Dandaka forest for fourteen years.

NOTE :—Dandaka was Iksaku's son. He had his capital at Dandaka. Owing to the curse inflicted by Sukra, that Dandaka was rendered a forest.

12. Kaikeyi got pleased at Ráma's words. She now believed that Ráma would repair to the forest and urged Ráma hot haste for that.

13. She said :—Let messengers run fast now on swift horses to bring Bharata from his maternal uncle's house. Yudhájit is the name of Bharata's maternal uncle, the son of the King Ásvapati, the ruler of Kekaya. Ásvapati is the name of a king, Kaikeyi's father. Kekayi or Kaikeyi—A princess of the Kekaya country, the mountainous tract on the west of the Bipasa (Beas) in the Punjab, a king of the solar race, ruler of province. A daughter of Ásvapati the prince of Kekayas.



14. You ought not to make any more delay. For you are eager to go to the forest. So be ready quick and start off at once from here.

15. The king is not able to speak to you. He is cast down with shame and he is weak. Dismiss from your mind your idea to hear from the king. Do not judge.

16. Ráma ! Till you get out in hot haste from the capital and wend your way to the forest, your father won't bathe nor call for bread.

17. Hearing these false words of Kaikeyí the king cried shame on her and heaved long sighs through deep sorrow and fell' down unconscious on his bed.

18. Ráma got the king up. Kaikeyí repeated her demands and Ráma got ready.

19. Ráma heard such unpleasant words from the mean minded Kaikeyí, which forecast great gloomy happenings on the royal family line. But Ráma did not feel any pain and told Kaikeyí.

20. Deví ! I do not want wealth. I want the safety and preservation of mankind. Know me like the pure Rísis, for the welfare of the true religion.

21. Whatever dear to my father I could do, I had done that with my life and soul. There is no greater religion than to serve one's father and to carry out his will and orders.

22. No religious act excels higher in merit than the devoted service to one's father and implicit obedience to his commands.

23. Without royal orders, I will stay by your mere saying, by your decree, in the forest for fourteen years. mid lonely wilds in banishment.

24. O Kaikeyi ! You are not aware of my merits. Therefore you implored the king for my banishment. You are my Queen, my female leader. By your orders simply I can go to the forest.

25. I will ask my mother Kausalyá and cheer my Sítá's tender heart. Then I will start to-day for the deepest forest of Dandaka (the name of a celebrated district in the Deccan situated between the rivers Narmadá and Godávarí.)

(It was a vast region said to be tenantless in the time of Ráma.)

NOTE:—Dandaka was Iksáku's son. His capital was at Dandaka. Owing to Sukra's curse that turned out into a forest. The place where Danda (punishment) pronounced.

NOTE:—This curse is the root of all evils and misfortune. So one should avoid cursing. (Of man's first disobedience and the fruit of that forbidden tree.)

26. Let Bharata govern the kingdom and serve the father. Better say to this effect to the king. This is the true religion.

27. Daśaratha was already stricken with sorrow. This increased at Ráma's words.

28. Bowing down to the unconscious king and next to the ungrateful un-Arya-like Kaikeyí, Ráma got out from that place.

29. Circumambulating the father and youngest mother, he saw his friends.

30. Lakshmaṇa, the son of Sumitrá was then much inflamed with anger. His eyes were full of tears. He followed Ráma.

31. Ráma ready for the forest, went slowly, after seeing there the people all along and circumambulating the articles for coronation.

32. The loss of empire, the unfulfilment of the idea of becoming the Prince Regent did not bedim the lustre of Rámchandra's face. For he is by nature beautiful and dear to the people in all the circumstances as the Moon is always dear to the people whether waning or waxing.

33. Ráma was ready to go to the forest. He left the prospect of getting the kingdom. But his heart was not overwhelmed even with the slightest tinge of change in his feelings. The joy of getting the kingdom, nor the failure thereof did not emulate nor depress.

34. He left the royal umbrella and chowrie, his relations and friends, and chariots. He asked the citizens not to follow him.

35. Ráma ruled his senses nor betrayed the grief that on his bosom weighed. He felt sorrowful no doubt at Daśaratha's grief and pain but he controlled them. Ráma went to his mother's room to inform her.

36. No change, not the slightest in Ráma's face the people saw, who put on nice dresses before at the time of his proposed coronation.

37. Ráma did not leave the sense of his duty and his natural vivacity as the autumnal Moon never leaves his natural splendour.

38. With his sweet voice the hero spoke saluting all the gathered folk. He then went to his mother.

39. Lakshmaṇa the brave, his brother's peer in princely virtues, followed close with a grievous heart.

40. Thus Ráma went to the palace where all looked cheerful, joyous and hopeful. Ráma did not shew any change in his feelings. But he foresaw the dreadful event, the death of Daśaratha, the life of his friend; and this idea troubled Ráma.

Here ends the Chapter 19 of the Ayodhyá Kádam  
of Srimad Válmíkīya Rámáyanaṁ.

## Chapter 20

1. When Ráma, the lion of men went to the inner sections of the palace with folded hands, a mighty wail and loud lamentations were heard amongst the queens and the other royal dames.

2. "Ah ! Ráma used to do ever freely his duty before his father gave orders, Ráma, our refuge and our sure defence, will go this day an exile hence.

"Ranivás or Antahpur means the dwelling, the inner royal palace of the queens, the bower, where the tinkling jingling sounds of anklets etc. were heard.

"Ra" means love and "Nivás" means the place, *i. e.* the place where private love affairs are performed.

3. Ráma used to serve us from his childhood as he used to treat always his mother Kausalyá.

4. Who never grew angry, who was always seen calm and meek even when reviled by others, who soothes the angry.

5. The King Daśaratha must be a fool or he would not have forsaken Rāma, the star of all people, the protector, the hope and stay of the world. He is seeking the ruin of all.

6. Thus, in their woe the ladies, bereaved like the kine bereft of their young calves, wept and wailed and assailed the king with keen reproach.

7. The distressed king, hearing their lamentations, was moved to tears, fell on his couch and fainted there.

8. Rāma, too, became very sorrowful at the miseries of his people, groaned like an elephant and accompanied by Lakshmaṇa went to the queen's residence. But he kept himself under control.

9. At the gate Rāma saw an aged man, worthy of respect. He saw many other people sitting there as gate-keepers.

10. They came to Rāma and shouted victories to him.

11. One court he passed; and in the next court, saw the masters of each Veda text, a crowd of Brahmanas good and sage, dear to the king for lore and age.

12. Thence to the court beyond, the third court, he hastened where were found old ladies and young girls, in charge of the entrance gate.

13. Blessing Rāma, those ladies went inside and gave the arrival report to Kauśalyā.

14. Wishing for the welfare of the son, Kauśalyā spent the whole night awake, according to rules; she was seen worshipping the Viṣṇu (the sun).

15-16. Rāma went and saw his mother wearing silken robes and with gratified heart, serene and glad, holding the Vrata, pouring oblations on the fire, as prescribed by the texts and implored the God's grace for the safety of the son. (The officiating priests did the act for her and Kauśalyā saw).

17-18. Rāma saw there grains, sweetmeats, clarified butter, garlands of white flowers, fried paddy payasa (rice boiled with sugar and milk), sesamum, peas, sacrificial fuels, pitchers full to the brim, and other articles for offering oblations.

19. Rāma saw Kauśalyā with white silken dress and making Tarpan with water. Kauśalyā became weak due to fasting. She paid the drink offerings to the Queen Lakshmi.

20. Seeing the son after a long time, Kauśalyā went before him like a mare running with eager feet after her foal. Rāma bowed to her feet.

21-22. She hugged Rāma to her bosom, smelt and kissed upon his head out of deep affection. She blessed him in her pride and joy and said with tender words.

23. Long life and fame you get like the religious, aged, highsouled Rīṣhis, like the kings of old; and protect the religion befitting your family line.

24. Know that your father is true to his word. He will instal you today as Prince Regent.

25. Saying thus, she offered Rāma a seat and asked him to partake something. Rāma touched the seat and spoke thus to his mother with clasped hands :—

26. Rāma, naturally gentle, became now more humble for his mother's affection and spoke about his being exiled to Dandakāranya :—

27. O Deví ! You are not aware that a great calamity has now come on you, Sítá and Lakshmaṇa for which you will be greatly sorry.

28. Now at this moment I am going to the Dandaka forest. No use now for this seat; kuśásana is now fit for me.

29. I will stay for full fourteen years in the lonely forest, will abstain from eating flesh, and will live on roots and fruits.

30. The great king will now instal Bharata as Prince Regent and he is sending me now to the Dandaka forest in an ascetic garb

31. I will remain there for fourteen years, wear the forest garb and eat roots and fruits.

32. Hearing this, Kauśalyá fell down on the ground as a Sál tree, lopped by the woodman's axe, drops on the ground; as if some Deva's consort dropped from the Heavens.

33. Kauśalyá, unused to sustain such a severe shock, became unconscious and fell down like a plantain tree. Ráma raised her up from the ground.

34. His hand upheld her like a mare who feels her load too heavy to bear and who sinks upon the way overtoiled, and all her limbs got soiled with dust. Ráma quickly raised her from the ground and brushed off the dust from her body.

35. Kauśalyá should have been happy but she became very unhappy. She spoke to Ráma while Lakshmaṇa heard.

36. O son ! Such a woe I would never have seen. O Ráma ! If you were not born to day I would have been a sonless woman but not subject to so severe a sorrow as this; my only grief would have been my barrenness.

37. A barren woman becomes subject to one mental agony. She would not have to suffer the pains of the separation from her son. She feels herself as having no son. No additional grief to her.

38. I have never received any caress from my husband, but I bore everything patiently with the hope that all my sorrows would be over by the birth of a son.

39. But alas ! I being the eldest and first, shall now have to bear slights and insults of my co-wives and nothing is more painful to woman than to bear the taunts of co-wives.

40. What pain is more bearable than to hear the blame and reproach from the younger co-wives.

41. O son ! When I have to bear this reproach in your presence, what more I will see when you will be off ! Then my death will take place, no doubt.

42. Not getting honour from my husband is death-like to me; I am considered a slave of Kaikeyí, rather worse than that.

43. Even those who serve and follow me do not speak to me, when they see that Bharata, the son of Kaikeyí would become king. (They want to get the favour of Bharata, the would-be king).

44. How will I be able to see the face of Kaikeyí, angry and speaking harsh words to me.

45. Ráma ! You are now twenty-eight years old and since then I sat and watched, ah me, forlorn ! Hoping some blessed day to see, the deliverance of my woes by thee.

46. Now comes the endless grief and wrong that I am now unable to hear, aged and sorrow stricken.

47. How can I pass my days without seeing your moon like-face !

48. I observed fasts, worshipped and meditated on the Devas. With great toil I cherished thee; but all in vain. For when I am about to reap the fruits thereof, I see you going to the forest.

49. My heart must be very hard since it bursts not. As some great river bank when it bursts on the floods of rain time.

50. No, Death has not been written on my forehead that Yama may carry me away or like a lion's weeping prey.

51. My heart must be made of iron, as it bursts not even now on the approach of this fateful pain and misery.

52. Whatever vows, charities, self control I did for the welfare of my son, all are now turned useless, like sowing seeds on a barren soil.

53. I would have been first to go to the realms of Death like a bereaved cow, if I could have left this body by my free will.

54. This my blame-worthy life, O moon faced Rāma, is quite useless and vain. Therefore, for the sake of the happiness I will follow you to the forest like a cow following her calf.

55. Thus Kauśalyā, unable to bear the pangs and grief, lamented much.

56. When Kauśalyā heard the words of her co-wives and when she saw her son bound by the ties of truth, she lamented like some Kumārī, a virgin or a fair celestial nymph.

Here ends the Chapter 20 of Ayodhyā Kāṇḍam of  
Srimad Vālmīkiya Rāmāyaṇam.

## Chapter 21

1. Seeing Kauśalyā, the mother of Rāma thus weeping, the distressed Lakshmaṇa spoke in words appropriate for that occasion.

2. O Noble Lady ! I do not like that Rāma subject to a woman's will should leave the kingdom and go to the forest. The king has come under the full control and clutches of his youngest queen.

3. His sense to understand has been topsyturvied. Due to his advanced age, he thinks he understands much. He is uxorious and he has now become fully passionate. So what can he not do, when Kaikeyī dictates him peremptorily ?

4. I do not find Rāma guilty nor sinful that he could be banished from the kingdom.

5. I do not see any man who can find any fault in him afterwards, be he Rāma's friend or his enemy.

6. Rāmchandra is pure like a Deva, humble, educated and he loves his enemies and is extolled by them. Who would forsake such a son ?

7. And if a king such order gave in his old age, which is the second childhood, what son would consider this senseless order and obey ?

NOTE:—The king has got up and fabricated this excuse about the boons to hide his real weakness.

8-9. O worshipful one ! Before the people come to know the news of your exile, secure and get hold of the kingdom with my help. Who can prevent your installation when I stand by you with my bows and arrows like unto death itself.

10-11. If any one stands against you I shall put him to death, even upto the last man of Ayodhyá and make it desolate. I will surely kill him to-day who will take up Bharat's side. None shall miss my slaughtering hand. To remain now indifferent, calm and quiet is not at all good and advisable. The gentle and meek persons always suffer discomfiture.

12. What shall I say more ? If our father Daśaratha be incited by Kaikeyi stand in our way, I shall not hesitate even to kill him, oh ! I shall not hesitate to kill him !

13. Even if the Guru (the Spiritual Teacher) loses his judgment and acts according to his fancies, overstepping the bounds of his honour and propriety of conduct, he should be chastised and kept down within limits.

14. What power sufficient and strong enough can the king see, what motive has he that he would resign to Kaikeyi the empire which is justly yours ?

15. Making you and me his enemies, what can the king do, overlooking us and entrusting the royal right to Bharata ?

16. Lakshmana spoke to Kaikeyi:—O Devi ! I swear on truth, on my bow and by my sacrifice, on my desired Deity, my all in all and on my religion that I follow Ráma out and out, in every way.

17. If Ráma jumps into fire or goes to the forest, know me the first to go to the forest or cast myself into the flames.

18. I will remove your difficulties and dangers by my strength as the sun rising destroys darkness. See my might and let others see my might too.

19. Old age has deprived the king of his power of discrimination and made him blameworthy. He has become the vassal of Kaikeyi's will. Old, yet a child, the woman's thrall, infirm and base, miserly, the scorn of all.

20. Hearing this, the sorrowful Kauśalyá wept and spoke to Ráma.

21. "O son ! Now you have heard your brother ; take his counsel if you hold it wise and do the thing his words speak.

22. Do not leave me here alone and go away to the forest, obeying the unrighteous words of my rival wife.

23. You are religious ; cling and act according to Dharma. Stay here and serve me. Thus best merits will accrue to you in obeying Dharma.

24. One son of Kaśyapa lived at his house and observed proper rules of conduct, and served his mother. Through this excellent and meritorious tapaśyá, serving his mother, and remaining at home, he went up to the Heavens.

25. In point of respect and veneration I am adorable to you as the king himself. I shall never permit you to go to the forest.

26. My life and the consequent pleasures would be of no use in your absence. I would prefer to go with you and to live on mere grass with you.

27. If you quit me in such a distressed condition and repair to the forest, I will not take any food and I will not live long.

28. You will go to hell if you put me to such dire sorrow as the ocean, the lord of rivers, had to suffer the pangs of hell for Brahmahatyá, the impious crime of slaying a Brahmana.

NOTE:— The commentators say that, in a former creation, the ocean grieved his mother and suffered in consequence the pains of hell.

In some Kalpa, the ocean suffered and went into the Hell, getting the curse for killing his mother who had been cursed by Pippaláda Brahmarṣi. (See Sanskrit text and commentary. Bombay edition).

29. Hearing his mother speaking thus Ráma gently returned.

30. Mother ! It is beyond my power to disobey my father's words. I entreat you by your feet. Please permit me to repair to the forest.

31. The Ríṣi Kuṇḍu, learned, a mighty saint and living in the forest, killed a cow, though knowing it irreligious, yet to obey implicitly his father's words.

32. And in the line from which we spring, when ordered by their sire the king, lo ! the sons of Sagara cleft the earth and deprived the life of countless things.

33. Parasuráma, the son of Jamadagni cut off the head of his own mother Renuká in the forest at the command of his father, (decapitated his mother) by the stroke of his axe.

34. These and many others of Deva-like characters gladly carried out their fathers' behests. I, too, want to keep my father's word.

35. O Devi ! It is not I alone, now going to carry out my father's word but many others, some of whose names I have just now mentioned, carried out their fathers' commands.

36. Nor I, O Queen, tread unsanctioned and unwelcome to you, any new righteous path ; I am led by my sense of duty ; I am following the foot paths sanctioned by religion that had been traversed by many great people of ancient times.

37. The work that is usually followed in this earth—to obey one's father's orders—is now being done by me. Not anything otherwise. The religion of no body is encroached in following one's father's orders.

38. Thus Ráma explained and consoled his mother. Next he, the chief of the archers, who judge of the merits and demerits of his own words, spoke to Lakshmana.

39. I know that thou lovest me with firm unequalled devotion. Thy valour and thy worth I know, and thy glory that terrifies the enemies.

40. O Blessed Youth ! Mother is overwhelmed with too much grief, unequalled, at the news of my exile.

41. Religion stands as the highest amongst the great human achievements, and is based on Truth. The highest self resides in Truth. Father speaks according to Dharma and Truth. Therefore it is the best and highest. We ought to observe it respectfully.



42. Father is speaking Truth and Dharma. We should carry out his words. No hero or no gentleman promising to observe the words of his father, or mother, or Brahmana ought to nullify it, observing the Dharma.

43. I promised to keep myself true to father's words. I cannot break it now. I have heard from Kaikeyi's mouth this commandment of the king

44. I therefore ask you to dismiss from your mind this mean Kshatriya vanity and your wicked bent of mind. Please follow my words

45. Thus Rāma spoke to his brother affectionately. Then with folded hands Rāma spoke again to Kauśalyā with reverence.

46. O Devi ! I am now going to the forest. Please give me your permission and blessing ; by my life I pray. Do not stand in my way.

47. I shall again come back to Ayodhyā after the fulfilment of vow. As the Rajarsi Yayāti came to this earth from the Heavens and again went up to the Heavens from this earth.

48. O Mother ! Now hold patience, shut up your woe within your breast, do not let it be visible outside. I will come back after the appointed time.

49. Thou the mother, I, Sitā, Lakshmaṇa, and Sumitrā are bound up with this tie and must obey my father's word as duty bids, that rules for aye.

50. Now grieve no more, desist from the rights of installation and follow what is right.

51. Hearing the above words of Rāma pregnant with dharma, duty, high purpose, without any confusion or trouble, Kauśalyā regained life and sense, looked on her son and made reply :—

52. O son ! As your father is your teacher, so am I. Therefore considering svadharma and your affection, you can not leave this city and retire to the forest. This I can order. Go not, my charge I thus renew.

53. Life without you is useless; the relations are of no profit, even the Deva worship and the knowledge of the Reality have no value for me. To see you for one muhurta or forty-eight minutes is higher than all other pleasures.

54. When he heard his mother's cry, Rāma's grief burnt with fiercer might. As burst to view when lights blaze, the things concealed by night.

55. He spoke again his duteous speech with steadfast will to the queen, half senseless still and to Lakshmaṇa, burnt with heartfelt pain. As bursts to view, when torches blaze high, some elephant concealed by night.

56. O Lakshmaṇa ! I know thy loving mind, thy valour and thy truth. But failing to realise my present situation, you join with my mother and make my plight more sad and miserable.

57. The fruits of deeds in human life make love, gain, duty, manifest dear when they meet, as some find wife with her sweet babes upon her breast.

58. Try to get the Dharma followed with advice. One ought not to follow after riches without Dharma. The people wishing for riches quarrel. To be lustful is not praise-worthy.

59. Daśaratha is my father; he is aged, king and guru. Whatever he orders, be they out of anger, pleasure or any other selfish end, we ought to fulfil that,

considering it our religious duty. He who is not wicked, will not shew any excuse. But he must fulfill it.

60. Therefore I must obey my father's promise—the installation of Bharata and my banishment to the forest. Because my father has got the right thereof. He is the husband of Kauśalyá. The husband is the goal of wife. Therefore that is her duty.

61. The king Daśaratha is alive and on his duty, who is sending his son, dear as his life, to the forest for duty's sake. Under these circumstances how can Kauśalyá like some poor widowed thing, accompany me to the forest?

62. Therefore, O Deví! give me soon your permission, bless me and thus alleviate my pain. That I may turn, mine exile period being over, like King Yayáti, home again.

63. For the sake of this trivial kingdom I can not turn my back on the great act giving me more fame. (The people will not be able to say that for kingdom I have disobeyed my father). What for the span a mortal lives were rule of earth without the right.

64. He thus consoled Kauśalyá, his mother, with great patience, desiring to accompany herself to the forest. He then told so to his brother. Then Ráma circumambulated his mother with reverence and held her lovingly.

Here ends the Chapter 21 of Ayodhyá Káṇḍam of  
Śrīmad Válmikiya Rámāyaṇam.

## Chapter 22

1. Lakshmaṇa became very sorry to see Ráma's coronation thus obstructed. He became much more angry than others and looked like some highly infuriated mad elephant. His glaring eyes expanded in anger.

2. Ráma called his dear brother and friend Lakshmaṇa by his side, and spoke to him, with his senses fully controlled.

3. Control, dear brother, your anger and sorrow and be patient. Do not brood over the insult (in my repairing to the forest). Forget it and be cheerful.

4-5. Do away patiently and cheerfully and quietly with all the preparations that have been made for my coronation. Now do the undecaying, eternal work, not liable to loss or waste. Do away with my coronation and make preparations for my going to the forest. (Get clothings of bark and Danda (staff) and Kamandalu)

6. Act in such a manner that the mother Kaikeyí may be assured who was greatly alarmed at the news of my installation.

7. I cannot overlook even for a moment the sorrow that has been caused in her mind by the apprehension of mischief to her.

8. I do not remember to have ever offended my father or mothers knowingly or unknowingly.

9. My father is truthful and firm in his resolve. He is very powerful. He has been greatly alarmed lest his next world be unsuccessful. Let him be free from all anxiety and fear. Let his fear for the next world caused by my adherence to truth be removed.

10. Even if my coronation and the ceremony of consecration be not checked his mind till then will not be free from sorrows, in as much as he will not be able to get rid of his idea of not keeping true to his promise. And his being sorrowful would be a matter of great repentance to me.

11. It is for this I intend to leave this city Ayodhyá, renouncing immediately the throne, and go to the forest with no delay.

12. When I will retire from hence to the forest, the king's daughter Kaikeyí will have her object fulfilled and will be at rest, relieved of her cares. She would then perform Bharata's installation ceremony for the throne.

13. When wandering in the wood I wear deerskin, bark and get matted hairs on my head, Kaikeyí would be pleased.

14. The fatal sisters have given this idea to Kaikeyí; she has been urged by them to be so strict on her idea. I do not want to offend that fate. Nor to act against her. I will forth retire to the forest.

15. Lakshmaṇa ! Know fate Kála, to be the cause of my going away to the wood. Know fate has taken away from me the kingdom got by me. It is fate alone that gives away the royal sway to other hands.

16. How could Kaikeyí exert herself to pain me thus, were she not perverted from her ideas by this Kála, by this Time factor (not the material Time but the spirit indwelling in Time and master of it).

17. You know I have never made any invidious distinction between the mothers. Kaikeyí, too, never made any difference between myself and Bharata.

18. What she did to stop my installation and to wish me to go to the forest and speak such strong and harsh words, I cannot approve to be done by no other than the great Time (Kála).

19. How could she, born of royal race, whom nature decks with fairest grace, speak like a dame of a low degree before the king to torture me ?

20. But fate, incomprehensible and controller of all created beings, Brahmá and other gods can not override. Now this is my firm conviction that this relation between me and Kaikeyí has been topsyturvied.

21. O Lakshmaṇa ! Who can go against fate ? We know fate only through its consequences, otherwise it remains unknown.

22. Pleasure and pain, fear and anger, gain and loss, creation and destruction, subjection and deliverance, and others of like nature, all are done by Daiva, Fate, or Destiny.

23. It is due to destiny that great ascetics succumb so often to passions and anger.

24. That works taken already in hand get suddenly interrupted and unforeseen events follow. (Every arrangement was made for my installation ; no body thought of my exile to the forest. That installation has been checked, I am exiled to the forest. Know fate or Destiny (Daiva) दैव is the root cause thereof.

25-26. Weigh this true counsel in thy soul. I have reconciled my mind with this true thought. Therefore I do not feel pain even when my installation has been disallowed. So follow me in my ideas and be painless. Let the coronation idea go hands off.

27. Let the waters collected in these jars for my coronation that have been touched by me serve to sanctify the new vow of asceticism now made by me to retire to the forest.

28. Or of what use will these jars of waters be to me ? These are collected with the idea of bringing coronation on my head. The waters drawn by my hands from a well would well sanctify the vow I make. I will take my bath with this well water for my initiation to the forest life.

29. Don't be sorry, brother, because I could not secure the throne. In this world we meet now two things—Kingdom or Forest. To me the forest seems better. The forest life will bring rewards of a higher order. The mind will not then be troubled with the idea of the merits and demerits, happiness and sufferings of the subjects and the kingdom while the forest life will always help my idea that I am fulfilling the commands and the pledges of my father.

30. O Lakshmaṇa ! Do not doubt the youngest queen, my mother Kaikeyī to have wrought this change. Do not blame my father. He is quite faultless. Now remember that Fate, the supreme Destiny is the Lord of all.

Here ends the Chapter 22 of Ayodhyā Kāṇḍam of  
Śrīmad Vālmikiya Rāmāyaṇam.

### Chapter 23

1. Thus Rāma spoke. Lakshmaṇa bent his drooping head and thought. He was alternately placed between grief and pride. A middle course of thought he held. He was pleased with Rāma's steadfastness to observe the Dharma and he was sorry for his exile.

2. And knitting his brows in a frown, began to breathe hard like a big poisonous snake infuriated and panting in a hole, breathing fierce and fast to save his soul.

3. Like an angry lion his face looked, his brows frowning and terrifying. He turned his glaring eyes fiercely, which none could bear to look at.

4. He began to shake violently his right hand as an elephant moves his trunk right and left raising it and throwing it down suddenly.

5. He glanced side long, shrugging his shoulders and spoke:—

6. In burning words he replied:—If I do not obey my father, the people would suspect me, lest I do not carry out my father's commands which is my responsible and first duty, how could I then protect those my subjects according to law and order ? Were you not subject to error and mistake, how could a man like your worthy self pronounce such a dictum that all this is Fate, appearing to me the most childlike play.

7. You are an able and best Khsattriya, you are highly elevated. You can easily overcome Fate. Fate is an unsubstantial thing ; it is imāginary, having no existence at all. Weak people resort to Fate. Human effort and prowess is all in all. Fate is nothing compared with one's effort and exertion.

8. The King and Queen Kaikeyī are highly vicious. Why don't you suspect them. Don't you know that many people only feign righteousness. They settled to give the kingdom to you and afterwards changed. Do you take this to be their Dharma ? The pledge of keeping to truth is simply an excuse. (Many there are in this world who pretend to be religious only to cheat others. Do you not see this ?)

9-10. Canst thou, undoubting still, restrain not suspicions of those sinful couple? Canst thou, most duteous, fail to know that their hearts are set on the mere show of duty to gain their own selfish ends? Else why did they not give out their intentions, if they were true, at the very beginning? Your installation was certainly to take place if religion and usage are to be followed. Now I cannot bear to see the contrary that is now going to take place. I cannot, O my brother, afford to see another throned as heir, with rites which all our people hate to hear; please excuse me.

NOTE:—When everything about your coronation was settled, then they raised the question of the boons. So it is seen these were all got up afterwards.

11. I do not consider that as Dharma which you take to be your father's great merit in following up his promise. With this idea you are greatly enchanted; but your judgment is vitiated; I am against your idea.

12. You are powerful, you are capable of action; then why should you obey the unjust and unmanlike words of the uxorious king?

13. Promising of boons is a false concoction set up afterwards to thwart your installation. But my great sorrow is that you do not admit it to be such. This over-virtuous tendency in you is certainly reprehensible.

14. Taking as religious, you accept to lead the forest life very good, leading ultimately to good results. But this is against the wishes of the people of Ayodhyá. To carry out the orders of the father and mother who are in reality your evil doing enemies is possible only in your case; any other man following his own inclination can not dream of it even.

15. You think that this idea of your father and mother—that your coronation be not fulfilled—is governed by Fate. Discard this idea; I do not like it.

16. Weak cowards, void of manly pride, are they who bend to Fate's imputed sway. The choicest souls, the nobly great, disdain to bow their heads to Fate.

17. And he who dares his Fate control with vigorous act and manly soul, though threatening Fate his hopes assail, unmoved through all need never quail. He is never cast down by sufferings or loss.

18. This very day the people will see the strength of fate and manly power. So shall the gulf that lies between a man and fate be clearly seen.

19. Those who find your installation thwarted by fate will see that fate itself is thwarted by my manliness.

20. My power shall turn this Fate aside, that seems to threaten us like an infuriated elephant not caring the driver's goading steel, and running on us, as it were, unchecked. I will conquer such a Fate by my might.

21. All the regents or protectors of the world, can not set aside Ráma's installation that is about to take place to-day, even they be conjoined by the three worlds, the Earth, Hell and Heaven. What can our father do?

22. O King! Those persons that combinedly have settled to send you to forest, will now have to remain themselves for fourteen years in the forest.

23. I will bury my father's hopes as well Kaikeyí's hopes who have put up obstacles in your path and who is attempting to make her son Bharata sit on the throne.

24. No one can stand against me. If there stand up any, I hold sufficient strength to make him sit down, calm and quiet, if danger and distress assail us.

25. When you will reign and protect your subjects for one thousand years and next retire to the forest, your sons will reign over your kingdom. Thus no chance will ever come to Bharata to get the kingdom.

26. The royal Rīṣi kings of old governed and protected their subjects like their sons and committed their realm to their sons, that they, like their sires, may cherish it. So you can retire to the forest after governing the kingdom and then handing that over to your sons.

27. O pious soul, if you decline the empire that is justly yours, fearing disorder in the state might arise for the fickleness of the king.

28. I swear to protect your kingdom as the sea bank protects the sea, or I may not attain the region of the heroes after death.

29. Then cast your idle fears aside, be sanctified with prosperous rites. If the princes and rulers stand in the way, I alone will conquer them.

30. My pair of arms, my warrior's bow are not for pride of empty show. This bow is not meant for an ornament, this sword and shaft are not meant for felling and carrying woods.

31. For killing those who are not our friends, all these four are intended. I do not want to see them living on this earth.

32. Therefore with this sword of mine, blazing like flashes of lightning in the sky, I want to kill him, be he an Indra, casting the levin. I will make him disappear from this world.

33. Who will be able to resist me when I shall appear on the field with bow in my hand? My shafts will pierce through the vital parts of men, elephants and horses.

34. At one shall many an arrow fly and many a foe with one shall die. I will pierce through the vital parts of men, elephants and horses.

35. When I will put on the glove of lizard skin for the protection of my fingers and appear with bow in my hand who will be able to resist me? Who will vaunt to be manlike and stand up against me.

36. You need not think that I am alone. I will kill the chief heroes with many arrows and many ordinary soldiers with one shafting. Thus I will pierce the vital parts of men, horses and elephants.

37. My prowess, my wielding of arms, all are intended to destroy the king Daśaratha's influence and to establish and spread your kingly power and mine.

38-39. The hands that are besmeared with sandal paste, wear bracelets, distribute wealth and maintain friends and relation will perform deeds worthy of them, by suppressing all those who wanted to put obstacles to your installation.

40. Now tell me which of your enemy will be severed from his life, wealth and friends? I am your servant, just order me and I shall try to bring the whole world under your sway.

41. Rāma wiped off tears from Lakshmaṇa's eyes and said :—I am under my father's orders. I think the best course for me is obey them.

Here ends the chapter 23 of the Ayodhyā Kāṇḍam of  
Śrī Vālmīkīya Rāmāyaṇam.

## Chapter 24

1. Kauśalyā, when firmly convinced that Rāma has made up his mind to obey his father's order, restrained her tears and spoke to Rāma:—

2. How will my virtuous Rāma, who has never experienced any pain and trouble, who speaks lovingly to all, who is born of my womb through Daśaratha, subsist by gathering in handfuls of the corn left by the reapers.

3. Can he, whose servants and menials eat good food, live on roots and fruits available in the forest ?

4. Who can trust that the dear and qualified Rāma is being sent to the forest ? Which people of Ayodhyā will not be afraid to hear this ? Who will protect the inhabitants in Rāma's absence ?

5. Now surely none may resist Fate which orders all as it may list. See that you are loved by all ; and you are going to the forest ! What a cruel turn of Fate ?

6-8. My boy ! As the sun's hot beams burn the grass, so the fire of grief will arise from my mind, be fanned by the wind of not seeing you ; miseries and wailings will be it's fuels, tears will be it's oblations, and the vapours of cloudy breaths and thoughts it's smoke. The fire will be awakened and stirred up by my inhalings and exhalings of breaths. And the incomparably great fire of sorrow will mortify me sadly and burn me up.

9. I shall follow you wherever you may go, as the cow follows her calf.

10. The mother spoke thus to Rāma. He replied:—

11. "Mother ! The king has already been duped by Kaikeyī. I am now going to the forest, and if you accompany me, the king will surely die."

12. There is nothing more cruel for a woman than to desert her husband. Do not cherish this vicious idea.

13. So long my father, the scion of Kakutstha race is living, till then you should serve him This is the duty, fair and free.

14. At this the auspicious Kauśalyā of fair look became satisfied and consented to his word. "To attend upon and to serve one's husband is no doubt the highest duty of a woman."

15. Virtuous Rāma finding his mother, thus brought over to his side, again addressed his mother, very sad and morose, thus:—

16. The king's words both you and me are to obey. He is your husband and he is my Guru, Teacher, the best, lord of all, and powerful.

17. Spending fourteen years, I will come back and will gladly hear you.

18. Kauśalyā's eyes became full ; she sorrowfully replied.

19. I shall not be able to live amongst the co-wives in your absence. Lead me too with thee ; let me go and wander like a roe.

20. Thus saying Kauśalyā began to cry bitterly. But Rāma, being unmoved, said.

21. Husband is the only master of you. So he too is of mine.

22. As long as the intelligent king Daśaratha, the master of the subjects, is alive, we are not without any protector. Bharata, too, is religious and speaks sweetly to all.

23. He will serve you always; his service is permeated with affection and love.

24. On my going to the exile, the king will become, no doubt, sorry for his son.

25. Try to manage carefully that he might not feel himself distressed and sorrowful, that nothing fatal happens to him. For his good, observe vratas, fasts. This is the sign of good women.

26. Know that woman is bad who serves not her husband. The women who serve their husbands get Heavens. The woman who does not serve her husband even though engaged in fasts and other religious rites shall fare badly in the next world.

27. The woman ought to serve her husband, and seek his welfare; and even if she does not pay any salutations to the Devas, she would not be so blamed.

28. The Vedas and the Smritis (the public usage) commend this to be the constant duty of women. Perform agnihotras and other such actions with husband by your side and worship the Devas with offerings of flowers.

29. For my welfare do such things and pay homage to the Brahmanas; wait thus till I come back.

30. On my return, I will fulfil all your wishes.

31. If the king, the best of the followers of religion, survives till then, we would all be happy.

32. Being thus consoled by Ráma, Kauśalyá spoke with tears in her eyes, "O son! you have settled to go to the forest."

33. I want not to stop you; and none may shun the stern commandments of Fate. Go forth, dear child, whom naught can bend and may all bliss thy steps attend.

34. When you will come back, after completing successfully your vows and clearing off thus your father's debts by obeying his order, then all my miseries will be over and I will sleep peacefully.

35. O Raghava! The turn of Fate is very hard. One knows it not; see! that Fate has turned my word aside and is sending you to-day to the forest.

36. Go, strong of arm, go forth my boy, go forth, again to come with joy and cheer thine expectant mother with those sweet tones she loves to hear.

37. O son! When will that time come when you will return from the forest wearing matted hairs and barks of trees.

38. The Devi Kauśalyá got herself convinced about Ráma's exile and spoke in terms full of happy omens, invoking with each eager thought a blessing on his head.

Here ends the Chapter 24 of the Ayodhyá Kāṇḍam  
of Srímad Válmikiya Rámáyanaṁ.





## Chapter 25

1. Thus Kauśalyā got herself freed from her worries, sipped water, performed āchaman and prayed for Rāma's welfare.

2. Kauśalyā said :—Now it is not proper for me to stop you. Go forth to the forest and return soon. Thus follow the path of all just men.

3. O best of Rāghavas ! Let your sense of religious duty which you are observing with so much love and regard, protect you. Let it clear off all your obstacles.

4. The gods whom you bow down in temples, I invoke them along with the great Rīṣis to protect you.

5-6. Let the highly intelligent Viśvámitra Rīṣi, who has given you the weapons with the use thereof, protect you, who is endowed with all the good qualities. Guarded by your sons, by your service to your father, mother, and truth, let you live long.

7. May the sacred fuel, sacrificial grass, holy altars, temples where holy fires are fed, the mountains, trees, lakes, birds, snakes and lions protect you (i. e. may the presiding deities thereof protect you) !

8. May the Sādhyas, Viśvedevas, Maruts, and Maḥarṣis protect you. May Virāt (the forest progeny of Brahmá or Brahmá Himself), Brahmá, Pushan, Bhaga (one of the twelve forms of the Sun), or the Moon, or Aryamá, a form of Siva) be auspicious to you.

9. May Indra and the other Regents of the universe, the six seasons, the months, year, night.

10. Days and muhurtas favour you. O son ! May the Srutis (the Vedas revealed), Smritis, (what was delivered by human authors), law, traditional law, the body of traditional or memorial law (civil or religious) and Dharma protect you.

N. B.—Srutis=Revelations.

Smritis=What are exactly retained of what has been previously experienced. A code of Hindu law.

11. Let the Bhagavan Skanda Deva, Brihaspati and the Moon, the seven Rīṣis, and Nárada protect you in all your movements by all possible means.

12. O son ! Let the quarters, Dikpálas, Siddhas, to whom I have sung hymns, let them all ever protect you in all your forest ways.

13. Let all the mountains, all the oceans, the king Varuṇa, the Heavens, the sky, the earth, air ever protect you.

14. Let the stars with all the Devas, the planets, day and night, the two sandhyás (the twilight hours) keep aright thy steps in the wood.

15. Watch (Prahara), minute, instant, as they flee shall all bring happiness to thee. Let the six-seasons, the months, years, kalá and kásthá, be favorable to you.

16. Let the celestials and the Titan brood protect and cheer up thee in thy solitude in the garb of Munis (saints) in the uneven forest ways.

17. Let not the giants or night roving fiends terrify you. Let you be protected by mightier guardians.

18. Let no monkeys, scorpions, reptiles, forest flies, gnats, or any other insects give you any trouble.

19. Let not big elephants, lions, tigers, bears, boars, buffaloes or any other horned animals injure you.

20. May no cannibal or other ferocious animals hurt you, when thus their wrath I deprecate and I pray and worship them all here.

21. May your journey be safe ! May sweet success bless the valour of my darling. Let you get all your necessary articles in the forest. May auspiciousness attend thee.

22. Let the denizens of the air and earth be favourable to you. Even the Devas who are against you, let the good fortune attend them.

23. May Sukra, Moon, Sun, Kuvera, Yama protect you, in Dandakaranya, won by my earnest prayers.

24. Let fire, air, smoke, each mantra uttered by Rishis, guard Rāma while touching untouchable things.

25. May the great saints and Brahmā, the cause of this universe and every other eternal Deva whom I worshipped keep my Rāma safe and guide him in his exile.

26. Thus with due praise the large-eyed dame, noble and good, worshipped the most reverent Gods with wreaths of flowers and precious scent.

27. The pure Brāhmaṇas offered oblations of ghee duly on fire as well as she ordained the holy oil to burn for Rāma's fortune and for his coming back safe.

28. Kauśalyā, the woman of highest order collected ghee, white flower wreaths, fuel and mustard for offering oblations in the fire.

29. The upādhāya priests standing without, offered according to rules oblations to the fire for pacifying all sorts of mischiefs and for Rāma's health and gave what remained as a general offering (Balidān) and sacrifice as ordained.

30. For svastivāchan, Kauśalyā caused prayers to be uttered for the well-being of Rāma while roaming in the forest and gave over to the Brāhmaṇas curd, honey, rice and ghee.

31. Next she offered nice daksinās, sacrificial fees, to the Brāhmaṇas and then spoke to Rāma.

32. Such blessings as the gods, overjoyed, poured forth when Vritra was destroyed (slain by Indra) on Indra of the thousand eyes, attend, my child, thine enterprise !

33. Yea, such as Vinatā gave on some previous occasion to king Suparna (Garuḍa, king of the birds, off spring of Vinatā), swift and brave, who brought the nectar to the Devas, attend thy endeavours.

34. Yea, such as when the nectar rose and Indra slew his Daitya foes, the royal Aditi bestowed on Him whose hands were polluted with blood from the slaughter of that family of monstrous size, attend, my child, thine enterprise.

35. Even such good luck as attended when Vāmana, of indomitable prowess while striding forth with three legs the three Lokas (Heaven, earth and the nether regions) attend thee.

36. Let, O mighty armed one ! the R̥iṣis, oceans, islands, the Vedas, Lokas and all the quarters of the Heavens combine to shower their choicest blessings on thee, and offer auspiciousness to thy enterprise.

37. Saying thus, Kauśalyā placed fragrant and pure scent, unboiled rice, sandal paste, etc. on Rāma's head.

38. For the preservation and safety of Rāma she tied the creeper Visalyakarani on Rāma's hand and uttered mantrams while touching it.

39. Though sad, Kauśalyā gladly said that she expressed her gladness only through voice from the mouth, not from the depths of the heart. (As her heart was full of pain and sorrow).

40. She bent, she took the smell of his head and spoke :—O son ! Go forth to the forest for the fulfilment of your purpose.

41. Thus accomplishing all your ends when you will return safe and well, I will see you then again on the state road-way.

42. Now I bid you goodbye to the forest and returning thence you better fulfil the desires of my daughter-in-law (Rāma's wife).

43. O Rāghava ! Siva and the heavenly host, the mighty saint, the Nāgas, the godlike ghost and the wandering ghosts in the night I have finished paying my due worship to all. Let them shed their blessings on thee.

44. Her blessings thus the queen bestowed. Her eyes overflowed with tears. She embraced her dearest son.

45. Rāma bowed down at the feet of Kauśalyā, as she bent round her steps; and radiant with her prayers and blessings Rāma circumambulated her, left the place, and went to Jānaki's quarters.

Here ends the Chapter 25 of the Ayodhyā Kāṇḍam of  
Śrīmad Vālmīkiya Rāmāyaṇam.

## Chapter 26

1. Then Rāma firmly standing in the path of religious duty got himself ready to start to the forest. The mother Kauśalyā finished by that time her necessary auspicious and benedictory ceremonies.

2. The king's highway was crowded with men. Rāma passed through such a royal street, casting a radiance all around. He moved the bosoms of the people by his fair gait and by his good qualities.

3. Now of the woeful change no word Jānaki had heard. The installation idea was still reigning in her breast.

4. Well learned in royal duties and timely tasks she worshipped the deities in due form and gladly waited for Rāma.

5. He entered into his sumptuous home, well furnished, and filled with cheerful faces, and stood with his head bent low with shame, with eyes dejected, and brows gloomy.

6. Sítá trembled with fear at the sight of him. She saw her husband care-worried and afflicted with sorrows.

7. Ráma's internal sorrows could not be concealed at the sight of Sítá. They were quite evident from his look and gestures.

8. His face looked parched and dry. His body was perspiring. He could not check his sorrows. Sítá saw and cried, consumed with fires of woe. 'What, O my lord, has changed thee so' ?

9. The Brahmins say "Today is the day of the Puśyá star, whose deity is Brihaspati, (the lord of Jupiter) the learned preceptor of the gods. Actions commenced then become fruitful. This is the installation moment. Then, whence my lord this grief and care ? You ought to look well pleased. Why do you look so dejected and lonely ?

10. Why has your charming countenance not been placed under the shadow of a white umbrella looking like foam for its white beauty, with hundred spikes ?

11. Why the servants do not fan your lotus face with a pair of royal fans and chowries (chámar) white as the swan and moon ?

Chámar—a contrivance made generally from a yak's tail or a horse's tail for the purpose of whisking off flies.

12. Why the bards and panegyrists clever in singing hymns do not sing your praise gladly ?

13. Why the Brahmanas versed in Vedas do not sprinkle curd and honey on your head ?

14. How is it that the state officials, the chief courtiers, the heads of the several assemblies and the subjects do not follow you, wearing excellent suits ?

15. Why the Pusparatha (the best chariot not for war purposes but pleasure carriage for home purposes) has not been yoked with four swift horses ?

16. How is it that the mountain-like huge elephants looking like black thunder clouds, endowed with all auspicious qualities are not witnessed in your path ?

17. Why do not the servants carry thy golden royal throne for coronation, ahead of you ?

18. How is it that when every arrangement has been made for your installation, your face looks thus so much altered, so sad and pale and where has gone that your natural sweet smile ?

19. To her, weeping and crying, Ráma gently returned :—Sítá, worshipful father has banished me to the forest. (I am now relating to you the whole history that has led to this destiny.)

20. O high born lady ! You know yourself all the courses of Dharma and you act so. Hear, how this topic of my going to the forest has been settled.

21. My truthful father, the king Daśaratha, promised in ancient times two boons to Kaikeyí.

22. When the king thought of installing me on the throne, Kaikeyí reminded him of his promise and thus brought him under her control.

23. I will have to remain for fourteen years in the Dandaka forest. My father has promised the rank of Prince Regent to Bharata; and Bharata is now to share the throne.

24. Therefore I am ready to start to the wild forest. And I have come once more to speak with you. Take care, do not praise me in the presence of Bharata.

25. For those who are wealthy can not bear another's praise. Hence you are not to enumerate my praises before Bharata.

26. Bharata is now the king and you must obey his rule with love to whom my father yields the sway. Do not act against him. It is possible only to remain and learn his grace with love and sweet observance.

27. The King Daśaratha has bestowed this kingdom to Bharata, that has come down from the past line of kings. Now it is expected of you to please him, as he is now the king.

28. To-day I am going to the forest in obedience to my father's commands. Now be firm, good Sītā, and remain contented.

29. O auspicious one ! O sinless one ! Better spend your days, in my exile, in observing vratas, fasts, and such things.

30. Getting up in the morning worship the deities duly. Then bow down to my dear father, the lord of men.

31. It is your Dharma to respect Kauśalyā. She is aged and sorrowful.

32. Bow down and observe equally my other mothers. For all of them keep their equal affection, love and fond attention for me. Render to each her dues.

33. Look on Bharata and Satrughna, dear as my life, like my brother and son to thee.

34. In every word and deed refrain from anything, that pains Bharata. He is now the King of Ayodhyā and of me; he is the head and lord of our line.

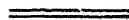
35. Kings are pleased by devotion and service. Know this as their nature. They get angry if anything occurs contrary to their wishes.

36. Let one be the son even of a king, he is abandoned by the king, if the son acts against the wishes of his father. He who is fit and follows the king, the king protects him, even if he be an ordinary man.

37. O auspicious one ! Let you remain here and act obediently to the king. Follow on vows and fasts that are never fruitless. Act according to Dharma.

38. O Dear one ! I am going to the forest. You remain here, you have not acted any thing till now against my word. So act like that too even now.

Here ends the Chapter 26 of Ayodhyā Kāṇḍam of  
Śrīmad Vālmikiya Rāmāyaṇam.



### Chapter 27

1. At this the sweet speaking Sítá spoke with rage but out of affection and tender love, thus :—

2. Why do you think me so mean that you utter these words ? I cannot help laughing.

3-9 The words are blameable and unworthy of a hero prince, skilled in all the war tactics. O son of Arya ! Father, mother, brother, son and son's wife reap pleasure and pain according to their own karmas, the consequences of their own acts done in their past and present lives. O best of men ! It is the wife alone that shares with her husband the fruits of karmas done by her husband. So now the king's command that sends you to the forest applies to me also. I will accompany you to the forest in this adversity. Father, son, mother and companions of the same heart, cannot help the wife in this or in the other world. Only the husband can help thus, the goal and refuge of her. If you are ready to-day to go to the dense forest, my feet before thine own shall make a passage by treading the thorns under my feet. Dismiss your misgivings and do not be angry in my not being able to follow your words. Take me with you as the pilgrims deal with their leavings of food. I have committed no such offence to you that you want to leave me here. The shade of one's husband's feet, and the serving thereof, is far higher than rich palaces, roaming at pleasure through the sky in the Deva's cars, than the acquisition of eight supernatural powers and passing through the air, in the experience of severe difficulties, and in all the stages of life.

10-24 My father, mother have instructed me thus many times. So do not instruct me. I know what to do in this crisis. I will go to the forest where there are no men, but where roam all sorts of wild animals, tigers and tribes of silvan creatures, jungly men. I will be there at my ease and pleasure as I used to remain at my father's house. I defy the lordship of the three worlds. The service to my husband, the lord, is my supreme delight. I will serve thee, will lead an ascetic life of Brahmcharini, I will obey implicitly the rules that you order me to do. I will walk with you in woods with honey redolent. O Ráma ! You can protect other men in the forest; then what difficulty is there to protect me ! Do not doubt in the least about my accompanying you to the forest. I am ready to go to the forest. I cannot desist from that in any way. I will subsist always on roots and fruits. In no way I will give you trouble while dwelling with you in the forest. I will go in front of you; will eat after you had eaten. I want to see with my husband, without any fear, hills and dales, small tanks, ponds, lakes where swim cranes and ducks and water fowls, where lotuses abound. With you I want to see all these. I will bathe daily there, in company with you. O large-eyed one ! Thus I will roam with you in the forest. Were I to pass one hundred or one thousand years with you in the forest, I will not be sorry a bit. I will not feel the slightest pain. Were I to remain without you in the Heavens, that Heavens I won't like. I will go to the forest infested with monkeys, elephants and other wild creatures, where under the shade of your feet as an object of mercy, I will live as I lived in my father's house. Without my lord, I have no other affection. I have very strong regard and love for you. Separation from you means death to me. Take me with you, and do not deny my prayer. You will feel no burden, not the least, to take me with you. These words Sítá spoke. But Ráma would not yet consent to take her with him. He dwelt only on the miseries and troubles of forest life.

Here ends the Chapter 27 of the Ayodhyá Kándam of Srimad  
Válmikiya Rámáyanam.

## Chapter 28

1. Rāma was thinking all along of the dangers and troubles of the forest. Therefore he did not accede to the request of the virtuous Sītā to accompany him.

2. Sītā's eyes were full of tears. Rāma explained very clearly to forego and change her desires and intentions.

3. O Sītā, the daughter of {a noble line ! Your heart is always inclined to Dharma, virtuous thoughts and deeds. Remain here and satisfy me.

4. Do as I say unto you. For you are a woman, naturally weak and feeble. Many difficulties and troubles attend a forest life. Hear.

5. O Sītā ! Forego your desire to go to the forest. Great dangers and difficulties exist there. Hence forest is considered very dreary and dangerous.

6-7. For your benefit I speak. That comforts and pleasures are always experienced in the forest, I do not know. Rather it is always painful. I am quite confident of this. This senseless plan, this wish of thine to live a forest life resign. In the wild wood I know no joy. The roarings of lions in mountain caves join with the torrents of the hill rivers, and make the forest life very painful and fearful. The wood, my love, is more full of woes.

8. The wild beasts and the mighty monsters play fearlessly in the lonely tenantless forest; and when they see men, at once they come down on them. So the wood, my love, is more full of woes.

9-26. The rivers are infested with many crocodiles; the mud, mire and moss are too much there. It is hard to ford each treacherous flood. Then the wild elephants can not cross. The forest, my love, is full of fears. The forest paths, distant from streams, are strewn with jungly creepers and thorns. Peacocks, wild cocks, lizards scream there. There the water scarcity is too much. So the forest paths are painful. The wearied travellers lie down and sleep on leaves falling from trees. So the forest is painful. There one subsists day and night on what fruits the wind blows about from branches and on those that drop from trees. O, the royal lady of Mithilā ! One must fast in the wood while one's strength may last. One has to coil one's matted hair on his head and put on bark as his cloth. He must perform the usual worship there and honour the guests coming to the Aśrama. At morning, midday, and at evening times, every day one has to take bath there. One has to while away one's time with due observance to rules. So the forest is miserable. With flowers brought by one's hand, according to the Vedic rules, worship has to be done on the altar. So the forest life is painful. The foresters must remain content with his lot, with food whatever he gets by chance. The wood, my love, is full of woes. The nights are pitch dark, the strong winds blow fiercely, one gets very hungry; and expects at every step dangers. The forest life is nothing but sheer pain. Many and various kinds of serpents move there fearlessly. The forest is thus troublesome. The snakes that hide by the rivers glide like rivers in zig-zag courses. They lie on the path and obstruct the way. Nothing but pain is there. Scorpions, grasshoppers, gnats and flies, trouble there; so forest is troublesome. Trees, thorny weeds and thistles, intertwined, bind together the ends of their branches spreading on all sides. Kusa grass, Kāsa grass, Sara, Ishika, etc. abound there. It is all pain and trouble there. Many physical ailments trouble there. Where these and countless fears besides vex those who remain in the forest. One

has to cast aside one's greed, lust, and angers, to perform one's tapasyá. No fear must be of things to fear. Hence is the wood for ever dreary. It is quite useless for you to go to the forest. Forest life won't suit you. You will not be happy there. After long and due consideration I speak this to you. I clearly foresee that many dangers may come to you. The high souled Ráma did not decide to take Sitá with him. Sitá also did not agree. Becoming sorrowful, she spoke thus.

Here ends the Chapter 28 of the Ayodhyá Kāṇḍam of  
Srimad Válmikiya Rámāyaṇam.

## Chapter 29

1. Sitá became sorry to hear the above words. Tears filled her eyes. She spoke slowly.

2. The perils of the wood and all other faults thou hast mentioned are all good qualities to me. Each woe is a charm and each loss a gain. For I count your company most lovingly and affectionately.

3. Deer, lions, elephants, tigers, fabulous animals said to have eight legs and to be stronger than lions, the chamara deer (of the tail of which chamaras are made), the srimara deer, wild bulls and buffaloes, and other animals roving in the forest that you mentioned.

4. O Rághava ! They all in fear will flee no sooner they see thy form unseen before.

NOTE :—The animals get afraid when they see a new thing.

5. I will follow your steps as ordered by my parents and worthy elders. Bereft of thee, I will part with my life.

6. When I remain near by you, not even Indra, the king of the Devas, with all his might can do me any wrong.

7. Nor can a lonely woman live without her husband. But this very thing you want me to follow.

NOTE :—You have given me advice what I am to follow after your demise.

8. Long ago in my father's palace, I heard from very wise Bráhmaṇas that I would have to pass my life afterwards in the forest.

9. From the palmists and astrologers I heard at my home of my forest life. From that time I am ever ready very eagerly to live a forest life.

10. According to their calculations I am destined for forest. But I want to live with you, not without you.

NOTE :—Now I want your permission to follow you to the forest.

11. Thus the words of the palmists will come to pass and living with you will simultaneously take place I pray their foreseeings to become true. The opportune moment has now come.

12. I know there are many ailments in the forest. They are for those who cannot keep control over their passions.



13. While I was a girl, I heard of my exile from a dame, who her character well controlled, who begged her bread, speaking to my mother. So this prognostication has no chance to turn out false.

14. And many a time in sport I prayed to thee that I would go with you to the green wood forest. And you too agreed to that.

15. May blessings attend on thy life ! I am eagerly expecting the moment when you would start. I prefer to serve Ráma, the hero of the forest than to serve Ráma, the lord of the city Ayodhyá.

16. I will be free from malice, envy, and egoism by your company. My love will be increased when people will not blame me. Husband like you is the highest deity of a woman.

17. If you do not take me with you to the forest, death is the sure fate of mine. To follow thee will be blissful to me and I will share the life with you in the other world too. So the wise Brahmanas declare that the Vedas write thus.

18. The woman whom in this world her parents bestow on a man and unite their hands lawfully with water and each holy rite, she shall be his wife in this world and also his wife in the after world by virtue of her chastity.

19. Then why do you deny me, your true and good and dear wife your company in the forest life.

20. I am your bhakta (devotee), chaste and pure, humble and knowing well your pleasures and pains. O Rámachandra ! Take me with you to the forest, for I am the co-sharer in all the stages of your life.

21. And if you will not take me there, I will take poison or throw myself in fire or water.

22. Thus Sítá prayed in various ways. But Ráma permitted her not to follow to the lonely forest that is without any inhabitant.

23. The answer of the strong armed chief afflicted Sítá and made her thoughtful. Torrents of hot tears flowed from her eyes and bathed her breast and drenched the earth.

24. To Sítá, now intently thoughtful and highly vexed and irritant, the self-controlled Ráma, the scion of the Kakutsthya race, consoled in various ways to change her views.

Here ends the Chapter 29 of the Ayodhyá Kāṇḍam of  
Srimad Válmíkiya Rámáyanaṁ.

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### Chapter 30

1. Thus consoled by Ráma, the daughter of Janaka, the King of Videha, spoke again to get his permission.

2. Sítá was much disturbed and sorely afraid at the determined attitude of Ráma, having a spacious chest, and began to address him in terms, bold, loving, sensitive and egotistic.

3. Why did my father, who reigns over fair Videha's wide domanis, make me over to you in form a man, but in spirit a woman, and make you his son-in-law with indiscreet joy.

4. Now falsely would the ignorant gentry folk spread rumours in case you do not take me with you to the forest that Ráma, though fiery and blazing like the Sun, is quite inefficient and powerless.

5-6. Why are you so sad and morose? Why do you think so much for nothing? Whom do you fear? Why do you leave me here whose only thought centres on you? And who hangs on one side of the scale pan counterbalanced by you? Know that to your dear will I am resigned in heart and body, soul and mind. As Sávitrí was faithful and chaste to her husband Satyaván, the son of Dyumatsena, so consider me as faithful and submissive to you.

NOTE:—Satyaván was the King of Sálva, name of a country. (It may be Madras; or it may be in the Punjab).

7. O Rághava! Not even in fancy can I brook to any guard save you to look: I won't pay any heed to any advice given by you for my happiness where I have to abandon your company, as an unchaste woman who by her loose conduct brings disgrace on her family. To go with you is all my claim.

8. You as some low actor want to hand me, your wife, over to another man. I have remained with you for so long a number of days who married me in my young age.

9. Do thou, my lord, obey his will for whom you have lost your royal sway. I am not to do this but to follow him.

10. So you cannot go to the forest without me. I want to follow you wherever you go whether to the forest or to the Heavens or to practise tapasyá.

11-20. I will not encounter any troubles on the way just as I do not feel any pain in lying down on a soft luxurious quilted bedding stuffed with cotton. The reeds, the bushes, the thorny trees or the tangled grass, wherever I pass, I shall feel soft to my touch as cotton or dear skin. O Beloved Lord! The dust of the wind storm covering my body on my way, I will consider a sandal paste. The grass bedding will appear to me more pleasant than the highly valuable bedding on a sofa, or on a soft velvet bedstead. Flowers, roots and fruits, the leaves which you will give me, scanty or plentiful, to eat shall taste to me as sweet nectar. I will never recall to my mind father, mother, home or any other thing. I will live on every season's fruits. I will not give you any opportunity to see any harm, in my going to the forest; I will not cause thee grief or care. You will not find me a burdensome load to bear. With you is heaven wherever the spot; without you every place is hell. Then go with me, Ráma. Know this to be my settled will. I am not afraid of the forest. If you do not take me, this very day I will drink the poison. I will never remain with my enemies (that helped in your exile). It will be impossible for me to live if you leave me and go to the forest; how can I sustain the bitter life of endless pain? Then my death is sure to come.

### Chapter 31

1-5. Lakshmaṇa had joined himself there and heard the conversation between Rāma and Sītā. His face altered; and his eyes overflowed with tears. He could not sustain the weight of sorrows in his breast. The sorrows were too heavy for him to bear. Fast he caught hold of Rāma's feet and entreatingly said to the high famed Sītā and high resolved Rāma. You have now decided to go to the forest full of fears and troubles from animals, elephants, deer, and roebuck, roaming there; I too this day will go ahead of you, with bow and arrows in my hands. You will roam about with me in charming parts of the forest abounding all around with birds chirping and herds of deer, antelopes jumping and roaming. Being separated from you, I do not wish to go to the Deva lokas or to attain the rank of gods. Nor do I hanker after the prosperity and wealth of this world; I do not want any of these.

6. Thus Lakshmaṇa, resolute, spoke out his firm intention; Rāma tried much to make him understand, when Lakshmaṇa again spoke:—

NOTE:—The words are intended to dissuade Lakshmaṇa and do not represent Rāma's real opinion.

7-14. You had already ordered me to accompany you. Why do you now prevent me. I want to know the cause of it. For I have doubts in this matter. Lakshmaṇa stood ahead of Rāma. He was ready to go first. With folded palms he was wanting permission. The fiery Rāma then spoke.—You are affectionate, religious, calm, always treading the right path, dear to me as my life, my follower, assistant, my faithful brother and friend. O Lakshmaṇa! If you go to the forest to-day with Sītā and with me, who will see and provide for the respectable Kauśalyā and who will protect the glorious Sumitra? The King Daśaratha, the lord of earth, of mighty power, who showers on people wealth and plenty, as Indra sends down the rain, drenching the earth, lies now a captive in amorous bondage, and is under the subjection of Kaikeyī. This Kaikeyī, the daughter of Aśvapati, will little heed her miserable rivals' need and will give them little happiness and little mental ease and comfort. Bharata will be guided and controlled by Kaikeyī. He, too, on getting the kingdom, will not provide Kauśalyā and Sumitrā with fooding and clothing.

15-18. So get the King's favour and look after Kauśalyā. Do now what I say to you without fail. Thus worshipping the gurus, your devotion to me will come out brighter, true and right and you will get the rewards of unequalled dharma. O Lakshmaṇa! Do this for my sake. In the absence of us three, Kauśalyā and Sumitrā will not feel happy. Rāma told all this in very sweet words. The clever Lakshmaṇa fittingly replied Rāma, the knower of merits and demerits.

19-28. Nay through your prowess each queen will receive Bharata's attention and loving care. Should Bharata, raised to sway as king this noblest realm, betray his trust and follow the wrong and bad path, under the bad advice of Kaikeyī, or out of sheer egoism fail to protect the kingdom, I will slay that illiterate and vicious king Bharata; there is no doubt in this; I will kill all those and the three worlds that lend him aid. Moreover, Kauśalyā who has made grants of number of villages to her servants, can easily maintain thousands of us and will have enough to maintain herself and my mother. Make me thy attendant. There is nothing wrong in this. My desires will be fulfilled and I will bring to thee flowers and fruits. My bow and quiver well stocked with arrows, I will go ahead with basket, hoe and pickaxe and clear the way, and make it ready for you to walk on. I will bring you roots and

sweet berries and fruits of the forest which hermits eat. You can rest on the hill tops with Sítá Deví by your side. My duty will be to carry out your orders, and watch over you waking or asleep. Filled by his words with joy and pride Ráma replied thus :—Then get permission from your friends quick and be ready to start.

29-33. At the great sacrifice of the king Janaka, the Deva Varuṇa was very much pleased and gave of his own free will two divine bows, formidable to look at. Two heavenly coats of sword proof mail, quivers whose arrows never fail and golden hilted swords so keen, the rivals of the sun in sheen. These Varuṇa gave to Janaka. Janaka gave them to me. These, having been worshipped, are kept in my preceptor's hall. Go and bring these weapons here very quickly. Lakshmaṇa, intent on a forest life started at once to bid good bye to his best friends. He then brought the celestial fiery gleaming weapons, kept with confidence at Ráma's preceptor's (Vasisthás) house. Lakshmaṇa shewed them to Ráma, safely kept and adorned with many a wreath of flowers, in case, hilt and sheath.

34-37. The virtuous, self controlled Ráma addressed Lakshmaṇa sweetly as he returned with those implements:—"O Lakshmaṇa ! You have come just in time when I expected you. O Tormentor of the foes ! Before I go, I like to make charity of my gold and wealth to the wise Brahmanas, sages, who discipline their lives by strict rules of devotion. I want to make gift to the best Bráhmaṇas, who reside in the houses of their preceptors; to those also who expect gifts from me. Quick, go and call here the Vasistha's son Suyajna, the first and holiest Brahmana; I will pay my reverential worship to all of them first, and then go with you to the forest.

Here ends the Chapter 31 of the Ayodhyá Kāṇḍam of  
Srimad Válmikíya Rámáyanaṃ.

## Chapter 32

1-2. On getting Ráma's permission, so dear and friendly, Lakshmaṇa went to Suyajna's house. He saw Suyajna, the son of Vasistha; in the sacrificial ground, offering oblations to Agni, the sacred Fire, bowed down to him and said. "O friend, come to Ráma's house, and see. He now performs a task very difficult, indeed !"

NOTE :—Ráma's quitting the kingdom and going to the forest.

3-10. The Bráhmaṇas after performing their Sandhyá, noon time ceremonies and rites, went with Lakshmaṇa to Ráma's splendid and charming house filled with riches and precious articles. Both Ráma and Sítá greeted with folded hands those Bráhmaṇas, fiery and pure, and worshipped then with what is Agni's due. With excellent golden ornaments, armlets, bracelets, collars, ear-rings, with costly pearl necklace strung with golden threads and other jewels, Ráma worshipped Suyajna. Then Ráma requested by Sítá thus addressed to him. Accept this necklace and collar, too, for your wife; and Sítá is very glad to add a girdle to her gift. Sítá is now about to go to the forest. So she is giving to your wife many a bracelet worked out and finished with care and many an armlet rich and rare. She is giving to you also a bed made by skilful workmen, studded with many gems. My uncle gave me an elephant named Satrunjaya (Victor); this too, would she, before she goes, present, O saintly friend, to you.

11-21. Thus spoken by Rāma, Suyajna accepted all and prayed for welfare of Rāma, Lakshmaṇa and Sītā. Rāma then addressed sweetly to Lakshmaṇa, as Brahmā used to order Indra. Call here the two Brāhmanas Agastya and Kausika (Viśvāmitra) and worship them and rain upon them gems and jewels as the grains are watered by the rains. Gratify them with one thousand cows, gold, silver and precious gems. To the Achārya, the chief, of the Taittiriya portion of the Vedas (a branch of Yajurveda), who ever true to Queen Kauśalyā gives her blessings and respects, present a valuable car and silken clothes to his perfect satisfaction. The worshipful Chitraratha is our charioteer and counsellor. He has grown very old; satisfy him with sufficient jewels, and precious clothes. Offer to the Brahmacharis, reading the Katha portion of the Veda, Kalāpa, sacred animals, goats etc. fit for sacrifice and a thousand cows. Those who are always engaged in their studies, and therefore unable to attend to other exercises and works, they, whose praises even the good declare, desire for good food; give them eighty cars loaded with jewels, a thousand bulls and a large number of cows to yield milk, and clarified butter. A big number of Brahmacharis, wearing sacred belts, has come to Kauśalyā. Pay, O Lakshmaṇa ! to each one of them, one thousand gold coins.

22-30. Worship all those Brahmanas, pay them Dakshinas, so that my mother Kauśalyā might be fully satisfied. Lakshmaṇa, then, like Kuvera, the god of wealth, distributed riches to the Brahmanas. But the servants began to weep seeing them thus getting ready for the forest. Rāma then distributed to them wealth for their life-long maintenance. And spoke to them, sad with grief "Live and watch Lakshmaṇa's house and my house until we return again. Then bade his cashier bring gold, silver and riches. The servants brought the wealth and placed before Rāma in heaps worth seeing. Rāma with Lakshmaṇa gave them all liberally to the poor and helpless, the young, the old and to twice born men. There lived at that time one tawny coloured old Brahmana, named Trijata, born of Garga's line. He had no occupation and earned his means of living, by digging the earth with spades, ploughs and hoes. He got old. One day his young wife, having many young children, spoke to him.

31-38. Now give up your spade and plough and hear my advice. Go to the virtuous Rāma to-day, see him, and pray; lest you get something. He heard, wound round his limbs a piece of torn cloth, and started. That Brahmana was shining like Bhrigu and Angirasa (two of the ten divine personages called Prajapatis and Brahmādikas who were first created by Brahmā). He crossed the five courtyards (divisions) without being obstructed by any body. And appeared before Rāma and spoke:—"O highly powerful prince! I am indigent. I have many children crying. I dwell in the forest; I have no means of living. Look mercifully on me. Rāma spoke, in sport and jest. I have not given one cow as yet out of one thousand cows set apart for distribution. Throw thy club as far as possible and I will give you as many cows grazing upto that end covered by your rod. The Brahmana heard. In eager haste he tied his cloth round his waist and firmly grasping the dandā (stick) he whirled round his head and threw it violently with all his might. Cast from his hand, the dandā crossed the river Sarayu and the herd of thousands of cows and dropped near the bulls.

39-45. Rāma embraced Trijata and got all those cows and their herdsman driven to Trijata's cottage in the grove. Rāma thus satisfied Trijata and spoke:—"Don't take any offence. This I spoke in jest to you to test your strength how far you can throw your rod at your this old age. Now please tell me if you have any-

thing, any wealth more to ask. Indeed I am speaking truly. Do not feel shy and diffident. Whatever riches I have, are all meant for distribution to the Brahmanas. I find pleasure in giving my wealth, earned by me. The Brahmin Trijata and his wife became very glad on getting so many cows and blessed him for his fame, strength, love and happiness and departed. Rāma then gave away much of his riches, acquired by his own religious prowess, to his friends with due affectionate respect. Whoever, the Brahmanas, friends, servants and other poor beggars, went there at that time, all were shewn due respect and fully satisfied.

Here ends the Chapter 32 of the Ayodhyā Kāṇḍam of  
Srimad Valmikiya Rāmāyaṇam.

## Chapter 33

### THE PEOPLE'S LAMENT

1-5. Thus Sītā and Rāma gave much wealth to the Brahmanas. Rāma, Lakshmaṇa and Sītā then went to see the King Daśaratha. Two servants carried before the bows of Rāma and Lakshmaṇa. Those bows looked glorious and beautiful and were decorated with garlands of flowers and sandal paste and band by Sītā's beautifying hand. The rich people got on the tops of turrets of the king's house consisting of three suites of rooms, the roofs of the mansions (where food and riches were kept), Vimānas (seven storied buildings) and saw from thence Srī Rāma passing with an indifferent and apathetic look. So dense the crowd that blocked the ways. It was impossible to pass through. So the people were sorry. They got on the tops of their houses and began to see Rāma. Rāma was walking on foot with his brother Lakshmaṇa and Sītā Devī. The people were much pained at this sight and they spoke in various terms.

6-13. Alas ! He who was followed by four-fold army is now walking on foot, is walking alone to-day with Lakshmaṇa and Sītā. Though he has known the sweets of power, and made very liberal charities, yet he will not swerve an inch away from the true path of duty, ever ready to fulfil his subjects' desires and he will keep true his father's promise. To-day Sītā Devī is walking on the streets, seen by the roadside people, who could not be seen ere this even by the living creatures of the air. Ah! Summer's heat, winter's chill and rains will soon fade away her beauty, now brightened by red sandal paste. Certainly the King Daśaratha will gather his strength to-day "I would never turn away my dear son in exile to-day". It were a deed unkind to banish even a worthless son. Then how can such a son, whose character and love have enchanted the people so much, be banished ? The six great virtues, freedom from envy, kindness, true knowledge and learning, benevolence, self restraint, and peace of mind well qualify Rāma. Giving pains to such a man as Rāmachandra, all his subjects are pained as the aquatic beings of the rivers and channels are pained when dried up by summer.

14-20. The whole kingdom is sorry to-day as the fruit, flowers, and the whole tree dry up owing to the root being cut up and destroyed. The highly illustrious and virtuous Rāma is the root, the refuge of all men. The others are fruits, flowers, leaves and the like. Let us therefore leave our houses, fields and gardens and follow Rāma. Like Lakshmaṇa let us follow with our wives and friends the same path treaded by Rāma. We will leave our gardens, fields and houses and follow

Rāma in his pleasures and pains. Let Kaikeyī take hold of our houses vacated by us. We will take out the treasures hidden under the earth. The yards that he will occupy will thus be found excavated and undone. We will take off all the riches and grains, the cots, etc., all the valuable articles, appliances and equipments will be removed, that made them bright and gay. All earthenwares will be broken. The houses so vacated will be filled with dust. All the devas will fly away thence. The rats will come out of their holes and run hither and thither. Water will not be sprinkled there. No incense, aloes, will be burnt there in the morning and evening. No broom sticks will be used for cleaning dust. The floors will not be swept. No sacrifices, offerings of victims, no mantras would be uttered, no sacred rites would be performed, no oblations would be made. No gifts will be known.

21-25. It will seem like a great distress continued like the general destruction at the end of a Kalpa. We shall leave our houses and country and let Kaikeyī possess them. Then the forest where Rāma will repair will become a town and the city abandoned by us will be turned into a forest. Serpents will leave their holes, birds and beasts will cease living on tops of hills and high places; elephants and lions will leave forests in fear, when we will go near to them. They are now to leave their forests to make room for us to roam and they will come and occupy the city Ayodhyā. Thus this place will be filled with animals and cruel beasts and birds and other animals living on grass, flesh, and fruits. Let Kaikeyī now remain here with her son and friends. Gladly we will follow Rāma in the forest.

26-31. Rāma heard all this varied talk but he remained silent and indifferent. The powerful, religious Rāma, as if a powerful, intoxicated elephant, went to the place of his mother Kaikeyī, high like the mountain Kailāsa, (here the king Daśartha was staying). Guarded by heroes, thorough gentlemen, and ordered bands, to such a palace Rāma went and saw Sumantra, morose, sitting at a near distance, with down-cast eyes and gloomy cheer. He saw the friends and relations overwhelmed with grief at the coming separation. Rāma, glad himself, went to see his father and obey his commands duly. Rāma while walking to see his father saw Sumantra first and halted. He asked him to inform the king. Rāma, attached to virtuous deeds, settled, once for all, to go to the forest as intended by the king.

Here ends the Chapter 33 of Ayodhyā Kāṇḍam  
of Śrīmad Vālmīkiya Rāmāyaṇam.

## Chapter 34

1-7. The lotus-eyed Rāma of dark-blue colour spoke to Sumantra :—"O Sūta ! Go and tell my father that Rāma has come". Sūta went and saw the king, weeping and sighing, whose senses were much agitated and who was drawing long breaths. The King looked as the Sun under an eclipse or as a fire covered with ashes or like a reservoir with no water. The king was overwhelmed with grief. He was anxiously thinking of Rāma when Sūta spoke with folded palms raised up :—"Sūta hailed first his king with lauds of victory, worshipped and spoke, out of fear, in words, soft and low, in trembling accents. O Lion of men ! your son Rāma waits at the palace-gates to see thee. He has distributed his wealth to the Brahmanas, to his relations, and his servants. May he see thee and pay his respect ? Offer him thy blessings. He has got the permission and consent of all his other related persons. Now he wants only to see you.

8-12. Rāma is now ready for the forest. Kindly see him. He is qualified with each princely virtue, he shines as the Sun encircled by his halo and by his rays. The truthful king, who loved to keep the law, profound as Ocean's deep and stainless as the dark blue sky, thus replied to Sumantra. Go then, Sumantra, go and call all my wives and ladies, and others closely related to me. I want to see Rāma with all my wives here surrounding me. Quick to the inner private chambers and rooms (the zenana, the quarters where high class females, the wives dwell) he sped and thus said to all the women, come ! come all to the king ! He is calling you. Make haste. Their husband's word, brought by Sumantra, the dames obeyed no sooner they heard and they went straight off towards the palatial hall.

13-18. Three hundred and fifty wives, they, all lovely dames hastened round the chaste Queen Kauśalyā. Their bright eyes turned red due to weeping. The Monarch, seeing all the wives come, spoke to Sumantra 'Now let my son be brought here. Sumantra quickly got there Rāma, Lakshmaṇa and Sītā. Then the king as he saw Rāma from a distance coming towards him with raised palms, he got up quickly from his seat, afflicted with sorrow and surrounded by his wives. Seeing Rāma, he went towards him with steps very quick But he could not reach and fell down unconscious on the ground at about halfway. Rāma and the Mahāratha Lakshmaṇa went close to the king sorrowful and senseless.

19-24. The ornaments of seven thousand ladies jingled and there rose mournful cry "Ah Rāma" from the women. Then Rāma and Lakshmaṇa both and with Sītā's gentle aid, mutually held up the king and placed him on the sofa. The sorrowful king on whose head seas of woe had passed over, came back, after a while, to his senses when Rāma said with suppliant hands :—O great king ! Lord of us all ! Bid me farewell. I want your permission. We are going to the Daṇḍaka forest. Be pleased and graciously look on us. Let Lakshmaṇa be my companion and Sītā also follow me. I tried much to keep them off and change their purpose. But they want to follow me. Now cast out this sorrow from thy heart, O giver of honour ! and give us orders to three of us as Brahmā gladly sends his children to practise asceticism.

NOTE :—Brahmā created the ten Prajapatis or mind-born-sons who completed the work of creation (at Brahmā's orders).

25-30. Rāma always unmoved, unfrightened and calm, was expecting anxiously the orders from the king to go to the forest when the king spoke :—O Rāma ! I granted boons to Kaikeyī, begged by her, enchained by her wily tricks. I am now not the master of my senses and therefore unfit to reign as a king. You therefore occupy the throne by putting me into chains. Then Rāma spoke with folded palms :—O great king ! Remain a thousand years to reign over this our city. I will go to the forest and stay there. I have no desire to rule over the kingdom. Fourteen years I will spend there ; when the promise will be fulfilled, I will come to you again and clasp thy feet. Imprisoned in the snare of truth, weeping and distressed the king spoke thus. Kaikeyī induced then the king to agree to Rām's word that he would start that very moment to the forest, and secretly beckoned thus to Daśaratha. The king Daśaratha then broke forth in tearful eyes and said :—

31-36. O Son ! Start now to fulfil your mission for the people's welfare, for your rise, and for your return and go that way where there is no fear, no enemies and where you be ever free from cares. Naturally you turn fondly to truth and religion. No change can now be made in your exile to the forest. But O,



tarry to-day. I may see you at least for one day more, please thy taste with every dainty and pass my time with you happily. For the sake of your mother and for your father stay here tonight. Thus fulfil my wishes and go next morning. I will see you gratified and that all your desires are fulfilled. You have undertaken to embrace an arduous forest life for my welfare in the next world. But O Son! I swear to you that I do not like at all to send you to the forest.

37-44. But that wily and cruel Kaikeyi who is like fire, smouldering, hidden in ashes, has prevented your installation and she has destroyed the custom worthy of the line, topsyturvied for her sake. Now stirred by her wicked counsel, thou fain wouldst keep my plighted word. My boy! You are the best of my sons and there is no wonder that you will endeavour to keep my words. Then Ráma said humbly with Lakshmaṇa. Father! I shall reap greater blessings to-day than that obtained by my going tomorrow. Who will give me royal pleasures tomorrow? I consider this greater than other pleasures. I have forsaken kingdom, subjects, wealth, grains and the like. Please hand them over to Bharata and be true. Now what has been settled by me about my exile cannot be changed. For you granted boons to Kaikeyi in battles before. Let the boons given by you to Kaikeyi be fulfilled to the very letter. Let your promises come out true. What you have told me, so I would obey your orders. I would remain fourteen years in the forest with the foresters. Do not mortify yourself. Hand this kingdom to Bharata.

45-50. I do not want kingdom, I do not want selfish joys to become happy. To obey implicitly and duly your orders is what I consider as supreme and as my desired end. Cast aside, cast aside your unnecessary sorrows. Do not shed tears. Do you ever see the ocean, the lord of rivers, change his level or not to keep to the banks that bar his tide? By thy good deeds, thy truth, I swear, that I do not want kingdom, nor pleasures and happiness, nor the sovereignty of this world, nor the Heavens; nor do I like to hold to my life. I like to see you truthful, not a liar or false in any way. This I speak to you in the name of Truth and Virtue (dharma). I ought not therefore to rest one minute more here. You better now check your sorrows and be pacified. What I have settled cannot now be unsettled on any account. Kaikeyi bade me hasten away to the forest and I, too, accepted it and spoke "I am going to the forest." I will now keep that pledge.

51-56. Pine not for me and weep no more: We will be there very joyful and live well-off there. There we will see a good many wild deer's peaceful herds and the cooings of various birds. Father stands much higher than the Devas to be worshipped with this idea that I am going to keep my sire's decree. The time is nigh. I will come back after fourteen years and you will see me then. Now do away with your cares and sorrows. Be comforted. These people that throng the court are weeping. You ought to make them understand and pacify. Then why you yourself are so sorely troubled and thy soul cast down. The city, kingdom, and earth that I have quitted, give all to Bharata. I am now going to the forest for a good many years to carry out your orders. Let Bharata hold the undisputed sway of the mountains, forests and cities vacated by me. Thus your word, your promise would be fulfilled.

57-61. O great king! I do not find so much pleasure in getting my selfish things or great enjoyments as I find in carrying out your words, that the good people always approve. So do not worry yourself. O Sinless one! I do not think much of Sítá, the very many pleasures of this prosperous kingdom and earth. I do not want to make you untrue and enjoy all these. I want that your promise be carried out

true. I will be very happy to go to the forest and eat there roots and fruits and see hills, rivers and tanks and wonderful trees, and be happy. The distressed king embraced Ráma. He fell down again unconscious and motionless on the ground. All the other wives than Kaikeyi went to Kauśalyá and wept bitterly. Sumantra, too, fell down in a stupor. He wept so much. All round wild uproars and lamentations were heard.

Here ends the Chapter 34 of the Ayodhyá Kāṇḍam  
of Srimad Válmíkiya Rámāyaṇam.

## Chapter 35

1-7. Sumantra regained his consciousness soon. He began to move his head to and fro all on a sudden and he took frequently long and heavy sighs. Rubbing together palm to palm and grinding his teeth and with his eyes reddened out of anger, forgetting himself, the natural colour of his body changed, he sighed with woe he could not bear. He saw the temper of the king; the king thundered forth and trembled the vital part, the heart of the queen with sharp piercing arrow-like words. As you have forsaken the king Daśaratha, the ruler and king of all this world, moveable and unmoveable, there is no crime more heinous to you. I consider you to be the death incarnate to thy husband and to thy royal line. You are upto anything. Your cruel deeds torment the king and make him sorrowful who is equal in valour to the Indra, unshakeable like a mountain and unagitated, undisturbed like the ocean.

8-14. Do not insult and abuse the king. He is your husband, your protector and giver of boons to you. To act according to the wishes of one's husband is far higher than to follow the wishes of one hundred thousands of sons. You are bent upon now to alter the time-honoured law of succession to the throne. Let your son Bharata be the king and govern the earth. We will go there where Ráma is now going. How the Brahmanas, and the pious men will live in this kingdom? We all will follow the same path through which Ráma will pass. Thus quitted by all the Brahmanas and saints, if the kindom falls on your head, what it will avail you? Such a blameable act you have decided to commit to-day. So great is thy trespass and offence. Strange that the earth rends not asunder at your conduct (to swallow you)!

15-16. How is it that the Brahmana saints' curses, and cries of shame, burning and terrible, for sending Ráma to the forest, do not come down like a whip on your head! Who clings to a bitter Nimba tree by cutting down a mango tree? Nimba never grows sweet and pleasant however well watered at the roots it be. Sweet milk never comes out of a Neem tree.

NOTE:—Sometimes juice, white like milk, comes out of a Neem tree.

17-21. The mother's faults have descended to thee and got intimately mixed with thy inherited nature. True is the proverbial saying. Honey does not ooze out from a Neem tree. We already heard about your mother's sin, most horrible and vicious. Now hear me. Formerly a sage conferred on your father, the king Kekaya a boon by which he was able to understand the language of beasts and birds. Once your father understood the words of a gold cloured bird (ants?) near his cot and laughed

many times in joy. Your mother became angry at this; for she wanted her death. So she spoke :—O king! I want to hear why do you thus laugh ?

22-26. The king replied :—If I disclose to you the cause of my laughing that is to be kept secret I would die then and there. There is no doubt in this. Your mother spoke to your father, the king Kekaya thus :—“Let you die or live; henceforth you cannot laugh at me.” Hearing his wife, the king Kekaya spoke all the facts to the saint who granted the boon. The Sadhu who granted the boon spoke to the king thus :—“Let the queen meet with death or go to rack and ruin; you must not disclose to her the secret (the cause of your laughing). Your father was pleased to hear the words of the Brahmana and abandoned her instantly. He spent his days like Kuvera and roamed wherever he liked.

27-31. Thus you, O Kaikeyi! have placed your steps on the path of the wicked. O vicious woman! You have forced the king, misled by thee, to tread in evil paths. This general saying seems to me most true that the sons inherit the qualities of his father, and the girls share their mother's nature. So be not you. For pity's sake accept the word the king spoke. O Queen! Act according to the wishes of your husband and protect the people. Do not, goaded by vicious selfishness, make your Indra-like husband, the protector of the world, tread the path contrary to duty and law that all the people condemn. The king Daśaratha will never violate his promise. Unless you speak, the king will never act contrary to his word in sending Rāma to exile.

32-36. Rather you go before the king and say “Let the generous and strong Rāma be anointed, clever in doing works, and in protecting the Dharma and the subjects. If Rāma leaves his father and goes to the forest, remember, O Queen, the undying shame will come on your name all over the country. Let Rāma be the king of his own realm and let the bad name of yours be removed; no one (Bharata) can become the king of this city save Rāma. (For Bharata is younger). When Rāma becomes the prince and sits on the throne, the king Daśaratha can then retire to the forest. Thus goes the custom of the royal line. Thus Sumantra in the royal assembly with folded palms, pleaded and keenly reproached Kaikeyi with gentle though sharp words.

37. But she remained quite unmoved, nor was she sorry a bit. Nor any sign of change was seen on her look.

Here ends the Chapter 35 of the Ayodhyā Kaṇḍam  
of Srimad Vālmīkiya Rāmayaṇam.



## Chapter 36

1-5. Thus seeing Kaikeyí not moved a bit, the king Daśaratha greatly repented for his promise and he said in tears heaving a deep sigh:—O Suta ! Arrange soon and prepare the fourfold army, cars, elephants and foot and horse to follow Rāma Chandra, with gems and jewels and all necessary expenses. Send damsels of sweet and clever speech, and rich merchants with their merchandise extending in long array through a great distance; thus increase the grandeur and beauty of the prince's force. Let the dependants and servants and other wrestlers with whose valour Rāma is well pleased be awarded great gifts of precious wealth. Order them to accompany Rāma. Give them best arms and ammunitions, carts and wains for carrying heaps of edibles; also fowlers, and huntsmen best for woodland skills and townsmen.

6-10. Rāma will slay elephants and deer, will drink wood-honey as he roams, and he will see many rivers. Thus he might not feel the separation from the city. Let all my wealth of corn and my store of gold coins and ornaments be borne with Rāma to the lonely wilderness. The prince will live happily in the forest, perform the sacrifices, worship in holy places, and distribute sufficiently the wealth to the Brahmanas. He will enjoy the company of the Rīṣis. The wealth Rāma shall bear with him. And the long armed Bharata will govern Ayodhyá. At these words of the king Daśaratha, Kaikeyí got afraid; her face was dried up and grew dark. Her tongue trembled, she was held fast with terror.

11-15. Kaikeyí became sorry and got terrified. She spoke out herself to the king. When all the wealth will be removed and when all people will go away, the kingdom will become dull, dead and cheerless. It will be like the cup of liquor drunk to the lees, unfit to be drunk. *Bharata* shall not rule such a deserted kingdom. When Kaikeyí spoke thus rudely and shamelessly, the king Daśaratha then replied to that long eyed woman, thus:—"O evil intending woman ! By the snare of boons, you want to yoke me to carry the load thus, and work against my wishes. Now I have taken on my head the heavy burden, in other words, I am sending Rāma to the forest and giving the kingdom to Bharata. Why do you then trouble me, spur and goad me again? Why do you not allow the wealth etc., to be taken to the forest with Rāma? You did not think and raise this point when boons were asked and granted. No sooner Kaikeyí heard this angry speech of the king, than she exclaimed flaming in double the fury.

16-19. It was in your line that the king Sagara drove forth his eldest son named Asamanja disgraced, out of the kingdom. So let Rāmachandra go to exile. Fie on you, woman! the king replied. All the people standing there bent their heads in shame and silent sorrow. Kaikeyí could not understand and feel it. There was present one old chief councillor, very pure and considerate, named Siddhartha. He spoke to Kaikeyí:—But the cruel king Asamanja caught hold of the younger children playing on streets and cast them and drowned them on the river Sarayu and smiled with pleasure when he drowned a child.

NOTE :—It is still reported in Belgaum that Appay Deasy was wont to amuse himself "by making several young and beautiful women stand side by side on a narrow balcony, without a parapet, overhanging the deep reservoir at the new place in Nipani. He used then to pass along the line of trembling creatures and suddenly thrusting one of them head long into the water below, he used to watch her drowning and derive pleasure from her dying agonies."

20-24. The city people got very angry and went to the king and said :—" O great king! Either choose us and remain with us, or let you remain with Asamanja alone." Whence are you struck with such terror? the king asked. The people replied:—This Asamanja seizes our young ignorant sons and throws them on the river Sarayu and derives pleasure to kill thus our bewildered boys. The king heard the subjects and for their peace and welfare he abandoned and drove his son from the state. He got Asamanja mounted on the chariot and transported him with his wife and sons to the penal settlement for life.

25-29. That vicious Asamanja took axe, plough, and basket and walked hither and thither. He went to the mountains for shelter. For this heinous crime Sagara thus expelled his wicked son, Asamanja. But what has Ráma done to blame? Why should he be exiled? We do not see any fault in him. Pure as the moon, no darkening blot has left a stain on his sweet life. O Deví! If you can see any fault, point out that just now and we will send Ráma to the exile. To abandon him who is not vicious and wicked, who follows the path of Dharma, Indra's Lakshmi (opulence and riches) will be ruined.

30-33. O Deví! Why do you then hinder and stop for nothing the Ráma's coronation? You should save yourself from men's hatred and disgrace. Hearing the words of Siddhartha, the sorrowful king Daśaratha spoke in low accents to Kaikeyí. O vicious one! If you do not accept Siddhartha's words it is quite clear that you do not want my welfare. Your nasty behavior in this matter is quite unfit for good persons. I will follow Ráma to the forest. I will forego pleasures and riches. You and your people live long with Bharata, the king.

Here ends the Chapter 36 of the Ayodhyá Kāṇḍam  
of Srimad Válmikiya Rāmayaṇam.

## Chapter 37

### THE BARK GARMENT (THE COATS OF BARK)

1-5. Hearing the words of Siddhartha, the well behaved and well disciplined Ráma pleaded politely to the King Daśaratha with earnest prayer :—I have renounced all comforts and luxuries. With whatsoever I get from the forest produce, I will live on that. What use, then, is to send soldiers and retinue following on me? Who will think fondly and lament for the rope or chain for tying an elephant in its middle (the tether) when he has given away the best elephant in charity? What love can he possibly indulge for the mere rope? I shall give all these to Bharata. Let somebody fetch me bark, hoe and basket for going to the forest. Go and bring these articles to me for my use in the forest for fourteen years.

6-13. The shameless Kaikeyí brought herself those articles and the bark garment in the midst of that assembly, gave them to Ráma, saying "Here you are. Put it on." Ráma took them from Kaikeyí, put off his fine garb and put on the bark, the ascetic's clothing. Lakshmaṇa, too, in presence of the father put on the bark garment. Then Sítá clad in silk became much alarmed like a shy doe that eyes the snare. Ashamed and weeping for distress, Sítá took the dress from Kaikeyí's hand. The tears collected in the eyes of Sítá, the exemplary chaste woman. She asked her husband equal to the king of the Gandharvas, "O Lord! How the ascetics living in the forest put on their dress?" Thus being embarrassed, Sítá stood in shame by throwing one end of the bark on her neck and holding the other end in her hand.

14-20. Seeing Sítá thus, Ráma helped her and fastened the coat of bark over her yellow dress. Then the sad women, seeing Ráma draw round her the choice bark, cried aloud with bitter cry :—and spoke :—To Sítá is not ordered the forest exile. Under your father's orders you are going to the forest. You better go. We will be comforted at the sight of Sítá here. You better go with Lakshmaṇa. It is not fit for Sítá, so good and fair, to live the life of a devotee in the forest. Let not our prayers go in vain. Let the beauteous Sítá here remain. For you will not remain here as you are bound with love of duty. Hearing their words, Ráma made Sítá put on the coat of bark, for she was similarly determined fully to follow Ráma.

21-25. The King's preceptor Vasistha's eyes were filled with tears on seeing the bark on Sítá's body. He asked Sítá to wait and spoke to Kaikeyí. O Illiterate woman, a disgrace to your family :—You have overstepped much the rules of decency and propriety, your sense of honour. You want to do vicious deeds beyond limits. You are matchless in your sin to cheat your husband, the king, with vile deceit. You do not lead him in the right path. You are now going to the extreme. O wicked one ! Sítá Deví shall not go to exile. She will rule Ayodhyá in Ráma's place, until Ráma returns from the forest. The wives of the householders are their better halves. So Sítá will rule over the earth, being the half of Ráma's self. If Sítá follows Ráma, we all, the whole city, will follow Ráma.

26-30. Where Ráma will stop with Sítá, there the warders of the palace shall take their wives and go for Ráma's sake. This whole city and kingdom will take all their wealth and follow the suit. Bharata and Satrugṇa, too, will follow Ráma putting on bark-garments. They will follow no doubt the path of their elder brother. All going away thus, you better remain here alone and rule thy state unpeopled, barren and desolate. Be empress of the land and trees, you sinner ! Who finds joy in our sorrows. You are playing mischief with the subjects. Where Ráma rules not as a king, that is not considered as a kingdom. Where he dwells, a forest even will turn out into a prosperous state and will become our beautiful home. Bharata, be sure, will never accept the kingdom unless it be given freely over to him by his father nor will he remain with you as your son for he is begotten of Daśaratha.

31-36. He will not swerve an inch even if you are thrown from this earth high up into the air; he will not go contrary to the family customs and rites. He is well aware and true to his forefathers' custom. So you have really injured your son by praying for his throne. There is none here who follows not Ráma. You will see to-day the deer, beasts and birds, and oviparous animals turn from lea and fold to the woods in Ráma's train. Even trees will be eager and turn their leaves to Ráma's direction. O Deví ! Make Sítá put on excellent clothings, ornaments and dress. Vasistha took away that bark from her. The garb of an ascetic is not her proper dress. Kaikeyí ! You wanted only Ráma's exile to the forest. Jánaki is going to serve Ráma. Let her go but go fully befitted with ornaments. You did not ask that Sítá would go with barks on. Though the preceptor Vasistha, the best of the Bráhmaṇas and of unrivalled power spoke thus, Sítá did not alter her plans. She wanted to remain like her husband. How can she put on good clothings when her husband has put on barks !

Here ends the Chapter 37 of the Ayodhyá Kāṇḍam  
of Srímad Válmíkíya Rámáyanaṁ.

### Chapter 38

1-5. Then when the people saw Sítá in bark garment like one without husband while her husband Ráma was living, they began to weep and cried out "Shame, shame on the King!" Hearing this cry, the king grieved much and spoke to Kaikeyí:- Jánakí is a tender girl brought up in the lap of fortune and favour, unfit for forest. Guru Vasistha spoke quite right. What offence has this innocent royal lady committed that she is now made to put on an ascetic's dress? Let Jánakí put off her bark dress for I did not enter into such an agreement. Let her take all the jewels and other comfortable articles and set out on her journey gladly with ease and comfort.

6-10. I am not fit to live. True, I promised before out of your child like love to me. But your desires will ruin you as the flowers of a bamboo dry up and destroy the bamboo itself. My old promise is burning me now. If aught erroneous has been done by Ráma to grieve thee, what injury, O worst woman, what harm has been done by Sítá to you? Whose soft eye is like the deer's, who is so gentle, modest, true and intelligent? Is not the one crime complete, that sent Ráma to the forest? What gain you get in doing such other smaller crimes? When Ráma came to me for installation, then you spoke to me for Ráma's fourteen years banishment and hearing that I promised and swore this pledge and oath.

11-15. Now you want to overstep the bounds of that promise and you are desirous to go to Hell. You want now to see Sítá in bark garment. Ráma ready for the forest, spoke to the father thus speaking and sitting with head bent down:-O Just king! Here stands my dear mother Kauśalyá revered by all, submissive, gentle and old and of high character. She does not speak ill of you. O Granter of boons! She will be greatly distressed when I will be off. She did not experience such trouble before. Kindly pay attention to her and oblige. Peer of Mahendra! While I roam in the forest, she will constantly think of me and grieve much for me. Kindly see, that she may not pass to Yama Loka for me.

Here ends the Chapter 38 of the Ayodhyá Kāṇḍam  
of Srimad Válmíkíya Rámāyaṇam.

### Chapter 39

1-5. On hearing Ráma's words and on seeing Ráma in that Muni's garb, the king with his wives became unconscious. The distressed king could not see Ráma properly. Or seeing him rather faintly, he could not speak anything. He became dumb with sorrow. For a while Daśaratha became unconscious and, assailed by pangs of bitter grief, wept and wailed. Thinking all the while about Ráma, Daśaratha thought that ere this he had reft her young ones from many a cow, or that he had slain many living beings. Hence he felt that the time had now come for him to bear the fruits of his past actions. No one dies before his appointed time. Therefore, though pained so much by Kaikeyí, death does not overtake him.

6-9. I am seeing my son before me in hermit's dress, his fine and soft robes befitting his rank and glorious as the burning fire having been cast away and yet I do not die. For one woman Kaikeyí, so many persons are suffering. She has assumed such a vicious and wicked aspect for the fulfilment of her selfish ends. With tears his eyes grew dim; he uttered Ráma; he could not speak anything

further. Regaining his senses after a while, he spoke to Sumantra while his eyes were shedding torrents of tears, thus:—

10-15. Bring the car state, of the light golden car (not for war) yoked with swift and best horses and escort and drive Rāma with care beyond the confines of the city. Thus the fruits of good works are awarded to good persons. See how the hero and virtuous Rāma is being exiled by his father and mother to the forest! The quick Sumantra heard and brought the light car golden and yoked with swiftest horses. With folded palms, he bowed down and said :—The light car covered all over with gold and driven by swiftest horses of best breed is standing at the gate. Then the king Daśaratha, not leaving any debts unpaid, having no debts and well skilled in place and time called the treasurer and said :—Bring best ornaments, robes and gems of price, sufficient to put on during the whole term of exile (fourteen years).

16-19. The treasurer went quick to the treasure room, brought the rich stores and gave them all to Sītā in the monarch's hall. Sītā, born of a noble family, adorned her beautiful body with those various ornaments. Thus she shed all around the room a great lustre as the rising Sun casts his radiance all over the sky. Then the queen Kauśalyā embraced Sītā with loving arms and kissed on her head and spoke:—

20-23. Those wives, getting all the honours and love and affection from their husbands, that do not care for their husbands in times of distress are called unchaste. Such is the nature, generally speaking, of women. They having before experienced all the pleasures from their husbands, blame and even desert their husbands when times change and difficulties and distress even of a light nature occur. They speak untruth, make bad thoughts arise; they are heartless and vicious. Their minds cannot be fathomed. They brood on sin; their colours change quickly; in one short hour, their love and kindness are estranged. They hate their friends and lovers. These are unchaste. Neither any benefit and aid, nor good deeds, nor noble lineages, nor good advice, nor ornaments, gifts and charities, nor tender care can bind in chains of lasting love a woman's light and inconstant mind. They do not think a while of their own faults, never acknowledge them, even when pointed out.

24-27. The chaste wives speak truth, behave well; they are of good character and they hear respectfully the advices of their superiors. They observe the rules of their family lines; they keep their positions of dignity, rank and honour. They have one husband only and that the supreme one. My son to-day is exiled. Do not chide him nor condemn him. Be he rich or poor he is a Deva to you. Thus hearing his mother-in-law's words full of Dharma and Artha, to teach her duty and gain, Sītā spoke with folded palms:—I will follow your advice. I know how to respect and behave with my husband. I have got already these instructions, these rules of duty to my lord.

28-32. Do not compare me to an unchaste woman. Never for a moment would I cease to cleave to my duty. As the sweet rays of the moon never leave the moon. The lyre without the strings does not give any note. The car without wheels moves not. So without husbands, the wives become unhappy. Even if they be mothers of one hundred sons. Fathers, brothers and sons give limited happiness. The husbands yield unbounded pleasures in this world and in the next. So where is the woman who will not serve such a husband? Who will slight her husband? I am instructed by my elders about the highest and lowest Dharmas (rules of duty). The husband is the highest God to a woman. Am I to think low of



such a husband? Kauśalyá, the good natured woman, was mightily pleased at Jánaki's words. Tears of joys and sorrows flowed from her eyes..

33-38. The highly virtuous Ráma spoke to his mother Kauśalyá, the first queen in rank of all his mothers with folded palms:—O mother, do not weep, look to my father and do not harbour and bad will to him. The term of my exile will soon come to an end. These fourteen years shall fly as if sweet slumber closed your eye and the days of banishment will seem to thee like a dream. One day morning rising from your sleep, you will hear that I have come back with my friends. Then to the other three hundred and fifty mothers Ráma turned his eyes and spoke with clasped palms. Mothers! If on account of living together I have ever, yea unwittingly, ill treated any of you, please forgive me today.

39-40. They all heard Ráma with great sorrow and burst into bitter cries, and the place which once reverberated with musical notes, now resounded with their cries and lamentations. The palace of the king Daśaratha where was heard before the sound of tabour, blent with drum and shrill-toned instrument rose in symphony, now became the scene of wild cry and uproar, now torments the heart out of many causes and has become sorrowful.

Here ends the Chapter 39 of the Ayodhyá Kāṇḍam  
of Srimad Válmikiya Rámāyaṇam.

## Chapter 40

1-5. Then Ráma with Lakshmaṇa and Sítá, with clasped hands bowed at Daśaratha's feet, circumambulated him, took orders from him and then bowed to his mother. Ráma was much overwhelmed with grief at that time. Lakshmaṇa next bowed down to Kauśalyá and then to his mother Sumitra. Sumitra wishing welfare to her son, smelled his head and said:—Your revered friend Rámachandra is going to the forest. Your love and affection are centred in him. I am therefore sending you with him to the forest. You are born for the forest life. Neglect him not.

6-10. Let him be sorrowful or happy, know him to be your refuge under all the circumstances, whether in prosperity or in adversity. That younger sons obey and worship the eldest and incline to this righteous rule is considered as the virtuous path in this world. Freely to bestow, reward each rite and die in battle are the eternal rules of conduct of this Iksháku line. To whom Ráma is dear, who made up his mind well, to such a Lakshmaṇa Sumitrá repeatedly said:—"Go forth, O Lakshmaṇa, go my son. Go forth my son to win success, high victory and happiness. Go forth thy foemen to destroy and turn again at last with joy." "Let Ráma Daśaratha be, look upon Sítá as on me and consider forest as Ayodhyá." Sumantra, then with folded palms humbly spoke to Ráma, as Matali speaks to Indra.

11-16. O famous Prince, ascend my car, may your journey be blessed. I will take you quickly where you will order me to go. As pronounced by Kaikeyí, the time to start to the forest, your term of exile begins from to-day. So be ready. Here is the car. First of all, Sítá of high birth, soon as her toilet task was done, putting on ornaments ascended the sun-like effulgent golden car. Then Ráma and Lakshmaṇa got upon the chariot after placing upon the car various arms, nets, and weapons

of the chase, coat of mail, baskets, spades and ornaments and cloths presented to Sítá by their father.

17-21. When the three, Ráma, Lakshmaṇa and Sítá were seated on the car, Sumantra urged on each horse of noble breed who matched the rushing wind in speed. The whole city fainted at Ráma's exile order, to remain so long a period in the forest. Those who came from outside to see the coronation failed in their strength and wept. The townsfolk got agitated, became confused. The elephants roared. The horses neighed. The boys and the aged were disturbed, followed Ráma, as thirsty travellers oppressed by the sun run after water. Some running by the sides, some running behind, they hung round Ráma, and with tears in their eyes spoke loudly to Sumantra.

22-26. Listen, Sumantra ; draw thy rein, drive gently and restrain thy horses. Once more let us see Ráma, now to be lost for many days. The heart of Kauśalyá must be made of steel, as it bursts not on Ráma's going away to the forest. This Sítá is blessed. She follows him like a shadow. As the Sun's rays never leave the peak of Sumeru, so she never leaves Ráma. Lakshmaṇa, too, has not swerved from his duty. He tends Ráma, the peer of Gods. speaking sweet to all. His desires are fulfilled. This idea of his, to follow Ráma is praiseworthy as he is accompanying Ráma, his path is more full of happiness than others. He shall win a priceless reward and he will go to the Heavens.

27-31. As they spoke thus, they could not hold the tears that rolled down their cheeks. They followed still their darling of Iksháku's race. When Ráma went away, the king Daśaratha went out of his room to see his dear son. He was not fully in his senses. His wives following him were also greatly distressed. The king heard the cry of his wives, as the herd of she-elephants' cry when their head, their lord, the male elephant gets caught up in a snare. Daśaratha, the glorious father, looked then exceedingly sad, like the full moon eclipsed by Ráhu (the ascending node). Ráma, of unfathomable mind, urged the charioteer to speed on with his car.

32-36. Away, Away! Why tarry here? Urge on thy horses, Ráma cried. The people were shouting 'Stop the car.' So the charioteer could not stop nor could he go. The tears of the townsfolk subsided the dust on the road. The whole people wept, cried out bitterly and became unconscious. Then tears fell owing to grief and sorrow from the eyes of women, as collected raindrops fall from the agitated lotuses, being shaken by the movement of fishes. When the king saw that the whole town was overwhelmed with sorrow, he fell down with pain and sorrow, like some tall tree whose root the axe has hewn away.

37-41. Seeing Daśaratha thus confounded, the people behind the Ráma's car raised a loud cry of lamentation. Then some cried "Ha Ráma!", some cried, Ha Ráma's mother, as all the people wept aloud around the ladies, the sorrowing crowd in the zenana. Ráma saw his father and mother following the car on foot, being stricken with heart-rolling grief. As a tied up colt can not see its mother, so Ráma bound by truth could not look to his mother. But the sight of his father and mother, who were accustomed to ride always on cars, to enjoy all pleasures and who had no reason to follow on foot, now following him on foot, compelled Ráma to ask his charioteer to move on swiftly.

42-46. Ráma could not see this miserable state of his father and mother as an elephant goaded by driver's hook can not see at its back. Kauśalya ran after the car,

as the cow after its calf and she began to cry aloud taking the names of Rāma, Lakshmaṇa and Sītā in turn. Tears were running down from her eyes. Round Rāma, his mother many times walking and moving round his car. The king Daśaratha asked Sumantra to stop the car and Rāma urged him on, and Sumantra looked like one between two hosts, his mind inclined to neither.

47-51. Do not make this woeful sight protract too long. Move on. If the king tasks you for this, answer him that you did not hear. Sumantra dismissed the crowd that pressed towards him and moved onward the horses faster and faster. Circumambulating Rāma, the people turned back. But their minds followed him and tears from their eyes were not quenched. The councillors to Daśaratha spoke to him "To follow him is vain, whom thou wouldst again see returning home." The all qualified king was very mortified. His limbs were perspiring. Hearing the ministers' words, he sat down there with Kauśalyā and continued to see his son.

Here ends the Chapter 40 of the Ayodhyā Kāṇḍam  
of Srimad Vālmikiya Rāmayaṇam.

## Chapter 41

1-5. When Rāma, the eminent man (the tiger of men) came out of the palace with palms upraised and folded in honour of his father and mother, up rose the cries of weeping and lament from within the female quarters of the palace. Where does he go now, our lord, the strength, the refuge of the guardianless, the protector of the poor and the weak, and the harbour and the goal of the ascetics? Where does he go now, our Lord! who, when cursed, was found never to be irritated, who kept himself aloof from whatever would excite the angry feelings, who comforted the troubled breast, agitated with anger. The great assuager and comforter, where is he going now? Who looks on us with the same eye as he looks on his mother Kauśalyā, where does that chief, intent on lofty thoughts, now intend to go? The king has ordered his exile on the words of Kaikeyī. He is our protector and the world protector. Where is he going now?

6-9. Ah! senseless king, to send to exile, the people's hope, their protector and refuge, Rāma, the dutiful, the faithful and true to his vow. Thus the queens lamented like cows bereaved of their young calves, and cursed their own fates. Hearing this wailing, the king, sorrowful for his son was more sorry. No fires were then worshipped, the Sun became then invisible (referring incidentally to Rāma's descent from the Sun, implying a day of calamity or misfortune, the Sun having gone down the horizon, referring to the death of the king Daśaratha and the killing and destruction of Rāvaṇa). The elephants threw, out of their mouth, the food taken. The cows refused to suckle their young calves at their breasts.

10-15. The star in the south called Trisaṅku, Mars, Mercury, Jupiter, and other malefic planets, Saturn, etc, were seen near the Moon motionless, (*i. e.* were grieved). The stars were bedimmed in lustre, the planets were bedimmed and looked dark; they were not bright. But meteors with their horrid glare and the dire Viśakhas illumined the atmosphere. The ocean was tossed to and fro by cloudy wind. Thus the whole city Ayodhyā reeled and bent when Rāma was going to the woods. The quarters were ruffled and covered in dark. No stars nor planets were visible in the sky. All on a sudden the city lapsed into

grief. No one cared for fooding and clothing. Crowds in the royal street were seen weeping and troubled. They breathed long breaths heavily, sobbed morosely, and blamed the king Daśaratha.

16-20 The passers by on the road were sad and morose; tears flowed from their eyes and drenched their faces. None was pleased. No more blew the wind cool; the Moon was no more fair to view. No more the Sun gave heat and light. All got dumbfounded. Sons, brothers, husbands and the married couples forgot their relations and thought of Rāma alone. The best friends of Rāma got entirely out of order, they could not sleep even for sorrow. As the earth with mountains trembles from the wand, the thunderbolt of Indra, so Ayodhyā trembled without the presence of Rāma. Fear and sorrow overspread everywhere. The city was shaken with many agonies. Warriors, elephants and horses cried out sorrowfully.

Here ends the Chapter 41 of the Ayodhyā Kāṇḍam  
of Srīmad Vālmīkiya Rāmāyaṇam.

## Chapter 42

1-5. Daśaratha, the glory of the Ikshāku family, did not withdraw his mind nor his eyes from the direction pursued by Rāma's chariot as long as the dust raised by its wheels could be seen afar. Till the dust of the chariot of the virtuous Rāma could be seen, the body of the king Daśaratha seemed, as it were, elongated; in other words, he raised his face and body to see the dust of the chariot. But when that dust he no more viewed, he fell down fainting, overcome with sorrow. Then went to his right side Kauśalyā and to his left Kaikeyī of beautiful waist to lift him up. Seeing Kaikeyī, the king, within whom there was good way of life, humility, and wise rules of conduct, regretted and said.

6-10. O vicious and wicked Kaikeyī! Touch me not. You are no longer my wife nor my friend. I have nothing to do with you and all your retinue, nor they have anything to do with me. For the sake of gaining wealth and kingdom, you have quitted Dharma. Hence I quit you. Henceforth I discard you, in this world or in the next, whom I have married, with whom I circumambulated the holy Fire, all I now resign. If Bharata be pleased to get this prosperous kingdom, I do not want any offerings of Pindas from him. Raising Daśaratha from the ground, the distressed Kauśalyā went back.

11-16. Daśaratha was very much sorrowful at the thought of Rāma, like one who has committed, out of anger Brahminicide or who has touched fire with his own hand in his ire. Turning round again and again, the king looked on the trace left on the road by the chariot and got very sorry. He looked like the Moon eclipsed by Rāhu. His figure was darkened by care and anguish. He thought again and again of his son Rāma and wept. And judging that the car had passed quickly beyond the city, he spoke thus.—I still see the hoof prints of the horses, but I do not see Rāma. Rāma, used to sleep besmeared with sandalpaste while the fair ladies used to fan him, is now resting under the shade of a tree and lying with his head on some stone or wood.

17-21. He will get up in the morning from his earthy bed neglected, with his body turned grey with dust as from some water-fall or flood the lord elephant comes out sighing and panting. The foresters will see the mighty armed Rāma, the lord of

the worlds like an helpless orphan. Janaka's dear daughter brought up in joy and comfort will see to-day the forest and walk on paths beset with thorns. Her heart will be filled with dread at the wild beasts' yells, cries and roarings of jackals, tigers, etc., causing the hairs of the body to stand on their ends. Kaikeyí! Now your desires will be fulfilled. Let you reign, becoming a widow. For I would not live without seeing Ráma by me.

22-26. Thus Daśaratha wept. The people stood around him. The king entered the noble bower like one new bathed when funeral rites are done. The squares outside the houses as well the inner quarters were vacant. The bazars (markets) were closed. The city people were exhausted, sorrowful and weak. On the roads very few people were seen. Thus seeing the condition of the city, thinking of Ráma, weeping, the king went to his room as the Sun goes under the clouds. Like Garuḍa, sweeping from the sky and carrying away the glittering snakes from the broad still waters, the king Daśaratha entered his room, no more to be the dwelling of the banished three, Ráma, Lakshmaṇa and Sítá. With choking sobs and voice exhausted the king wept again and spoke slowly and sorrowfully:—

27-31. Take me to Kauśalyá's room, the mother of Ráma; no where else will I find consolation and peace. At this the warders carried the king to Kauśalyá's room and kept him there. There even his mind became restless; no peace be found. The king found her room like a moonless sky without his two sons and his daughter-in-law Sítá. The king then wept very loudly and violently and said:—"O Ráma! Are you going to leave us two, self and Kauśalyá.

32-34. They are very blissful and happy, who will live in Ayodhyá till their return after the exiled period. In other words, I would not live till then. The night came in, like the night of doom. At midnight Daśaratha cried to Kauśalyá. O Kauśalyá! I am not seeing you My sight is failing. It has gone with Ráma and not returned. Touch me. Lying on his bed, he thought of Ráma and breathed very heavily with sorrow. Seeing this Kauśalyá became very sorrowful. She sat by the king and wept.

Here ends the Chapter 42 of the Ayodhyá Kāṇḍam  
of Srimad Válmikiya Rámāyaṇam.

### Chapter 43

1-4. Seeing the king lying in the bed distressed with anxieties, Kauśalyá stricken with sorrow spoke to him the Lord of the world. Moving tortuously like a snake the crooked, unfair Kaikeyí discharged her poison on the king; she will now move freely like a snake that has recently cast off her slough. And more and more alarm my soul, like a dire serpent bent on harm. She has attained her desires by banishing Ráma to the forest. Let Ráma not get the kingdom, had he dwelt in their city and lived on begging, that would have been better. Or the boon might have been given that my son Ráma would remain here as the servant of Bharata.

5-7. But she has completely hurled him down from his high position, as Bráhmaṇas at the Ahitágni, when the moon is new, cast to the ground the Devas' due to the devils. So Ráma has been sent to the Rákshasas' lodge in the forest. The long armed warrior Ráma, the great archer whose gait is stately, majestic like the

lord of the Nágas, has by this time entered into the forest with Lakshmana and Sítá. You have ordered their exile to the forest, impelled by Kaikeyí's motives. The boys Ráma and Lakshmana do not know what are called misery and trouble. Now they have nothing else but to suffer troubles and hardships. (Or they might be devoured by the Rákshasas.)

8-12. They are now in their youth, fit to enjoy. Just at this time they are now deprived of excellent things and sent to the forest. How they will live, eating roots and fruits ? Shall I be so fortunate as to see today Ráma with his brother and wife ? When will the city of Ayodhyá be glorified by hearing the return of Ráma and Lakshmana ? When will flags decked with wreaths be hoisted and unfurled and they will flutter on the tops of peoples' houses ; when will the people become glad as the ocean becomes at the sight of the Moon. When like some mighty bull who leads the herd of cows coming exultant through the meadow fields, will my sturdy Ráma return and ride on horse backs through the city with Sítá by his side ?

13-16. When will numberless people throng and go circling 'round Ayodhyá's main street and welcome and throw grains in joyous welcome on my sons who kill their enemies ? When shall I see two sons of mine entering into Ayodhyá, with beautiful earrings and holding swords and weapons, looking like a high mountain ? When will the Deva Kanyás and Bráhmanas offer flowers and fruits to Rámachandra and gladly go on circling and dancing round the city ? (This implied the great Festival will be held then, when joyous feastings and festivities take place). When shall I see my dear Ráma, with mature judgment, sound and sober and of Deva-like age (twenty-five years) coming here gladdening the hearts of the people like kindly mother-like ram.

17-21. O hero ! In my some previous birth, I must have been most base and mean to cut off the udders of the mother cow and did not let the young calves, desiring to suck the milk of their mothers. Hence, O king Daśaratha, the lion amongst men ! I am rendered childless by Kaikeyí as by a lion the cow is rendered calf-less, cherishing his calves with fond affection. My son was fully qualified in all the Sástras. He was my only son. Without him I would not live. If my dear son Ráma and brave Lakshmana be not before my eyes to cheer me up, I do not think it necessary to live and no body can keep me alive. The highly injurious fire born of the sorrow for my son is now burning me up as in the hot summer season, the sun-god consumes this earth with his burning rays.

Here ends the Chapter 43 of the Ayodhyá Kāṇḍam  
of Srimad Válmíkíya Rámáyanam.

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### Chapter 44

1-5. To the lamenting Kauśalyá, most excellent of beauteous dames, Sumitra firm in her Dharma spoke in good and cheering words :—O noble lady ! Your son is adorned with all good qualities. He is a prince among men. What good do you derive by your weeping so much and with so great a humiliating distress ? Ráma has made his truthful and highsouled father's resolve come to a true pass in his forsaking the royal throne and kingdom. Ráma has gone to the forest to fulfil the pledge of his father and he will reap immense benefit in the next world. So he is not to be grieved for. The pure and kind Lakshmaṇa is ministering unto Ráma ; a great gain to him (Lakshmaṇa) !

6-10. And Sítá, destined to enjoy happiness, knows well the difficulties of the forest life. She is also going with your son. Now the fame of Ráma has gone far and wide throughout the world. He is Dharma manifest in flesh and blood. He has now taken the vow of truth. What good is there left now for him to ask ? Knowing as of the highest degree the excellent purity and merits of Ráma, the Sun-god will not render his body hot by his rays, will shine with soft radiance for him. (Within Ráma there is the spiritual Sun ; without Ráma there is the physical Sun ; so the outer Sun does not heat the Inner Sun in Ráma). The ever desired for soft and auspicious breeze from the forest will serve Ráma at all times. The cool Moon beams, taking away all warmth and perspirations, will delight the sinless Ráma, and soothe him with the soft and kind caress of a fond parent's tenderness.

11. Seeing Subáhu, the king of the Dánavas and the son of Timidhvaja, killed by Ráma in the battle, the Bráhmaṇa Viśvámitra gave the divine weapons over to Ráma.

NOTE :—Timidhvaja is the name of a demon killed by Indra with the assistance of Daśaratha. It was in the fight with this demon that Kaikeyí saved the life of Daśaratha while in a swooning fit and got from him two boons which she afterwards used as a weapon to send Ráma into exile.

12-31. Such a Ráma, the hero and the lion amongst men will live in the forest as if in his own house, fearless, depending on the sheer strength of his arms only. The enemies encountering him will encounter a glorious death. All this Earth is under his orders. When the exile period will be over, Ráma will soon get his kingdom. There are in him many accomplishments, heroism, bravery, and strength and desire for others' welfare. You will again see your son, like the new-risen moon bowing at your feet and you will shed tears of joy like drops of rain from the clouds. There is the Sun of the Sun which reveals everything ; there is the Fire of the Fire, there is the Master of the masters, there is the Lakshmi of the Lakshmi, there is the Kirti (fame) of the kirtis, there is Kshamá (forgiveness) of the kshamás. In other words, there is the Cause of all these and that Cause is Rámachandra. So he is the controller of all. Now to give vent to grief for Ráma is quite useless. Ráma is the Deva of the Devas and he is the best of all the beings. What harm or wrong or sin can there be, whether he lives in the forest or in the city ? What calumny can be cast on him ? And Ráma will be installed on the throne with the Earth, Sítá and Lakshmi. When his chariot went out, the crowd that gathered in Ayodhyá wept for him, distressed with agonising woe. When the hero Ráma, not to be defeated by any body, went out to the forest, wearing the bark and ragged, tattered clothes and taking sacrificial grass, Sítá equal to Lakshmi followed him. For such a Ráma

what things are rare to be attained with difficulty? Yea, nothing to him is high or hard when Lakshmaṇa, the best of archers, goes before him with sword and arrows in hand. After the exile period is over, Rāma will come here; and you will see him. Quit thy weakness and be away with thy sorrows. Verily, verily I say this truth unto you. You will see Rāma bowing down with his head at your feet and you will see Rāma like the newly risen Moon. Soon you will shed tears of joy seeing your beautiful Rāma installed on the throne. So, O Devi! You ought not to grieve or pine uselessly. For no untoward event will occur to your son. Soon you will see Rāma here with Lakshmaṇa and Sītā. O Sinless one! You ought to console the sad people here assembled. Why then you make your mind so much restless? O Devi! You have got Rāma as your son. You ought not to harbour now any bitter grief. You will find no second man to stand and act up to the righteous path. You will soon see with your friends Rāma and shed tears of joy as rainclouds drop their waters down. Soon your son will come to Ayodhyā and bow down before your feet, touching them with his soft and pulpy hands. He will introduce himself to you with his friends and you will sprinkle your hero son with tears of joy as the range of clouds sprinkles the mountains. Thus soothing, nicely fluent with every persuasive argument, Kauśalyā's heart overwhelmed with sorrow, Sumitrā stopped. Hearing the words of Sumitrā, the mother of Lakshmaṇa, the great queen Kauśalyā got consoled. All her sorrows vanished as the autumnal clouds disappear, giving scanty rains.

Here ends the Chapter 44 of the Ayodhyā Kāṇḍam  
of Srimad Vālmikiya Rāmāyaṇam.

## Chapter 45

1-5. The Ayodhyā people followed out of their deep love the highsouled, true and valorous Rāma now on the way to forest. The king Daśaratha himself heard the prayers of his friends and with great reluctance and strength turned homeward; but yet the people did not turn back; they followed close on Rāma's chariot track. Rāma was loved fondly as the dear full Moon of every eye. Though requested by the people to turn back, Rāma, true to his purpose, went on to the forest to keep the king his father true. Rāma told them in a loving tone as if to his sons, thus:—

6-10. Now shew to Bharata your love and affection that you hold to me. His character, ways and manners are very charming. He is the son of Kaikeyī. He will do to you what you hold dear and beneficial. Though he is young, yet he is very wise, sound in judgment. His heart is tender. He is valorous and fit to be your king. He will protect you. The king has marked him out with all royal qualifications as the heir Regent. I gave lessons of Rājdharmā (the duties of a king) to Bharata. You are to obey the orders of the king. Act so as the king be not troubled in any way when I go away to the forest. This will please me.

11-15. The more Rāma laid stress to obey the king's orders, the more the subjects expressed their fixed will to make Rāma their king and not to let him go to the forest. Rāma and Lakshmaṇa attracted the citizens, distressed and weeping, to their side as a man tied by a string is drawn away to the puller. The saintly, twice born, triply old in knowledge, age and fire of asceticism, whose heads shook with old age, bowed and spoke :—O horses, you are of best breed; turn back. Do not go to the forest



and do good to your lord Rāma. All beings have ears; especially the horses who are capable to hear much, they have long ears. So hear and return.

16-20. Rāma is pure and sound and strong in judgment. You ought to take him back to the city, not to the forest. Soon as he heard them weeping, he sprang and got down from the chariot. With Sitā and Lakshmaṇa, he walked slowly on foot. Not that he would return to Ayodhyā. For his going to the forest is quite sure. The hero went by the old men's side, slowly walking as would not disturb them. Rāma could not return the Brahmanas so long as Rāma, Lakshmaṇa and Sitā remained on chariot. So Rāma got down from the chariot. When they saw Rāma not to return, and bent on going, they were much confused and spoke very sorrowfully to Rāma, thus:—

21-25. These Brahmanas are accompanying you as you do good to them. The Agni Devā, the Fires of worship will also go on our shoulders like clear clouds in the autumn season. Look to the bright umbrellas carried behind us that lend their shade in Vajapeya sacrifice (an important sacrifice at which seventeen victims were immolated). You are being burnt by the Sun. You have no umbrellas. You are being burnt by the rays of the Sun. We will hold over you these umbrellas to protect you from the scorching rays of the Sun. (In other words, if we remain with you, we will lend you comfort and no trouble). We who ever loved to ponder over the Vedic and other sacred texts, now direct all our hearts to you and eagerly turn our eyes to your forest life. Our excellent treasures, the Vedas, are embosomed in us. Our wives will remain at their homes. And their characters will protect them. So there is no difficulty for us to go with you to the forest.

26-30. To go along with you to the forest is not a new theme to-day to settle. All are settled at the very outset. But we have something to put before you for information. If you ill treat Dharma, if you do not like to follow the words of the Brahmanas, then who will protect the Dharma and carry out its mandates? This we pray that you better turn back. Let you practise Dharma unflinchingly (there at Ayodhyā); we all like swans have now white hairs. We bow down with our heads on the ground before you; our bodies are all covered with dusts; we all pray you to turn back. Many Brahmanas, who have come here have drawn out the programme of their sacrifices, have got ready the sacrificial materials to start on with their sacrificial ceremonies. Their sacrifices can be brought to completion, when you turn your back. All things, moveable and unmoveable, are deeply devoted to you. They all are praying to you to return. Let you show your love to them by your returning. Bound by the root, the tree must remain at its site. But all it can, its boughs complain. As when the violent gale blows violently, it tells its woe in groan and sigh. (They call on you to go back).

31-32. No more the birds fly about; they are motionless; only for food they fly about. They remain on one and the same tree. They also pray to you to return, to you who shew mercy on all the beings. Thus the Brahmanas prayed. By that time the river Tamasā came to sight. Sumantra unyoked the weary horses; he groomed them carefully; he bathed their limbs. Then he led them forth to drink and feed at pleasure in the green meadows by the river side.

Here ends the Chapter 45 of the Ayodhyā Kāṇḍam  
of Srimad Vālmikiya Rāmāyaṇam.

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## Chapter 46

### THE HALT

1-5. Rāma passed the night on the beautiful bank of the river Tamasá and he rose from sleep with the rise of the dawn. Seeing Sítá he spoke to Lakshmaṇa. O Lakshmaṇa! This is the first night of our exile. Let you fare well. Do not long after the city and do not grieve. This forest is quite vacant. No sounds are heard of birds and beasts. It seems the whole forest is weeping at the sight of us. The beasts and birds of the forest creep or fly to lair, den and nest to seek their rest. To-day the city Ayodhayá, the capital of our father, and the women and men that have come to the forest will certainly mourn for us. They all bore deep love towards the king owing to his many qualities. They hold much affection to you, myself and to Bharata and Satrugna.

6-10. I, too, grieve much for my father and glorious mother. I fear lest they not turn blind by their constantly weeping and crying for us. The good Bharata will console my father and mother in dutiful words pregnant with dharma and artha (long standing rules of conduct and lofty aspirations). Whenever I think of Bharata's kindness, I do not get anxious for my parents. O best of men! You did very well to accompany me; you did your duty; otherwise I would have to look out for some body to protect Jánakí. O Lakshmaṇa! There are many things here in the forest to eat. But this night I like to depend on water only.

11-15. Saying this to Lakshmaṇa, Rāma spoke to Sumantra: "O ye, my friend! Be most diligent tonight; O my friends, please look after the horses with due care." When the Sun set, Sumantra tied the horses and put before them sufficient grass and proceeded with his other works. On the approach of the evening Sumantra with Lakshmaṇa performed the auspicious Sandhyá (evening) worship and selected a fit place for Rāma to lie down. Rāma saw the leafy bed on the banks of the Tamasá and thereon sat with Lakshmaṇa and Sítá. Rāma, quite exhausted, fell to sleep with Sítá. Seeing this Lakshmaṇa began to enumerate to Sumantra Rāma's many qualities.

16-20. They remained awake that whole night when at last the Sun rose above the horizon. There were herds of cows on the banks of the Tamasá. So he shifted off a little from there and spent the night with the citizens thereof. Rāma awoke and seeing the citizens asleep spoke to Lakshmaṇa, endowed and adorned with many good qualities. O Lakshmaṇa! These townspeople are sleeping here indifferently, not thinking of their homes, on the roots of trees. Look. They are making strenuous efforts to take us back. They may, no wonder, quit their lives that they not turn away disappointed!

21-25. Let us then be quick and start off with our cars. There is no danger on this road. We should go as quickly as possible for they will soon get up. We ought not to trouble them for our sake. Lakshmaṇa replied:—This your decision appeals to me also and seems good. Better get up and sit on the car as early as possible. Rāmchandra gave orders to Sumantra "I pray you, yoke the best horses of yours. That I may go quickly off from this place.

26-31. The charioteer complied and told Rāma: "The chariot is ready." Let you ascend quickly on the chariot with Sítá and Lakshmaṇa. Thus they crossed the eddying flood and went to the other banks of the river Tamasá towards the north whose waves run fast. Soon as he touched the farther side, Rāma found a road both wide and clear, free from enemies where the timid could fear nothing. To mislead

the towns folk that they might not find him out, Rāma spoke to the charioteer "get up on the chariot and drive to the North. Go on for some short distance, turn back the chariot carefully so that the town people may not know in what direction we went.

32-34. The charioteer acted accordingly. Next he came to Rāma and asked him to ascend the car. Rāma and Lakshmana sat along with Sītā, on the yoked chariot. The charioteer then drove on the road leading to the forest. Rāma sat on the car with the charioteer who drove towards the north, where auspicious signs would be seen.

Here ends the Chapter 46 of the Ayodhyā Kāṇḍam  
of Srimad Vālmikiya Rāmāyaṇam.

### Chapter 47

1-5. When the night passed and the day dawned, the citizens got up to find no Rāma there. Due to grief, they knew not what to do, their senses failed and they became senseless. Their eyes were dimmed out of tears, looking here and there, they found no trace of Rāma and became much sorry. Their faces dried up, their senses of duty failed. They all were intelligent. They spoke amongst them pitiful and melancholy words. The people murmured and said :—Ah wretched sleep ! Rendered unconscious by deep sleep, we could not see Rāma of mighty chest and long hands. How could he leave us all who are his devoted ones, he who is observant of all rules of courtesy to deceive us and go away in an hermit dress !

6-10. Rāma used to nourish us like his natural, lawfully begotten sons. He is the best of the Raghu line. Why has he deserted us and gone to the forest ? We will die here or we will go to the Himalayas. What fruits can we secure by living without him ? What profit is left in our lives ? We have here sufficient logs of dry wood, we will here prepare our pyre and enter therein. What shall we speak ? How can we say we have allowed Rāma to go on to the forest ? The whole town will be sorry to see us without Rāma. Women, children, the aged ones, all, will be sorry.

11-15. We came out of that city with Rāma. How can we go back there bereft of Rāma. Thus they complained and wept with bitter cries like cows who cry for their young ones. A while they marked the traces of the chariot and followed on the road but they found no more any marks and became very sorry. Still they followed and at last they said "now what to do ? Our Fate is lost. Thus disappointed, they returned sorrowfully by the same route they went and reached the city of Ayodhyā, where the inhabitants and good people were much mortified.

16-19. No brooms were used nor dirt and dusts thrown outside. The city lost its charm. Seeing thus the condition, they shed tears. The city, bereft of Rāma wore a sad and gloomy look, as a dull river or a lake deprived by Garuḍa of every snake. They saw Ayodhyā joyless, to every pleasure dead, like the Moonless sky on the waterless ocean. The melancholy people went respectively to their houses that were enmassed with wealth and grains. Their joys were all taken away. They stared but they could not make out who was their own or who was their foreign.

Here ends the Chapter 47 of the Ayodhyā Kāṇḍam  
of Srimad Vālmikiya Rāmāyaṇam.

### Chapter 48

1-5. They all seemed dead. Tears of sorrows flowed down from their eyes. They all looked very dull, lonely, dejected and sorrowful. Returning from Rāma their minds turned vacant, they became quite fatigued and they could not do any work. Their lives seemed as if passing away. Coming to their respective homes and surrounded by sons and wives, they all shed tears flowing down their cheeks. The tradesmen became not glad to receive not anything. Their various shops they did not open. All glory of the town fled. The householders did not cook. None were pleased to get back lost things or to get abundance of wealth, and scarce the youthful mother smiled to see her first, or her new-born child.

6-10. Every house-wife wept to see her husband turn back to his home and becoming sorrowful assailed him with keen, taunt, and piercing words as the elephants are goaded with pointed iron or steel instruments or hooks. They said "what have they now to do with their houses, wives, riches and sons or other pleasures, when they will no more see their Rāma? One man alone of real worth is the true and good Lakshmaṇa, who has gone to the forest to serve Rāma. Those rivers have done meritorious works, those lakes with full blown lotuses have done good deeds, within whose clear waters Rāma would bathe. They are rendered holy for all times. Every forest, bluish dark with beautiful trees, each river abundantly flowing with water, each beautiful mountain with high peaks will beautify and decorate well Sri Rāmachandra.

11-15. To whichever forest or to whichever mountain Rāmachandra will repair, they all cannot but gladly welcome him and worship him as they honour their dear guest. With variegated flowers as the head ornaments, with bright hued buds to bespangle the hair with many clustering blossoms, sprouts, twigs and large black bees, the mountains will present themselves their beauty before Rāma and shall give him delight and cheer him up on the breezy height. The mountain trees will, out of great affection for dear Rāma, shew him flowers and fruits budding out of season. Clear sparkling waters will flow from mountains and many beautiful waterfalls, thousand hued, of different types and varieties will come to sight. The trees on the tops of mountains will please him. Where Rāma dwells, what fear is there? What defeat can be inflicted by the enemies?

16-20. Ere in too distant forests he roams, let us hasten to Rāma. It is a great privilege and blessing to lie at the feet of our high souled Master. He is our goal and final resting place. We will serve Sītā. You will serve Rāma. Thus the housewives told their husbands. Rāma will arrange for your welfare, acquisition and preservation, boarding and lodging. Sītā will provide for us. For who would care to linger here, who can hope to be happy where all are stricken with cares and anxieties, where the minds of all are agitated in this unfit city life (owing to the absence of Rāma).

21-25. During the absence of Rāma, this kingdom will go to Kaikeyī and we will be lordless under her unjust sway. What profit will be then for us to live with sons or riches? Life itself is at stake in an unjust kingdom; what more then of sons and wealth! If she seduced by lust of sway could leave her husband and she could expel Rāma, will she leave the others unharmed? Oh! Such a black spot she has turned out in the family! We swear it by our dear children we will not remain as hired servants even as long as we live, in this fallen and depraved kingdom of Kaikeyī, even if she governs and feeds us well. Who can remain happy and

safe in the kingdom of irreligious and vicious Kaikeyí who has sent Ráma, Lakshmaṇa into the forest? Many nuisances, calamities and oppressions will occur; no leaders will be obtained, nor responsible governors will be seen; the sacrifices, etc., will all be stopped. Thus the whole kingdom will go to rack and ruin without proper supports or stays.

26-30. The king Daśaratha will not survive when Ráma goes away. On the death of Daśaratha, this prosperous kingdom will dwindle away. Think that your merits are exhausted, that you are become very poor on Ráma's exile. You better drink poison or follow Ráma or go to such a place where nobody knows. No reason, but a false pretence drove Ráma, Sítá, Lakshmaṇa hence and we have been given to Bharata, like cattle driven to the shambles. The face of Ráma, of blue black colour is like moon. His shoulders are fleshy; no bones are seen there. He curbs the enemies. His arms are long. His eyes are like lotuses and he is the elder of Lakshmaṇa. He speaks first to the new comers, and petitioners, of a straight forward nature, truthful and very strong. He is brilliant and handsome. His face is agreeable like the moon.

31-35. He, the lion of men, is like a mad elephant. He will roam in the forest and add to its beauty. The townswomen thus wept sorrowfully, as men cry out of the fear of Death coming. Thus in their respective houses the women cried for Ráma until the sun set and night came in. The Homas and sacrifices were not performed. No religious talks were indulged, no tale was told and shades of midnight darkness came down enveloping the mournful town. The shops of Baniyas, tradesmen were closed; all delights ceased; the people became protectionless and looked like the starless sky.

36-37. As felt by the exile of son or brother, the ladies of Ayodhyá expressed their sorrows for Ráma. All music, festivities, dancing, sounding of musical instruments stopped. The shops were closed. Merriment and glee were absent. And the whole city was like a dried-up sea.

Here ends the Chapter 48 of the Ayodhyá Kāṇḍam  
of Srimad Válmikiya Rámāyaṇam.

### Chapter 49

1-5. Meanwhile Ráma in order to fulfil his father's promise proceeded a long way off when the day dawned. He uttered his auspicious morning prayers. Thence he went on and entered into a different province. He witnessed, on his entering the boundary of the province the ploughed fields, flower gardens seated on his car driven by best horses. He heard the words of the villagers. They said "Fie on the king Daśaratha who got himself overpowered by lust. O vile Kaikeyí! Fie on you! You do always sinful and cruel acts, and you do not care for any limit to right and virtue.

6-10. For you have sent such a virtuous, highly intelligent, kind and self-controlled prince to the forest. The wonder is this how the king Daśaratha has become so unkind and unlovely towards his son and likes to abandon him who is always bent on removing the miseries and difficulties of the people. Hearing thus the words of the villagers inhabiting small and big villages, Ráma, the king of Kośalá, went beyond Kośalá. Next he pursued his flight through the Vedasruti river,

shining with her beautiful clear and sparkling waters, and which flowed towards the Agastyás quarters, that is, towards the South. Onwards he went further for many hours and crossed the river Gomati where many herds of cows were seen and which flowed towards the sea.

NOTE:—Gomati or the river Goomti flowing by Sultanpur, Jaunpur, falls into the Ganges near Saidpur close to Ghazipur.

11-15. Crossing the river Gomati with his swift going horses he crossed next the river Syandiká resounding with the cackling notes of the swans, ducks and peacocks. When Ráma reached the other side of Syandika river, he pointed out to Sítá the southern boundary of the country Kośalá, which was given to Iksáku in early times! by the king Manu, a tract very vast and including many other smaller realms. O Sítá O Sútá! repeatedly addressed Ráma, the excellent man, the Puruśottama, to the charioteer in tones like those of a wild swan loud and clear. When shall I turn back and meet my parents there and hunt for games in the flowery gardens of the river Sarayu? I do not like much to urge the chase in the Sarayu woods. But this passion for hunting is praised by the Saint-like kings. So it is not forbidden altogether.

16-17. To hunt in the forest is to divert or amuse the minds of the kings. This is liked much by archmen. It is a favourable opportunity for practising aims. Thus Ráma went on that road, talking with Síta on varied topics.

Here ends the Chapter 49 of the Aydhoyá Kāṇḍam  
of Srimad Válmikiya Rámāyaṇam.

## Chapter 50

THE HALT UNDER THE INGUDI OR THE TAPASA TREE.

(Name of a medicinal tree Terminalia Catappa. The physicians extracted oil from this tree-fruit).

1-5. Ráma then turned towards Ayodhyá and said with clasped palms. "Ah, my beloved city governed by the Raghus! I bow to thee and to all the deities that protect you and live in you. I shall greet you again with my parents, returning from forest, absolved from the debt of vow." The beautiful Ráma of red (copper like) eyes raising his right hand humbly and weeping told the citizens of Ayodhyá following him:—You have shewn your due love and tender pity and kindness to me. It is not right to suffer pains long for me. So kindly go back. I am going to the forest for carrying out fully the behests of my father.

6-11. They bowed down to the high souled Ráma and circumambulated him, wept and departed each his several way. They wept and wept, went on seeing him again and again, could not be satiated with his sight. In the meanwhile Ráma became invisible to them as the Sun becomes invisible in the evening. Ráma got beyond the confines of the beautiful Kośalá, always full of wealth, cattle and grains, where the people are generous, which is propitious, where, there is no fear, where countless shrines exist, where the Vedas are continually chanted, which abounds in tanks full of water and mango-groves, crowded with hamlets, each worthy of a monarch's care.

12-15. There Ráma saw before him rolling the three pathed Ganges (as flowing through heaven, earth and the infernal regions). The beautiful Ganges water was

cooling, refreshing, with no aquatic plant, the weeds and moss and tenanted by the Rísís on her banks. At the bathing times the Apsaras used to come there. There were many jhils or long meandering lakes, swamp and morasses, dedicated to Siva. The Rísís used to live on the banks. The Devas, Dánavas, Gandharvas, Kinnaras enhanced the beauty of the place. The Nágas and the Gandharva wives also dwelt there. Many hills and gardens existed all around, fit for the sports of the Devas. For the welfare of the Devas, this river flows through the Akása region (the sky). The wellknown lilies and water lotuses of this river are offered for worship to the gods.

16-20. At some places the river was dashing furiously against rocks and stones. The clear foams were its smiles. At some places it looks like braids of hair, at other places there were strong currents, eddies and whirlpools, adding to its beauty. At some places the river Ganges is calm, profound and of unfathomable depth; at others it rushes very violently; at some places it makes deep sounds like small drums; at others it makes noise like thunderbolts. The Devas bathe here. Nice lilies are seen budding here. At some places its banks are filled with water, at other places clear sands are seen for a long distance. Ducks, cranes, flamingoes, chakraváks (the ruddy geese) are seen here. The birds chirp here and make the place lovely and beautiful. This is a very beautiful and nice river. The trees on the banks look like rosaries. Somewhere its waters are entirely covered with lilies; at other places it becomes like a forest of lotuses. Many new blooming buds are seen, adding to the beauty.

21-24. The dust, pollens of many kinds of flowers fall on its waters, shedding sweet fragrance all around. At some places the river runs as if intoxicated and exhilarated greatly. All dirt is washed off by its waters sparkling, and clear like gems. At some places Dikgajas (elephants guarding the quarters), Banagajas (forest elephants), at others, the elephants of the Devas, make terrible sounds and resound the quarters all around. At others fruits, twigs, shrubs, bushes and birds surround and make her look like a woman carefully adorned with nice ornaments. This Devi Gangá has come out of the feet of Viṣṇu. She is divine, sinless and indestructible.

NOTE:—The Ganges is called Mandakini in the Heavens, Alakanandá in the Earth and Bhogavati in the Patála (nether) regions.

25-27. The Gangetic porpoises, seals, sharks, snakes abound in the river. Owing to the asceticism of Bhagiratha, the Ganges has come out of the matted hairs of Siva and falls into this earth. This Ganges is the great queen of the ocean. She is the chief of the rivers dropping into the ocean. Cranes and ducks cackle on her banks. Next Ráma came near Srīngaverapuram on the bank of the Ganges.

NOTE:—Srīngaverapuram is the modern Chunar near Mirzapur on the E. I. Railway. This is the country of Guhaka Nísáda, and the fort on the top marks the site of the fort of Guhaka.

28-32. Seeing the eddies and whirls on the Ganges, Ráma told Sumantra that they would stop there for the night. By the side of the river, there was the large Ingudi tree (name of a medicinal tree Terminalia Catappa, from the berries of which oil was expressed). There were many leaves on the tree. O Charioteer! We will stop tonight here. Lakshmaṇa and Sumantra nodded their assent and rode on horseback towards the Ingudi tree. Ráma, Sítá and Lakshmaṇa next

alighted from the car. Sumantra also alighted, unyoked the horses, and went to Rámachandra with folded palms for serving him.

33. The name of the king of that district was Guha or Guhaka. He was highly famous and a very great friend of Ráma. He was of a robust constitution and belonged to the Niṣáda class.

NOTE:—Nisháda—most probably a Non Aryan people whose chief occupation was hunting and they are untouchable to the high-caste Hindus.

34–38. Seeing the lord of the Nishádas come from a great distance, Ráma with Lakshmaṇa gave him a cordial interview. Hearing that Rámachandra, the lion amongst men, arrived in his district, Guha went there with his aged ministers and friends and after expressing his deep sorrow and embracing him said, “Friend, you should consider my kingdom as verily yours, like Ayodhyá. Now tell me what can I do for you. O mighty armed Ráma! Who can find such a welcome guest? Saying this, the Nisháda king brought to Ráma arghya, offerings of flowers and dainty fare, rice etc, food and edibles of various kinds and things to be licked or sipped and said:—Welcome. This all my country is now yours.

39–41. We are your servants. You are our lord. Govern this country. Now please accept this food and drink, beds and also fodder for your horses. Cots and bedsteads are brought for you all. Grass, gram and corn are ready for horses. To Guha as he pressed and prayed, thus Raghu's son made his answer:—“Oh! Nisháda king! I have been well received and extremely glad that you have come on foot from so long a distance to shew your affection for me.” You always receive us with great attention. Ráma then embraced Guha very cordially and said:—It was, aye, thy care to please my heart with honour, love, and courtesies and friendship that brings thee now to greet thus humbly on thy feet.

NOTE:—This Guhaka was in his previous incarnation Váma Deva, the son of the great sage Vasishtha. This son wanted from his father the mantram to utter and meditate. The great sage replied “Ráma.” The son again asked his father and he replied “Ráma.” Thus he spoke thrice “Ráma.” The son again asked. At this the sage got irritated and said:—“Ráma” once uttered takes away sins of many births. I have told you thrice and yet you ask again. O you unbeliever! Go and get a chándála, birth. This Chándála is Guhaka Chándála.

NOTE:—See Kirtivása Rámáyanaṁ. Daśaratha killed the son of Andhaka Muni and went to Vasistha for expiation. Vasistha was not then in his house, Vasistha's son Vámdēva told Daśaratha to take the name of Ráma thrice. He told his father everything on his return. When Vasistha told him the name Ráma once uttered takes away sins of millions of Brahminicides and millions of births and Vámdēva told him to take thrice the name of Ráma. See Kirttivás Rámáyanaṁ.

42–46. Guha! It is a great pleasure to me to see you with your friends and relations quite healthy, hale and hearty. Is everything going on well with your kingdom, friends, and forests? The things that you have brought and presented me with so much love and affection, I acknowledge and approve them but I cannot accept them. Now-a-days I do not take presents from any body as I live on forest fruits and wear bark garments. Look on me as an ascetic living a forest life, wearing barks of trees



and Kuśa Grass; bark and hide my only wear and woodland roots and fruits, as my fare. I am now initiated in this Dharma. The food for horses that you have brought for me, I accept them. All else I cannot accept. For food of the horses I will be honoured by you. Give me grass, and gram and vetch. The horses are dear to the king Daśaratha. To feed them well would be an act of great service to me.

47-51. Hearing this, Guharāj ordered his servants to feed and drink them. Next Rāma wore the bark of trees and performed his evening service. Then Rāma drank only waters brought by Lakshmaṇa. He slept on the ground with Sītā by his side. Lakshmaṇa washed the feet of Rāmchandra and Sītā and dried and wiped them with towels. Lakshmaṇa then took shelter under a tree. Guha Raj came there with Sūta. Lakshmaṇa talked on the various qualifications and good deeds of Rāma and watched the whole night with the bow in his hand. To the renowned intelligent Rāma, the son of Daśaratha not accustomed to any troubles before, brought up under the lap of comforts, that night now seemed a pretty bit long.

Here ends the Chapter 50 of the Ayodhyā Kāṇḍam  
of Srimad Valmikiya Rāmāyaṇam.

## Chapter 51

1-5. Finding Lakshmaṇa keeping up the whole night for protection and watch of Rāma, Guhaka Raj sorrowfully said. O Prince ! A soft bed has been prepared for you ; just take your sweet rest. We can bear all hardships at ease. This night we all will keep our watch and guard over the sleeping Rāma. In all the worlds there breathes not one more dear to me than Raghu's son. The words I speak, heroic youth, are true : I swear it by my truth Through his grace I would be named and famed far and wide ; I will get abundance of religious merits and much wealth and various objects of desires by serving him.

6-10. I will, with bow in hand and with my men, guard my friend reposing with Sītā. I roam about always in the forest. Nothing is unknown to me or concealed before my eyes. We could with equal might oppose and conquer a fourfold army led by mighty foes. Lakshmaṇa said :—O Sinless one ! To stand nigh with thee as guardian whose faithful soul regards with honour the right and the best, we well might rest fearless to-night. But Rāma is sleeping on the ground with Sītā by his side. Under these circumstances how can I lie down or enjoy other pleasures of life ! Whose might and prowess the Devas and Asuras cannot resist, the same Rāmachandra, See ! is sleeping with Sītā quite at ease on the ground.

11-15. Won by devotion, great efforts, mantras (short forms of muttering the names of deities) and the force of tapasyā (asceticism), the king has got this eldest son Rāma, the chief of all the sons, equal in every way to Daśaratha, as a divine favour, well marked like him with favouring signs. This Rāma is on his way to the forest. The king Daśaratha, his father, now won't live long and this earth will soon become a widow (*i.e.* without a king). When the women repeatedly uttering the name Rāma, Rāma, would get quite exhausted, they will then become silent. Now it seems to me the royal house would become lonely and quiet. I do not think Kauśalyā, the king and my mother will survive this night. It may be my mother will remain alive, for she expects to see Satrughṇa. But, Kauśalyā, the producer of the hero child, will die. This is the great unbearable pain.

16-20. That town which countless thousands fill, whose hearts love Rāma so passionately, the world's delight, so rich and fair, grieved for the king, will share his death. Without seeing Rāma, how can the king live ! Kauśalyā will die next. Next my mother will die. My father would not be able to instal Rāma on the throne. Thus his highest ambition thwarted, he will die. And when my father has passed away, those that perform all his funeral rites will be most fortunate (they will get the kingdom).

21-25. Were Daśaratha alive, the Ayodhyā people would have roamed freely and happily, in his capital where beautiful cross roads are situated, roads all are separate, where magnificent palatial buildings of rich people and the king are built, where there are the many temples, where are prostitutes, and of courtezans, which are filled with chariots, horses and elephants, where musical instruments are resounded, where are many auspicious things, where people are glad and well fed, where there are many gardens, public and state, where festivities are held by the Brahmanas, and other castes. We on our return from exile will see the king. We will then enter Ayodhyā with Rāma and with great joy.

26-27. Thus Lakshmaṇa wept and the night passed off. Hearing the true words of Lakshmaṇa, the king Guha became overpowered with grief and wept as elephants weep, when attacked and pained with fever (or sad as a wounded snake).

Here ends the Chapter 51 of the Ayodhyā Kāṇḍam  
of Srimad Vālmikiya Rāmāyanam.

## Chapter 52

1-5. When the night passed and the day dawned, the famous Rāma, of broad chest, addressed his brother Lakshmaṇa, thus :—Now is the time when the Sun is rising ; the holy night has passed. There the dark winged bird, the Kokila, the Indian cuckoo, is cooing. The peacock's morning cry is heard from the copse, a jhari, close-by. Now come, and cross the river Gangā flowing fast into the sea. Lakshmaṇa, the joy of his friends, grasped the ideas of Rāma, and spoke to Síta and Guha "Bring the boat" and went and stood before Rāma. Guha heard Rāma's orders and called his minister immediately and said :—

6-10. "Now make ready a boat, strong and fast going, with helmsman, clear off the waters on the bank by means of the rudder and bring the boat on the ghát (landing place) to bear the pilgrims quickly over. The chief minister of Guha went and brought a nice boat and informed him. Guha with clasped palms spoke :—"O Rāma ! The boat, gay and ready manned, has come near the strand. What more can I do for you ? Now get up quickly on the boat and cross the river Gangā that seeks the sea. Rāma replied :—"Thanks for your gracious care, my lord Our desires are fulfilled ; now let our things, the bags and baggages, be placed on board."

11-15. Then the archer Rāma with Lakshmaṇa and Síta, the chiefs, bow armed, in mail encased, with sword and quiver, bound to their waists, went to the broad river's shelving side. At that time Sumantra came up to Rāma in lowly reverence and with folded palms asked his permission what to do. Rāma touched Sumantra with his auspicious right hand and said :—"Sumantra ! Now go back quickly to my father and remain there with care and vigilance. This is the terminus of my journey on chariot upto the banks of the Ganges that I promised. Now I will give

up the chariot and go on foot to the forest." Getting thus the permission, Sumantra became sorry and spoke again to Ráma.

16-20. No one will like that you will go and live in the forest with your brother and wife. What more to speak of me? When Fate has inflicted on you such severe punishment, I come to see that the observance of Brahmacharya, studies, kindness and straightforward dealings have no value at all. Were they such, you ought to have been rewarded. But you have got nothing. Ráma! This your exile will meet you with fruits equal to that of conquering the three worlds. We are done to death, being abandoned by you. To remain under the sway of the vicious Kaikeyí is now our lot and we will have to endure great miseries. Thus speaking befittingly to his post, the charioteer Sumantra saw Ráma gone to some distance, and wept for a very long time.

21-25. When tears ceased to flow, Sumantra performed Achamana (washed his face), and became pure. Then Ráma spoke to him again and in sweet words:—I have not seen a friend like you in the Ikśáku family. Now try your best to act so that the king Daśaratha be not miserable for me. The king is aged and pressed under the load of lust and kingdom. His condition is precarious due to sorrow. Therefore I am speaking thus to you. Do readily without any demur, whatever he orders you, to satisfy the desires of Kaikeyí. The king rules his kingdom. See that none of his desires remains unfulfilled.

26-30. O Sumantra! See that the king be tried by no check nor let his heart pine in sorrow. Say to the king on my behalf thus, who has never experienced any miseries, who is the best of the selfcontrolled and who has now grown old, thus:—"I, Lakshmana, and Sítá are not at all sorry, O king! for our living in exile outside Ayodhyá. We will have to remain in the forest. So do not grieve for us. Tell the king that he will see us back after fourteen years of our exile. Sumantra! Say these on my behalf to the king, to my mother Kauśalyá, to the other Devis and to Kaikeyí particularly.

31-35. Tell Kauśalyá that Ráma, and Sítá are free from all diseases. Speak also on Lakshmana's behalf that Lakshmana is doing well. Give our pronáms (obeisances, respectful or reverential salutations, or bowing down). Add this prayer of mine; 'O king, send quickly forth and bring Bharata and set him on the royal throne in accordance with his sanction.' When Bharata will be installed and embraced by the king, he will not feel for our separation. And say to Bharata:— See you treat the queens with all proper observances. What you will shew to the king, the same should you shew to all the mothers. Do not make any distinction or shew any speciality. As Sumitrá looks on Satrughna and as Kaikeyí looks on you (Bharata), so is my mother, the Devi Kauśalyá to you. She is your mother too (to Bharata).

36-40. Obedience to your father's will who makes you the Prince Regent will yield to you abundance of happiness in this world as well as in the next. Hearing the orders of Ráma to turn back and his message, Sumantra told affectionately to Ráma. Whatever I spoke to you rashly and impudently, whatever was not uttered politely to please you, know that as uttered out of my deep affection for you. So considering me your faithful, staunch devotee, pardon me for my faults and misgivings. I crave your pardon. The city Ayodhyá will be mournful to see me return there without you. She is suffering, as it were, like a mother for sorrow at the bereavement of her son. Before, at the outset, the people saw my chariot with Ráma. Now they will see that without Ráma. At this the people there and the whole city will be brokenhearted their hearts will break and burst asunder.

41-45. Seeing the chariot empty, without you, the city will be destitute and distressed as when all the warriors are killed in battle and the charioteer remains and returns with some stray refugees. Thinking of you always, the subjects see you ever present before their minds' eye. When they will see me and not see you in the chariot today, they will abstain from taking their food. You saw when you departed from them how the subjects were sorrowful from your separation! You know how they raised their cries of pain and lamented. Now hundred fold that will be multiplied in your absence. How can I say to Kauśalyá that I took your son to your brother and have left him well off there! So do not weep for him, and cast thy sorrows away.

46-50. I cannot say this, the sweet untruth. How can I say again the unpleasant truth that I saw your son going away on exile to the forest! These swift horses, best and bold, are under my care. I have to see them healthy and strong. They are used to carry you and your friends with great gladness. When none of you ride, how will they feel? How can they carry the car? So, O Sinless One! I cannot go back to Ayodhyá alone without you. Please order me to accompany you to the forest. But if no prayers can alter your mind, if you leave me and go away, I, thus quitted by your will, cast myself along with this chariot into the fire. Had you taken me with you, I would have removed all the obstacles in your path of asceticism.

51-55. O Rámachandra! You have made me happy by conferring on me the post of the charioteer. I expect to share that bliss with you in your exile too. Be pleased. I like to be your companion. So be willing. These horses also will derive great pleasure and benefit if they be fortunate to serve you in the forest. I will serve you there in every way. I care not for Ayodhyá nor for the Heavens if you order me to go with you. Difficult is for me to enter back to Ayodhyá, as the sinners cannot enter into Amarávati, the Indra's capital.

56-60. This is my hearty wish, that when the exile period will be over, I will bring you back in this very car. This exile period I will count as one second if I remain with you. And if not, it will appear like one hundred years. Do not, kind lord, leave thy servant who would cleave to his master's son and pursue with him the same path, devoted, tender, just and true. O Prince! I am most devoted to you of all the servants and I like to remain so. I will follow you in the path accepted by you. As servants attend, I will attend and serve you similarly. You ought not to abandon me. Sumantra made his varied complaints again and again, wept and prayed. Ráma who loved his servants thus addressed:—O thou, devoted to your lord! I know well how attached and true you are. Now hear me why I order you to go back.

61-65. Seeing you back to Ayodhyá, my younger mother Kaikeyí will undoubtedly believe that Ráma has gone to the forest. She will then be pleased and she will no more suspect my virtuous father, the king; any more of his breaking the pledge. Chief of my cares is this, that she the youngest amid the queens may see Bharata, her son securely reign over rich Ayodhyá's wide domain. Go back for my sake and for the monarch's sake and communicate duly to respective persons my intentions that I have spoken to you. Then he addressed to Guha Raj, the king, in reasonable words:—

66-70. My dear Guha ! It is not meant for me to live in forests inhabited by men. I must live a strict recluse in a hermitage and should be properly dressed for that. I will now observe the rules of ascetics. I will lie down on the ground and wear clotted hairs. For the satisfaction and fulfilment of my father's wishes, I will tie my matted hair in matted coils in accordance with ancient rule. So bring me the gum of a banyan tree or fig tree juice. Quickly went Guha and brought the gum of a banyan tree (or fig tree juice). The two brothers then matted their locks and put on bark garments, whereupon they looked like the two Rishis.

71-75. Thus Ráma and Lakshmaṇa accepted the Vánaprastha dharma (the rules of pious saints) and observed the rules of Brahmacharya, (continence and devotion). He then addressed Guha:—Be careful and vigilant over your people, exchequer, forts, army and provinces. To protect the kingdom is a very hard task. Speaking thus to Guha, he started off, fully determined, with Lakshmaṇa and Sítá quickly from that place. He saw the bark on the bank of the river Ganges to wraft them over the impetuous Ganga's rolling tide, and wishing to cross it, he spoke to Lakshmaṇa:—Here is the boat, Brother! catch hold of it. Extend thy hand to lend your gentle aid to Sítá and guide with care her trembling footsteps and place the lady on the bark. Then get upon the boat yourself.

76-80. Ordered thus, Lakshmaṇa made complete all the necessary arrangements, comfortable and easy. He made Jánakí get on the boat; next he got up himself. Ráma ascended last of all. When Guha, the lord of the Nishádas, saw them all got up, he ordered his friends to start and sail the boat. Ráma, getting up on the boat, muttered the Deva mantrams for his benefit according to scriptures as ordered for the Brahmanas, and Kshattriyas. According to the rules of the Sástras, Ráma sipped water, performed Achamanam and gladly bowed down with Sítá to the mother Ganges. Next Lakshmaṇa did the same. Ráma said "Farewell" to wise Sumantra and Guha with his train. He then took, on board, his stand and ordered the boatmen to let off the boat from the land.

81-86. The boatmen plied the oars diligently and carefully and the boat glided quickly. When she reached the mid-stream, the fair Vaidehi addressed the river Gangá (the presiding Deity) with clasped palms. May the great chieftain here, the son of the intelligent king Daśaratha, protected by you, succeed in fulfilling his father's orders ! May he come back with me and Lakshmaṇa safe after fourteen years, the full term of exile. O Fair Ganges ! Then after our safe return, when all our desires will be fulfilled, I will pay my offerings to you with great gladness. O the three pathed Devi ! Your fame extends to the Brahmaloка, the region of Brahmá and you are the spouse of the ocean. I bow to Thee.

87-91. I sing hymns to you. When Ráma safely returns and gets back his kingdom, I will deal, to win your grace, O Queen divine, a hundred thousand cows, clothings and best food, boiled rice, to the Brahmanas and a thousand jars of wine and pillao (an Indian delicacy—rice cooked with clarified butter and various rich spices, along with meat or fish; (wrongly supposed to have been introduced in India in the Mahomedan rule), I will sacrifice, with great delight, when we return from our exile period. I will worship with thanks all the deities, all the tirthas, and all the temples that stand on your banks. O Sinless one ! I will offer these things, when the pure Ráma will return from the forest and re-enter with me and Lakshmaṇa to Ayodhyá.

92-96. As Sítá was thus speaking to the river Gangá, the boat reached the right bank. Ráma alighted on the bank and marched ahead. The long armed warrior Rámachandra spoke to Lakshmaṇa :—Be ready to protect Sítá everywhere, in tracts peopled with men or unpeopled by any men. We ought to be always prompt and alert for our safety in the lonely forest. O Lakshmaṇa ! Go ahead. Sítá will follow you. I will go behind, protecting both of you, and we will also protect each other.

97-101. Mind that our hard task is not yet over. But it has just commenced. We will now be going to the forest where no man's name is heard nor any traces of him seen. No fields nor gardens are there. The roads are rough, rocky, full of ups and downs, full of pits and holes. Jánakí will experience the hardships of jungle-life from to-day. Lakshmaṇa, obeying Ráma's words, went ahead and Ráma followed Sítá. Ráma went on the other side of the river. The distressed and sorrowful Sumantra looked on intently for a long time, and when they got beyond his sight, he turned back and shed tears profusely. The high souled Ráma, crossed the Ganges and landed on the rich province of Batsa (name of a country whose chief town was Kausambhi, ruled over by Udayana, or by the inhabitants of that country themselves).

102. The Vatsa country was very rich and fertile and full of grains and corns. The inhabitants of that place were always contented and happy. Here Ráma and Lakshmaṇa killed boars, deers, Rishyam, and Mahárurum and Medhyam Prísatam, all varieties of the deer, and cooked themselves their meat and ate them with Sítá. They went close to the fig (banyan) tree and took their rest

Here ends the Chapter 52 of the Ayodhyá Káṇḍam  
of Srimad Válmikiya Rámāyaṇam.

### Chapter 53

1-5. Going to that fig tree, Ráma, best of those who gladden the hearts of the people, performed his evening services and spoke thus to Lakshmaṇa :—This is the first night for us to spend outside the boundaries of our country. Sumantra is not with us. You should not feel yourself uneasy for that. Henceforth we must watch carefully; we are to shake off our indolence or lethargy. The task to guard Sítá involves on us. Bring me the grass and leaves that lie around and prepare a bed on the ground here and I will some how lie down on it. Thus Ráma, accustomed to lie down on royal precious bedsteads, laid himself down on the ground and began to talk with his younger brother, enumerating many pleasant tales.

6-8. O Brother ! Surely the king is passing now a miserable night. Kaikeyi's desires have been fulfilled. I fear lest Kaikeyi takes not away the life of the king to see Bharata return, and get virtually for herself fully the reins of the kingdom on the mere name of Bharata. When I came out of the kingdom, the aged king was seen helpless and forlorn. Out of desires for carnal lust and gratification of sexual appetites, the king was completely placed under the clutches of Kaikeyi. What could he do ! How could he save himself ?

NOTE :—The gratification, well controlled, is approved. Not the excess thereof.

9-13. From this incident it seems to me that lust is the most powerful of all the passions in man—even stronger than the greed for gold. O Lakshmaṇa! Who is the intelligent man there that can forsake for her wife's sake the obedient son like me and Lakshmaṇa? Bharata, the son of Kaikeyī, is happy. His wife is lucky. As they will enjoy the prosperous kingdom of Kośalā like the king. Daśaratha has become too old; and I have come to the forest. So Bharata alone will enjoy the kingdom. Whoever, neglecting right and gain, lets conquering love enchain his soul, to him, like Daśaratha's lot, comes woe hastening with all grimness.

14-18. It seems to me that Kaikeyī has taken her birth to kill the king, banish me into the forest and to make Bharata the ruler. It is no wonder that Kaikeyī, mad with power, would give pains and troubles to Kauśalyā and Sumitra and insult them. So go back to Ayodhyā early next morning. For us, Kauśalyā and Sumitra would feel very much and be in troubles. So leave this place and get yourself back to Ayodhyā early next morning. I alone will go with Sītā to the Dandaka forest. On seeing you at Ayodhyā, the supportless Kauśalyā will find her prop and get confidence and courage. The vile Kaikeyī is apt to commit low acts, mean and base. Out of grudge and ill-will, she can poison my mother and your mother too.

19-23. Surely in some previous birth were children, by Kauśalyā's crime, torn away from their mother's arms. And hence she mourns this evil day. For many years my mother nursed me with great difficulty. Now when the time for reaping fruits has come, I have been separated from her. Hence no woman would bring forth an unworthy son like me. See, O Lakshmaṇa! What an amount of pains and troubles I am giving to my mother. Ah, woe is me! The Śārikā, or female parrot (female bird of मयना Mayna species) shews more love to Kauśalyā, who always repeats to her, making others hear "Cut the enemy's feet." I do not speak that even. The Śārikā, as the tale is told to us, addressed the stricken parrot thus:—'Parrot! Tear away the capturer's talons (the claws of a bird of prey) while yet alone thou flutterest there, before he has closed on (imprisoned) me: So cried the female parrot, herself to free, reft of her son, in childless woe. [Mainā—a favourite cage bird, easily taught to talk]. I the son of Kauśalyā, now of a luck not propitious and sunk in dire distress, could not do any good to her. So what profit does she derive in getting me as her son. In fact, she has no son or she has lost her son.

24-28. Owing to my not being there now, my mother has become of no value, worthless, very unlucky; her condition must be very pitiable now. She is sunk in the sea of sorrows. Becoming angry I alone can conquer and protect from harm the city Ayodhyā and the whole world by my arrows. But it is useless here; it is not the proper time to shew my heroic prowess. O Sinless One! I fear for the sin lest my father be involved in breaking his promise, and I fear also for the next world. So I choose today the forest life and refuse the kingly state and power. Thus wailing in the uninhabited dense forest, the weeping Rāma remained silent for the night. He looked then like fire whose strength is spent or like the great sea when she is calm. Lakshmaṇa consoled him thus:—

29-33. O Rāma! On your departure from Ayodhyā, she has, no doubt lost her son as the night becomes lustreless without the Moon. Rāma! The sorrows that you are expressing now are not worthy of you as thereby you are thus causing pains to Sītā and to me. Without you Sītā and I cannot live, as fishes cannot live when taken out of water. Without you I do not like to see my mother and Satrugṇa, nor the Heavens. Let Rāma and Lakshmaṇa sit here at ease. Let Rāma sleep on the bed, prepared by Lakshmaṇa, under the fig tree.

34-35. Hearing gladly many excellent words of Lakshmaṇa, and taking the vows of forest life, Rāma liked to remain long in the forest. The enhancer of the glory of Raghu's family, the powerful Rāma and Lakshmaṇa were not afraid nor confused in that dense forest like a lion dwelling in the caves of the mountains.

Here ends the Chapter 53 of the Ayodhyā Kāṇḍam  
of Śrīmad Vālmīkiya Rāmāyaṇam.

## Chapter 54

1-5. The three passed the beautiful night under that big tree. When the early morning came and the clear Sun shone in the sky, they marched off very gladly towards the confluence of the Ganges and the Jumna through the thick forest. And in their way they beheld various landscapes and flowery trees which they did not see before. When the day declined, Rāma spoke to Lakshmaṇa. There, there, dear brother, turn thine eyes; see near Prayag, the scented smoke arises. There the flag is fluttering of Bhagavan Agni Deva, indicating the Muni's presence. He has not gone anywhere else.

6-8. No doubt, we have come to the sacred confluence of the two rivers, the Ganges and the Jumna. They collide against each other and their roaring sounds, the deep rumbling noise are distinctly heard. See, near us on the ground are left dry logs cut by foresters who live on this labour. Many tall trees that blossom are found, lying in heaps, so cut in the hermitage of the saint Bharadvāja. The bow-armed princes passed onward and reached the āśrama of the Muni Bharadvāja near the confluence of the Ganges and the Jumna flowing towards the sea (the Bay of Bengal).

NOTE :—Now the Ganges has removed further eastward some four miles off; the confluence, too, shifted far off near the Fort, varying their courses sometimes towards one bank eastward sometimes towards the other bank westward.

9-13. On reaching the hermitage they walked for a short time, one muhūrta, and arrived close to the Bharadvāja Muni's seat. The birds and beasts there got affrighted. There the princes waited for the Muni's orders. The blessed Rāma, Lakshmaṇa and Sītā with folded hands went and made their humble salutations to the Muni. He was sitting then with his disciples. He practised very hard asceticism, his mind was well concentrated. He got before-hand the introspection, the insight of knowledge, by his ascetic power. He just finished pouring his oblations on the Fire. Rāma introduced himself thus;—O Bhagavan! We are the sons of the king Daśaratha. Our names are Rāma and Lakshmaṇa.

14-18. Vaidehī, the auspicious faultless daughter of Janaka, the saintly king, she is my wife. She has taken the vow of forest life and is accompanying me. My younger brother follows me still, banished by my father's will; Lakshmaṇa, also vow bound, to follow me. O Bhagavan! By father's orders, we have come to the ascetics' grove, a forest in which religious austerities and penances are practised. We will act religiously and take roots and fruits for our meal. Hearing thus, Bharadvāja ordered the other hermits to bring a bull and water and he placed before him honour-gifts in dishes full and drink and food of varied taste, berries and roots. The great ascetic shewed, then, a cottage for the guests' abode.



19-23. Bharadvāja sat surrounded by the Munis, birds and beasts and gave Rāma a hearty welcome. The prince received the kind service and sat down rejoiced in mind. Bharadvāja spoke :—Rāma ! Long since I was looking out for you to come here. I have heard that you have been unjustly exiled for no fault nor for any reason. This confluence is situated apart on one side and it is very solitary, sacred and beautiful. Rest here comfortably. Thus addressed by Bharadvāja, Rāma who always seeks welfare for all the living beings, gave his answer in kind and acceptable words.

24-28. O Bhagavan ! This tranquil spot, the fair home of hermits here, suits me not. My city people and townsfolk live closeby. They can come easily to see me and Sitā. For this reason the place does not appear much commendable to me. Kindly suggest some solitary delightful place that will be liked by the daughter of Janaka, where she may live with ease and comfort. Hearing these good words, pregnant of meaning, the Muni Bharadvāja spoke to Rāma explicitly. My dear Rāma ! The place that I recommend to you to live is ten krosas (twenty miles) from here. There the Maharṣis live. The mountain there is very beautiful and sacred.

29. That mountain rivals Gandhamādan's fame. Its name is Chitrakūṭa. There great langurs (bears and large black faced monkeys) play in thousands.

NOTE:—The Gandhamādan mountain is said to lie to the east of Meru ; it is the name of a fabulous mountain (round which all the planets are said to revolve, and which forms the centre of the several Dvīpas ; it is also said to contain much gold and gems).

30-34. Whencesoever the people get the sight of the tops of Chitrakūṭa mountain, thencesoever their minds turn towards good actions. They never like any sinful acts and are free from them. There many Rīṣis live, and enjoy the company of Siva for hundreds of years. In the end they go bodily upto the Heavens. There bad people cannot live. It is a very delightful spot. That will be fit for you, or if you like you may live with me in my hermitage. Thus Bharadvāja spoke and entertained the princes and the dame, and pressed his friendly gifts to the guest. He made them stay that night there. When Rāma went to Prayāga to the preeminent sage, he heard and spoke on various topics till night came.

35-39. Sitā, Lakshmaṇa and Rāma were quite tired. They badly needed rest. So they spent happily that night in Bharadvāja's hermitage. At dawn they went to the Muni, whose glory shone like fire. Rāma spoke :—Well have we passed, O truthful sage, the night in your āśrama. Now we bid farewell to you. We will seek our new home. At the break of morn Bharadvāja said :—"O Rāma ! Go to Chitrakūṭa. There you will get many fruits and sweet roots. That will suit you. Many other mountains are there, and surround Chitrakūṭa. The Nagas and Kinnaras live there.

40-43. The peacocks raise their shrill voices there ; vast herds of elephants and deer you will see. Go to the top of the Chitrakūṭa mountain. That is very sacred and beautiful. Many fruits and flowers you will see there. There elephants and deer roam at the outskirts of the forest. You will see there rivers, brooks, caves, clefts and fissures, and tablelands and waterfalls, as well as many other mountain tops and foaming torrents flowing impetuous from the mountain caves. The bliss giving and auspicious hill ! Where all day long the well pleased cry of the bird Titiharis and cuckoos delighten the minds of the people, go there, make your huts, and live there.

Here ends the Chapter 54 of the Ayodhyā Kāṇḍam  
of Srimad Vālmikīya Rāmāyaṇam.

## Chapter 55

1-5. The two princes, that crush their enemies, spent the night there and at day break bowed down to the great sage and directed their footsteps towards the hill Chitrakūṭa. Seeing them on their way, the Maharṣi performed Svastayan (religious rites) for their easy and comfortable journey, worshipped duly for their welfare as father does for his legal son. The highly effulgent great Muni Bharadvāja spoke thus to the truly valorous Rāma. After reaching the confluence of the Ganges and the Jumná proceed along the Jumná bank whose westward waves flow to the Ganges. Many smaller streams drop down on the swift Jumná. Cross the river Jumná, the daughter of the Sun.

6-10. You will see then upon her farther bank a tree near to the landing. That is the Shyāma Bat, (peepul) tree. The leaves are yellowish green. Many other trees join here and surround it. The Siddhas find their abode there. Let Sītā ask blessings with folded hands from the tree. You may halt there or move onwards as you find better to your advantage. Going two miles ahead, you will see a dark blue forest of plum and forest yāmum and sallī trees (a kind of thorny trees whose leaves are liked by elephants). That is the route leading to Chitrakūṭa. I went many times by that way. It is very romantic and beautiful. There never occurs any forest fire there. The Muni thus giving the directions remained silent. Rāma told he would follow that route, bowed down to him, and made him turn back.

11-15. Rāma addressed Lakshmaṇa "Fare you well. We are very blissful and fortunate; the Muni has shewn so high a favour and kindness on us." As each other talked wisely, the lion lords, with Sītā ahead walked together along the Kāliṇī's woody shore. They came to the river, flowing with very rapid currents to the sea and became anxious how to cross her. At length they collected wood and prepared a mighty raft. Then dry bamboos were tied across and a covering of khas, (the roots of a fragrant grass) was spread from side to side. (Tatties are made from the roots thereof). The powerful Lakshmaṇa cut off the branches from the Veta (Ratan or cane trees) and yāmum trees, and prepared thereby a seat for Sītā.

16-20. Rāma himself made Sītā get up on the raft, who seemed somewhat abashed and he placed near Jānaki, ornaments, spades (pharoas), the skincovered box for putting in clothings and other various articles and bows and arrows. Rāma and Lakshmaṇa caught hold of the boat and made Sītā take her seat. Next the two heroes, each with vigorous hand pushed off the raft and left the land. When they came to the mid stream, Sītā bowed down to the Jumná and said:—Devī! I am crossing you. My husband may end his vow successfully. I will worship you, O Devī, and offer you as a sacrifice, one thousand cows and one hundred jars of wine when Rāma of the Iksāku line comes back safely to his own city Ayodhyā after due fulfilment of his vows.

NOTE:—After the sacrificial ceremony, these one hundred cows will be distributed to the Brahmanas and one hundred jars of wine to be given to those who drink wines.

21. Thus Sītā with folded palms prayed fervently to the Jumná; and by that time all reached the right bank of the river Jumná.

NOTE:—The right bank means the right hand side of the man swimming with his face towards the direction where the river flows downwards.

22-26. There were many trees, on the right bank of the Jumná with rapids and swift rolling waves, looking like garlands. Ráma and others crossed the Jumná by the help of the boat. Leaving the boat there they started away from the Jumná forest and reached the Shyáma banyan tree (the Indian fig tree) so cool with verdant shade. Sítá bowed herself down to that banyan tree and said :—"O Banyan tree! Hail, Hail, O mighty tree! I pray that my husband may safely complete his vow of exile." Let us returning meet Kauśalyá and Sumitrá. Then with folded palms she circumambulated that great umbrageous tree. Seeing his dear wife Sítá praying thus, Ráma spoke to Lakshmaṇa.

27-31. O best of men! O younger brother of Bharata! Let you go ahead with Sítá following you. I will go behind you two. What fruits soever her fancy take, or whatever she asks, get for her. Thus on they fared. Sítá passed like a she-elephant going between the two elephants. The tender dame on her way asked Ráma the name of every blooming shrub or creeper or tree not seen before. Quickly Lakshmaṇa brought many branches of diverse kinds of trees with fair clusters of flowers. Sítá was very glad to see many varieties of sands and to hear the jubilant cries of many birds, the sarasas and the swans.

32. A league the brothers marched through the forest. Many sacred deers they slew and roamed in the forests of the Yumná.

NOTE :—They cooked them, ate them, and satisfied their hunger.

33. There many peacocks screamed; elephants moved on and monkeys jumped about. They returned to the bank and reached their place.

Here ends the Chapter 55 of the Aydhoyá Kāṇḍam  
of Srimad Válmikiya Rámáyanam.

## Chapter 56

1-5. When the night ended, Ráma seeing Lakshmaṇa sleeping, gently called him up. O Lakshmaṇa! The forest birds and beasts are warbling and lowing beautifully with in distinct sounds This is the time to start. Let us now speed away. Though awakened by Ráma, Lakshmaṇa felt somewhat drowsy. A short while after Lakshmaṇa got up and felt himself relieved of the laziness and fatigue. Bathing in the stream and paying duly the morning rites to the Devas and the Fathers, they walked on via the places mentioned by the Rīṣis. Ráma and Lakshmaṇa started early in the morning. On the way Ráma addressed thus the lotus eyed Sítá.

6-10. Look round thee, O dear! In this spring season, look, how the Palása trees are shining with their wreaths of flowers! See these Baheṛá (Beleric myrobalan) trees, Bela trees, their branches overhanging with flowers and fruits, making the road impassable. We will get here a plenteous store of food. The big and heavy honeycombs are seen hanging down from every tree, full of honey, stored up by the labouring bees. The bird, named Dátyuha, is singing (crying). The peacock is replying. The forest lands on this side are beautiful and charming. The flowers are here falling profusely as if raining. Herds of elephants are roaming freely. Sweet birds' songs are loud. The peaks of Chitrakúṭa are elevated high up in the air. See this Chitrakúṭa before thee.

11-15. O Brother! How happy shall we be in the plains below of that holy shade! Thus going on foot, the two with Sítá reached Chitrakúṭa. Sufficient sweet

waters were available there. Ample fruits and roots were there. Many birds were seen. Going there Rāma said :—This mountain is charming, many creepers and trees are seen. Abundant roots and fruits exist. It seems our food will thus be easily available here. The Munis and Mahātmās dwell on this mountain. This is a place fit for living. We will also live here.

16-20. Rāma, Lakshmaṇa and Sītā met and bowed down with folded palms to the Muni Vālmiki there in his woodland dwelling. The Muni welcomed them duly with honour. Lakshmaṇa gave his introduction. Rāma then spoke to Lakshmaṇa. O Brother ! Bring hither good and strong timbers. Build an harbour here. I like to remain here. Lakshmaṇa brought many trees and deftly made the harbour with wooden walls on four sides and a thatched roof over head.

21-25. Seeing that hut well founded, well screened on four sides, and beautiful to look at, Rāma spoke to Lakshmaṇa, serving him with one pointed attention, thus :—Now, Lakshmaṇa, as our cot is made ready, bring the flesh of the black antelope ; we will duly perform sacrifice with its venison, hoping for prolonged life and for sanctifying the house (for Vāstu sānti and Vāstu Yāga). The several kinds of deer are given in the verse :—Anricho manabo gneya Krishna mrigah smritah, Rururgaura mukhah proktah Sambarah Sonauchyate. Therefore quickly kill some deer and bring their meat. It is proper to abide by the rules of the Sastras. Lakshmaṇa brought the venison, and Rāma said :—Prepare the venison of the buck you have shot for the sacrificial purposes for this our cot. Haste, brother dear, for this is the good hour and this is auspicious Dhruva day, the Day of the Dhruva Yoga. There is no doubt in this. You better go and cook the meat and I shall perform the ceremony.

26-30. Lakshmaṇa then threw the meat into fire, and when it was well roasted, and free from blood, he then informed Rāma that he had cooked the black deer and that it was hot. The entire body of the buck killed is now ready, dressed upon the fire and it is warm. Now begin the sacred ceremony to please the Deity; you are expert and quite efficient in worshipping the Devas. The qualified Rāma, the initiate and the perfect knower of the mysteries, bathed, became pure and muttered in short all the mantrams, the sacred formulae upto the end. Worshipping all the presiding Deities, the pure Rāma entered into the room with a sweet sense of rapture.

NOTE :—The rites performed in India on the completion of a house are represented in modern Europe by the familiar term 'house warming.'

31-32. He then offered oblations to the Visvedevas and Rudra's right, and Viṣṇu too. He did other purificatory auspicious rites to remove other defects and injurious influences. He duly muttered japams and bathed in the river. He gave good offerings that remove the stain of sin, according to the dictates of the Shastras.

33. Next he located befitting the Aśrama, the Vēdi (the altar) for offering sacrifices, the Chaitya (the place of Gaṇeśha), the Ayatan (Viṣṇu's place, and that of other deities, to be entered by the narrow gateway.

Chaitya=A place of sacrifice or worship ; an altar ; Buddhistic temple, and monument erected on the side of a funeral pile, a sacred tree ; holy fig tree etc., held in veneration especially by the Buddhists.

34-35. The cottage, covered with leaves of trees, was well set, fair to see, and fenced for protection from wind and rain. All the people entered there to live in as the Devas enter to their own glorious council hall (sudharmā) in shining train.

So Rāma was well pleased with the fair Chitrakūṭa hill and the river Mālyavati fitted with the landing ghāts and bathing places. He forgot the pain of separation from Ayodhyā and for his exile to the forest.

Here ends the Chapter 56 of the Ayodhyā Kāṇḍam  
of Srimad Valmikiya Rāmāyaṇam.

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## SRI RAMCHANDRA

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### No Mythological Figure

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#### A COPPER PLATE INSCRIPTION AND IRON PILLAR ANTEDATING RAMA.

Dr. Girindra Shekhar Bose delivered in the Sahitya Parishad, Calcutta, on Saturday, Sept. 21, 1935 an interesting lecture on 'A copper plate inscription of Sri Rāmchandra and an Iron Pillar antedating Rāma. The lecture which was stamped with the mark of original research in the field of the Puranas was briefly as follows :—

The Puranas are but histories with dates and details and record an uninterrupted account of more than six thousand years of India's distant past.

There are various Puranas and though in the main they do not vary in the accounts of the past, they are characteristically different from one another. Each Purana has its own hero, and its own god to be worshipped by the masses and its own mode of religious practice to propagate. The Skanda is a Saiva Purana and its hero is Sri Rāmchandra whose kingly qualities are almost unsurpassed even to the present day.

Rāmchandra and his ancestors are no mythological figures, and his date can be ascertained with accuracy from Puranic information.

Rāmchandra flourished about 2124 B. C., was an exile for 14 years, returned to Ayodhyā with Sītā when he was 42, ruled for eleven years and died when he was only 53. He was a great warrior, but he was a greater ruler and the brief 11 years of his reign was marked by constant progress.

Rāmchandra once went on pilgrimage to a religious site called Dharmarāṇya. This Dharmarāṇya was a district of great antiquity. The flourishing country about Dharmarāṇya had been devastated many times since its foundation by Dharma early in the Treta yuga *i.e.*, about 3800 B. C. When Rāmchandra went to visit the place he found that it had been depopulated and devastated by an Asura raider, who as a monument of victory, had placed an iron pillar thereabouts. The Asura came to be known as Lohasura or the Iron Demon.

Rāma re-established this ancient province and renamed it as Satya Mandir. He founded cities and villages and temples on ancient sites. He made a gift of numerous villages in this district to learned Brahmins. This grant was inscribed on a copper-plate and an account of the inscription, containing names of the villages granted by Rāma to the Brahmins has been preserved in the Puranas. This copper plate itself was in existence even to the time of Yudhisthira (1416 B. C.) Later on this inscribed

copper plate as well as all traces of the iron pillar seem to have been lost. Thanks to the Puranas, even at the present day, it is possible to identify quite a number of the villages granted by Rámchandra to the learned Brahmins. The modern districts of Kheri, Sitapur, Gonda, Bahraich, Rampur, Budaun, Bareilly in the United Provinces represent the site of Dharmaranya as reclaimed by Rámachandra.

The present towns of Sitapur, Barielly, Gonda, Chandan Chowky, Dudhwa, Gola, Misrikh are some of the sites mentioned in the copper plate grant. The location of the iron pillar is not certain. Very likely it stood in the village known at the present time as Lohakham in the Rampur State. The area corresponding to Dharmaranya is full of ancient mounds. It is within this area that the Banshekhara copper plate grant of Harishchandra containing the name of a place Bardhaman was discovered. The name Bardhaman appears in the Puranas. At Rámchandra's time and even earlier the district contained numerous sites of Sun-worship, the remnants of which are still to be found. Sun worship did not come from Persia. The Sun represents one of Ráma's ancestors named Vivaswan and the Brahmins who used to act as priests were known as Mehis Brahmins from the name of the district Moherak which was another name of Dharmaranya.

There is reason to believe that the ancient site of Set Mahet in the Gonda district is the place where Ráma built his Satya Mandir. The Puranas say that the temple was of bricks. At later periods Jaina and Buddhistic shrines grew up round about the ancient Hindu temples. The Puranas also mention this. A thorough excavation of the mounds and sites located in accordance with Puranic descriptions is bound to reveal very ancient Hindu relics.

See "The Leader" of Monday, September 23, 1935.

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## Chapter 57

1. When Ráma reached the southern bank of the Ganges, Guha had a long talk with Sumantra and went back, very sorrowful, to his own residence.

NOTE:—Some say that Ráma is a myth. His passage to Ceylon is the Sun's passage through the Zodiac. The twelve signs are the monkeys and demons.

2-3. Guha learnt from his envoys about Ráma's journey to the Bharadvāja hermitage, his nice reception from the Muni and his subsequent visit to Chitrakūṭa. Sumantra, too, learnt from Guha of Ráma's departure. He yoked the nice horses to his chariot and proceeded towards Ayodhyá with a broken disquieted heart.

NOTE:—Ráma lived in Prayag, in Bharadvāja's āśrama; thence he went to the Chitrakūṭa forest.

4-5. Seeing on his way, the lakes, rivulets, and fragrant forests and tanks, villages and cities, he drove on quickly. On the third day, at dusk, Sumantra reached Ayodhyá and found it sad and silent like a deserted city.

NOTE:—On the second day after he started from Sringaverapuram.

6-10. Being oppressed with sorrow and much disquieted, Sumantra saw the city quite silent as if all the people had left the place. He thought within himself, thus:—Is all Ayodhyá burnt up with grief, the elephants, horses, men, the king, and

all? Thus, as he gazed and pondered, he drove on quickly with his fast-going horses and reached the city gate. He marched on and entered the city. Seeing Sumantra back, thousands of people ran after him and cried "where is Rāma-chandra, where is Rāma?" Sumantra then said, "I have come back at the command of Rāma from the banks of the Ganges."

11-15. Rāma crossed the Ganges. The citizens burst into tears and cried shame unto themselves. They uttered "Rāma", breathing deep sighs and lamented. He heard the mournful words prolonged, as here and there the people thronged. "We do not see Rāma in the chariot. Now we all are undone." At all momentous acts, charity, marriage and great festivities we will see Rāma no more in our midst. What ought we to do now? What earthly thing can bring rest or hope or pleasure? Thus the whole city was cogitating, thinking themselves maintained and protected by Rāma, as their father. Sumantra heard on his way through the bazar the wailings of the sorrowful women sitting before the windows.

16-20. With his face covered, Sumantra marched on through the road, crossed the seven courts, and went direct to the Daśaratha's high abode. Sumantra came back. But the people did not see Rāma on the car. The women cried and their wailings were heard from lofty seven storied palaces and high roofs. Their large eyes were filled with tears. They saw each other. The royal ladies flocked below: he heard them talk in gentle tone as each for Rāma made her moan.

21-25. What will the charioteer reply to the Queen Kauśalyā? How Kauśalyā will live after his son Rāma had gone away, leaving the kingdom. We do not find any way for her. If she lives, her life will be full of sorrows till Rāma's return. Hearing the unfeigned grief of the royal ladies, Sumantra burnt up, as it were, with anguish, quickly went to the room where the king lay. Crossing the eighth court Sumantra saw the king still weeping for his son, forlorn, pale, faint, anxious and very uneasy. As there the king sat, Sumantra made pranams and informed him of everything that Rāma told him to convey.

26-29. Seeing the king fainted and unconscious, the whole royal family became sorrowful and every one wept with his hands raised. The monarch heard, his heart was almost broken; but yet he did not utter any word; he became unconscious and fell down on the ground. Kauśalyā and Sumitrā became terrified, and raised the king slowly from the ground and said:—O highly exalted one! O, why dost thou not talk to the messenger who has brought Rāma's information and his whereabouts?

30-34. O King! You did a very unjust act and now you are feeling shame! Why do you think Rāma's exile improper? You should remain true to your promise. If you lament so, your whole family will be ruined. Kaikeyī, for whose fear you are not asking the charioteer about Rāma's wanderings, is not here; so speak freely. Dismiss your fear. Thus speaking, Kauśalyā fell down on the ground. Her throat was choked and she could not speak. Kauśalyā lying on the ground wept. Seeing her and her husband's condition thus, other ladies wept. Hearing the wailings of the king's palace, the aged, the strong, all the men and women there began to weep. The whole house was filled with sounds of their wailings.

Here ends the Chapter 57 of the Ayodhyā Kāṇḍam  
of Śrīmad Vālmikiya Rāmāyaṇam.

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### Chapter 58

1-5. When the king was relieved of his fit of unconsciousness, he regained his memory, and felt himself better. He called the charioteer Sumantra to hear the news of Ráma. Sumantra presented himself before the king sorrowful and agitated with grief. The king was thinking of Ráma. The aged king was very much distressed with bitter pain; he was found taking long breaths like a great elephant newly caught. With great sorrow, he addressed Súta, present before him whose body was covered with dust, and whose face looked heavy with tears from his eyes. O Súta! Tell me where is now my righteous Ráma! He is now taking his refuge under the trees. Yet he feels himself very happy. What has he told you?

6-10. He who ought not to experience any sorrow, is now distressed with pain; who ought to sleep on a couch is now lying, being the son of the lord of the earth, on the ground, guardianless. Behind him when he used to go out, cars, elephants and footsoldiers followed. How will he now live in the wild woods where no men dwell? How the two princes live with Jánakí where the boa constrictors (a huge serpent devouring a whole goat), ferocious beasts and poisonous black snakes are found in numbers. How they alighted from the chariot and how they walked on foot along with Jánkí. You are fortunate as you have seen them entering into the forest like the bright Twins, visible, the heavenly Asvins entering into the woods of the Mandára mountain.

Mandára= name of a mountain which was used by the gods and the demons as a churning stick when they churned the ocean for nectar (after the deluge). I have found nowhere mentioned its exact location. It may be mythological to a greater extent and real to a little extent. It might be situated beyond Kashmir.

11-15. O Sumantra! Quickly tell, what words were uttered by Ráma, Lakshmaṇa and Sítá when they entered the forest? Súta! How and what in the wood did Ráma eat? What was his bed, and what was his seat? For I will think of these words, cherish them, and I will then be able to live. As Yayáti, expelled from the skies held sweet conversation with the saints when his sufferings were alleviated. Thus questioned by the king, Súta replied in choking words, bowing down his head and with joined hands:—Ráma told me thus:—O Súta! Bow down at the feet of my great father on behalf of me, who is noted as very virtuous, who is honourable and fit to be praised.

16-20. Convey my greetings and news of my welfare to all the royal ladies. Add especially to Kauśalyá my welfare and my pranáms. And say to her. Never may she swerve from Dharma, from duty; and ever at due season turn where holy fires of worship burn! May she serve the king's feet, who is like a Deva! Let her deal with my other mothers without any pride or egoism. Respect and praise Kaikeyí to whom my father is devoted, so that she may raise herself to better understanding and better judgment. Let the young Bharata ever beloved, honoured as the king by thee. The kingward duty is not to be forgotten. Kings, though young, are worthy of respect. Such is the Ráj Dharma (the kingward duty).

21-25. Convey to Bharata my good news and speak on my behalf that he may see and serve all my mothers duly, that on gaining the position of Yuvarája (the prince) let him take due care of the king Daśaratha on the throne. The king has become old. His wish should not be thwarted. His commands be duly obeyed.



Let him remain happy. Ráma again spoke with tears in his eyes "Hold my dear mother as thine own who sheds for me the longing tear. Thus he spoke many words and tears flowed down his cheeks.

26-30. Then Lakshmaṇa angrily spoke "Say, for what sin, for what offence was royal Ráma banished thence? The king gave the kingdom in hot haste to Kaikeyi. Let right or wrong the motive be, we are suffering, thus exiled in this forest. Whether the exile was ordered for name and fame or for fulfilling the promise, the king has committed sin. There is no doubt in this. Whether the king has ordered this exile out of his foolish will or by the god's will, we do not see any justifiable reason. Owing to lack of understanding what is done against Ráma, who has sent him to exile, the censure, the blame is to go certainly on his head.

31-35. The king is no more my sire: the ties amongst us both are sundered. Brother, lord, king, friend, father to me is Ráma. Ráma is dear to all. The king has banished him. He may do good to others. But this act of his is detested by all. Sending Ráma to exile, the king has acted contrary to the wishes of all. How can he win the love of men and remain alive as a king, against the people's consent? The judging and truth determining Sítá has forgotten us (Súta, etc.) all, has forgotten the pleasures of the palace. She is drawing the sighs of deep sorrow and is sitting inert like one possessed by an evil spirit and is silent, speaking nothing. She is the daughter of a king. She never experienced ere this any sorrow. She is weeping, experiencing this new sorrow. She has not spoken any thing.

36-37. She is casting tender glances at her husband with a face dried with grief. Seeing me going away, she began to shed silent tears. Served by Lakshmaṇa, Ráma spoke thus, shedding tears, and remained standing with folded hands. The ascetic Sítá, too, hitherto unacquainted with sorrow, was looking on me and on the empty chariot, weeping and weeping. Served by Lakshmaṇa, Ráma spoke thus with tears in his eyes. He was then standing with folded palms. The ascetic Sítá with nice discrimination and judging power, unacquainted before with any sorrows, was looking on me and on the empty chariot. She wept and wept.

Here ends the Chapter 58 of the Ayodhyá Kāṇḍam  
of Śrīmad Vālmikīya Rāmāyaṇam.

### Chapter 59

1. When Ráma departed to the forest, I returned. At that time my horses began to shed hot tears and they could not run fast as before.

NOTE:—The forest of Daṇḍaka (Daṇḍakāraṇya) extends from Bundelkhand to the river Krishná.

2-6. I was very sorrowful at the time of my departure and I folded my palms to the two princes: I sat, then, on my chariot and started off from that place. Long. I stayed with Guha on the banks of the Ganges in the expectation that Ráma might call me back. In thy kingdom, even trees full of blossoms and buds look sad for the calamity that has befallen Ráma. The rivers, large and small tanks have become dry. The leaves of trees of forests and gardens have dried up. The creatures of forests do not move; they are lying still in one place. The Ajagar snake (the big python) does not crawl. The whole forest has become overpowered with grief and has become dumb and mute. A lethargy of woe is on all.

7-11. The waters of rivers and pools have become foul and their waters filthy and unclean ; the lotuses have closed their petals; the lotuses of tanks and ponds have become dry and the woods and grass have become withered. Fishes and aquatic fowls have become listless. The flowers both on land and water do no longer possess their fragrance and freshness, and fruits have become tasteless. The bowers are lonely and the birds are silent. The gardens do not look beautiful as before. When I entered Ayodhyá, I was not received with welcome by any. They did not see Ráma and were sorry and sighed heavily. They turned back in despair. The people on the royal road wept and shed tears of bitter grief when they beheld me coming from afar, without Ráma.

12-16. Seeing the chariot without Ráma, all the women of rich men's buildings, of Vimána (seven storied houses), the royal palaces, and high turrets, regretted and shrieked for pain. Their large glittering eyes were filled with tears ; they cried, fatigued with sorrow. They looked on each other, friend and foe indifferent in sympathy of levelling woe. Due to the exile of Ráma, Ayodhyá became wretched as Kauśalyá deprived of her son. All the pleasures of this unfortunate city vanished. All persons of Ayodhyá wept and became sad and miserable. Elephants and horses looked spiritless. Ayodhyá mourned for her son with many tears. Only sobs and sighs of persons were heard.

17-33. On hearing Síta, the king replied in a voice, choked with grief. At the instigation of the wicked and vicious Kaikeyí of evil race and evil breed, I did not consult with experienced and aged persons nor took their advices. I did not ask the opinion of friends nor of the Veda knowing ministers. Rash was my deed, bereft of sense, impelled by lust, slave to a woman's influence. It seems to me that this great misfortune has been ordained by Fate to ruin this line. Or it may be that without any apparent cause this has come to pass for our extinction Síta ! If ever I have done any good, however small, to you, take me to Ráma ; I am dying for him. If you hear my orders, go and bring back Ráma quickly. I cannot live even for a second without seeing Ráma. If Ráma had gone to a considerable distance, take me on the chariot and shew Ráma to me. Where has Ráma gone of pearl-like teeth, the elder brother of Lakshmaṇa\*? If I live, I must see him with Síta. What more misery can there be that even in this state I am not seeing here Ráma, the scion of the Ikśáku line. Ah Ráma ! Ah Lakshmaṇa ! Ah Síta ! Beloved ones ! You cannot know that I am dying of my woe as a guardianless one. The king's consciousness seemed to go away. He has fallen into an ocean of grief for the absence of Ráma. Thus spoke Daśaratha to Kauśalyá. The sorrow for Ráma is the current of that ocean; the bereavement of Síta makes it wide. The sighs are its waves and eddies. The tears are its foamy flood and sullied waters. The billows and whirls are my sighs of pain. My cries are its roar. The arms I throw about me are the fish below. My scattered hairs on the head are the tangled weeds. Kaikeyí is the conflagration fire feeding from beneath. Its source is the tears shed for Ráma. The hump backed Manthara's words are sharks and big crocodiles. The boon I gave to the wretched Kaikeyí is its shore till Ráma's banishment be over. The exile period of Ráma is its expanse. O Kauśalye ! Without Ráma I am sunk in this ocean. I cannot cross this alive. I like to see Ráma to-day ; but I cannot. This is due to my sin. Thus wailing, the king fell down on his bed, unconscious. Hearing the king's words, Kauśalyá, the mother of Ráma got afraid and became anxious for him.

Here ends the Chapter 59 of the Ayodhyá Kāṇḍam  
of Śrīmad Válmikīya Rámāyaṇam.

## Chapter 60

1-5. The king Daśaratha fainted. Seeing this the Queen Kauśalyā trembled in all her limbs and implored Sumantra. Again and again to take her to Rāma, Lakshmaṇa and Sītā. Without seeing them she cannot live even for a second. Place me on the chariot and turn back. Take me to the Daṇḍakāraṇya forest. If I do not go there and find them, I will die certainly. Sumantra with folded hands and with choked voice began to explain and console her. Dismiss your grief, despair and dread that fill thy soul, produced by sorrow; Rāma will now abide in the forest; he has forgotten all about his separation from you.

6-10. The self controlled Lakshmaṇa is serving Rāma in the forest. Thus he is caring and earning his merits for his future life in the next world. Sītā is passing her days in the lonely forest without any fear. She is serving Rāma whole heartedly and is getting his favour. She does not feel a bit sorrowful; rather she feels pride in her exile. It seems to me she is fit for forest in every way. For as of old when Sītā used to rove, and play freely in the city gardens of Ayodhyā so now in the uninhabited forest she is roaming freely and playing. (No difference exists between Sītā and Rāma). Like a young child, her face is as fair as the young moon, she wanders there quite happily.

11-15. Sītā's mind lies wholly in Rāma; her life depends and is controlled by Rāma. Therefore the forest is Ayodhyā to her. Without Rāma, Ayodhyā turns out a forest to Sītā. Seeing the streams and rivers, villages, cities, and various trees, Jānakī asked Rāma or Lakshmaṇa informations about them. She was found very well pleased in the forest as she used to be in the pleasure gardens or promenades, two miles off from Ayodhyā. Sūta said, he remembered these words of Sītā. He did not then remember what Sītā said about Kaikeyī. Out of inattentiveness, some words regarding Kaikeyī came out from the mouth of the charioteer. Soon he corrected that and spoke sweet consoling words to Kauśalyā.

16. The lustre of Sītā's full-moon-like face was not bedimmed by her toiling along the road, by high winds, by the sight of ferocious animals, by the scorching rays of the sun, or by any embafāssment, confusion or perplexity.

17-21. Sītā's lotus face resembling the full Moon never lost its lustre on account of inclement weather, sunshine or fatigue; it shone still with undiminished grace. Her feet though not now dyed red with red lac or sap but they are naturally of purple hue, as if painted with lac dye and they looked like lotus buds. She did not cast aside her ornaments and sweet did her chiming anklets sound. She walks over the ground in sportive grace that defies the movements of the swans. Sītā was not a bit afraid, seeing the elephants, lions, or tigers. She was protected by the arms of Rāma. Let one be not overwhelmed with sorrow for them. Nor thine, nor that of Kosalās lord to be grieved. This incident will be remembered for many many days to come in this world. For conduct, such as theirs, shall buy wide glory that can never die.

22-24. Casting away grief and care, delighting in the forest, with joyful spirits they stuck gladly to the paths of the great Rishis. They were fulfilling their father's fair orders, taking the roots and fruits of the forest. The right and sweet speaking charioteer tried his best to make Kauśalyā understand rightly, and told her not to grieve. Still Kauśalyā gave vent to her sorrows. Ah Rāma! She cried "My darling! my son! my Raghava!"

Here ends the Chapter 60 of the Ayodhyā Kāṇḍam  
of Śrīmad Vālmikiya Rāmāyaṇam.

## Chapter 61

1-5. When the virtuous Rāma, the best of all who cheer up the hearts of all persons, went to forest, Kauśalyā, weeping, told her husband Daśaratha, thus:—Thy name, O Mahārāja ! is glorified far and wide through the three worlds; my Rāma is full of compassion and mercy. He speaks so sweetly. How will these sons, and Sītā who are born and brought up in the lap of happiness and comfort, endure forest ailings and hardships ? How will the dear Sītā used to enjoy happiness, so young, fair and delicate, bear the heat and cold when wandering there in the forest ! How will the large-eyed Sītā, wont to eat best rice, nicely cooked pulses (dāl) and curries made of good vegetables, be able now to take paddy or rice growing wild and sustain her life with woodland fare !

6-7. Sītā is accustomed to hear auspicious songs and sounds of musical instruments. How will she now hear fearful sounds of carnivorous animals and terrible roarings of lions, howling and seeking for prey ? Where sleeps now on his club-like arms as his pillow my strong armed Rāmachandra who was used to hold feasts and festivities and distribute to all their food like Indradhvaja.

In the month of Bhādra (15th August to 15th September) on the 12th day (Dvādaśī tithi) of the bright fortnight, the kings used to hoist flags in front of their houses, palaces, or capitals.

Thus is written in Brihat Samhitā:—Once the Devas, oppressed by the Asuras took the shelter of Brahmā and asked him to redress their wrongs Brahmā told the Devas to go to the Kshiroda Sāgara (the ocean of khira, milk) and to praise Nārāyaṇa there. The Devas went to the milk ocean and praised Nārāyaṇa. Nārāyaṇa became glad and gave them one ketu (dhvaja) or flag (a banner, a standard). Indra destroyed the Asuras with the help of the flag. The Devas then placed and fixed the bamboo on the ground and worshipped the deity Indra with it. Indra became highly pleased and said:—The king who will worship Indradhvaja thus, will see that his subjects be increased in number and more grains and corns will grow and his people will be free from diseases.

8-12. When shall I see his lotus-like face with his glorious hair and who breathes out, his breath smelling like lily. My heart must no doubt be made of steel, else it would have been burst asunder into thousand pieces. You have banished Rāma and others ; he has left the city and he is now wandering in the forest. He ought to have been blest with asiss, but he is experiencing sorrow. This act of yours is indeed very cruel. Grant that Rāma returns in the fifteenth year, Bharata will not give his consent to yield the government and treasury. This I think. In the Srādh ceremony, the funeral obsequies observed after the death of a person, the people deal the meal first to their kith and kin. After the ceremony, they seek for other superior Brāhmaṇas and feed them.

13-17. Amongst them those that are literate and well-qualified, worthy of respect like the Devas, they do not care at all for the boiled rice and cups though that be like nectar. After the ordinary Brāhmaṇas are fed, the wise Brāhmaṇas, that are superior, consider and feel it insulting to eat next, though that be nectar. As bulls become intolerant to have their horns cut asunder. Why will not the elder brother refuse the kingdom that has been once enjoyed and governed by the younger ? As tigers roaming freely do not like to take food brought by others, so Rāma, the tiger of men, cannot accept the kingdom enjoyed by others.

18-19. The sacred sacrificial post once used cannot be used again. Nor the sacrificial things, the clarified butter, kusha, sacrificial cakes can be used twice. Once the sacred grass is used; once the flame is burnt. No remains of any other kind can be re-utilised. So Ráma cannot accept the kingdom once enjoyed by others. The heroic lordly lions cannot bear that others should catch hold of or lay their feet on their tails (should bear them in their lairs), should oppose them in their faces.

NOTE:—Like the remnants of the soma juice when the best body of the liquor has been drunk.

20-24. All the people united cannot terrify Ráma in any great battle. So Ráma has not left out of fear. He does not like to commit any act not ordained by duty or religion. That virtuous soul stands on Dharma. That long armed Ráma wielding enormous strength can burn up all the living beings and oceans by his arrows tipped with gold just like Mahadeva (as Doom will in the end consume all life). He is powerful like lion. His eyes resemble like a bull. He out of his own free will has gone to exile, nominally at the orders of his father. As fishes swallow up willingly their young ones (their own brood). Kauśalyá said to Daśaratha that he had sent her son Ráma to the forest, who observed the dictates of the twice born, which the Rishis of old have mentioned in the Sastras. The wife depends wholly first on her husband; next on her son; thirdly on her friends. There is no fourth one on whom she can depend.

25-27. Thy heart, O king, I have not won. My son is in the forest. I do not like to go to the forest. So you have completely ruined me. My kingdom has been destroyed by thee. The ministers and the subjects have been destroyed by thee. I myself with my son and the city inhabitants are destroyed by you. Your son Bharata and your Kaikeyí have been exalted (for the satisfaction of Kaikeyí, you have done all this mischief). Hearing these harsh and unpleasant words, the afflicted king uttering only the word 'Ráma' became unconscious and thinking of his sin got himself immersed in the ocean of grief.

Here ends the Chapter 61 of the Ayodhyá Kāṇḍam  
of Srímad Válmikiya Rámáyanaṁ.

## Chapter 62

1-4. Thus the mother of Ráma afflicted with sorrow spoke harsh words angrily to the king Daśaratha. The king fainting and becoming sad, distracted with woe thought within himself. And he became unconscious. He took long time to come back to his senses. He began to sigh heavily and took long breaths. Seeing Kauśalyá standing by his side, he thought again and discussed within himself. Back to his thinking mind came vividly the picture of the direful deed he had unconsciously committed long before. Once he shot an arrow piercing its aim from the direction of the sound.

NOTE:—The king Daśaratha slew long ago the Blind Muni's or the Andha Muni's son Sarvana *alias* Sindhu who was filling his pitcher to give water to his blind thirsty father, thereby producing a sound. The king thought that some elephant was drinking water and thus was making noise. He hit at the sound and unconsciously killed the Muni's son.

Andha or Andhaka is the name of a Muni or sage Sántavana Rishí. He was Vaiśya by caste and his wife was the daughter of a Súdra. His son was Sindhu or Sindhuka or Sarvana Muni. The Rishí Sarvana or Sindhu is the name of the son of the Blind Muni or the Andha or Santavana Rishí. Sindhu or Sindhuka or Sarvana is the name of the son of the Andhaka Muni or Sántavana Muni (see Krittibasi Rámáyana). Andhaka is the son of a sage, son of Mamata and of Utathya, elder brother of Brihaspati.

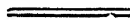
5-9. Thus for his two sinful acts, the first committed before by him and the second for the banishment of Ráma, the king became depressed and unconcerned and lay a miserable victim, a prey to two consuming griefs. The double woe devoured him fast as he spoke trembling, with folded hands and with his head bowed down to console Kauśalyá. O Kauśalye! You are kind even to the enemies. Your nature is kindhearted. I am folding my hands. Be pleased with me. The husband, whether qualified or not is the visible Devatá to the virtuous women. Thou hast always followed the rules of Dharma or right conduct, viewed this life's changes and its chances, thou shouldst not speak any bitter word to me who is now stricken with sorrow.

10-14. Hearing the pitiful words of the afflicted king, Kauśalyá shed tears as waters fallen recently flow volubly from the pipes. Kauśalyá got terrified and caught hold of the king's folded palms and placed them on her head like a fair lotus. She quickly replied :—Forgive me ; at thy feet I lie with my head bent low, and pray to thee with my head on the ground. O Deva! I am in trouble for separation from my son. The wife whose favour is courted by her worthy husband does not merit the name of a wife and loses her merits and rewards in this world or the next. I know the duty of women and I know that you are true to your word. Whatever I uttered to you now was spoken rashly out of my sorrow for my banished son.

15-19. Sorrow mars all patience, all wisdom and all knowledge ; in fact, sorrow destroys everything. There is no enemy next to sorrow. Sorrow is the strongest and the worst of foes. Men can bear the blows of enemies, but they cannot bear the least sorrow. This is the fifth night since Ráma has gone to the forest. But this is five years to me whose all delights are wasted by sorrow. The more I think of Ráma, the more my heart is filled with sorrow, as ocean swells more by the inflow of rivers. As these gentle words Kauśalyá spoke, the Sun went down with his departing rays ; the night came in.

20. The king felt relieved by Kauśalyá's words. He fell to sleep and got rest.

Here ends the Chapter 62 of the Ayodhyá Káṇḍam  
of Śrímád Válmikiya Rámáyana.



## Chapter 63

1-5. A short while after the king awoke. His senses were fading due to sorrow. Again he became anxious and perplexed. The gloom of sorrow came on the king. as Ráhu (the ascending node) covers the Sun. Now after Sítá and Ráma had gone to the forest, Daśaratha, the king of Kośalá, saw flashed in his mind the old crime that he had committed. He wanted now to tell that to Kauśalyá. On the sixth mid-night of Ráma's departure, the king recollected his former crime, and spoke thus to Kauśalyá who was still moaning and sighing for Ráma.

6-10. O auspicious dear Queen ! Man reaps what he sows, gets the fruits of acts, good or bad, done by him, pleasant or painful. A heedless child we call the man whose feeble judgment fails to scan the weight of what his hands may do, its lightness, fault, and merit too. I was a fool in cutting down the mango tree and in watering instead at the root of a useless palása ; so I have been rightly disappointed. Seeing the nice flowers of palása, I expected better fruits but I was soon disappointed when I saw the fruits. Similarly, he who works only without judging beforehand of the fruits, meets with failure and gets vexed when he sees the fruits. I, too, felled my fruit trees and watered palása trees. I have banished Ráma when he ought to come to the throne and now fool am I to grieve.

11-15. I committed this sin in my early age with bow in my hand to get the name "that the Kumára is Sabdavedí, a skilled archer who shoots by sound. O Devi ! This crime was committed by my hands direct. To-day its miseries have fallen on my head, as children seize the deadly cup and blindly drink the poison up and feel the bitter end. Unreasoningly I was moved with the charming Palása tree. Unknowingly I have got the consequences of joying to shoot at a sound. O Devi ! You were not married then. I was a prince regent. Duly came the lustful rainy season that kindles passion. The sun drew all the sap from the earth and rendering the earth hot, went south and retired to the dark region, inhabited by the dead spirits.

16-20. The intense heat declined and beautiful humid clouds were seen hanging on the horizon. Peacocks, chatakas and frogs began to croak in joy. The branches of the trees were moving to and fro by wind and rain, and the birds with the surface of their wings wet with rain, with great difficulty took shelter in them. The mad elephants were wetted with falling rains and stood still like the oceans. The mountains overflowed with rivulets and streams and their waters, being mixed up with mineral substances and ashes, flowed in snakelike zig-zag courses. At that very pleasant time with bows and arrows I mounted on the chariot and went with a great desire for hunting to the bank of the Sarayu river.

21-26. There at night time buffaloess, elephants, deer or any other wild beasts come to drink water on the banks of the river. My senses were not then well controlled. I heard a gurgling sound in the waters of the Sarayu river like that of filling water into a pitcher, as is often produced by an elephant or other animals, buffaloes deer, etc. when they drink. I could not see it then. I took out my brilliant sharp arrow that looked like a venomous snake and shot towards the direction whence I thought the sound proceeded. No sooner I discharged my arrow terrible like a serpent, I heard distinctly the sound of some hermit of the forest dying on the bank. Due to the pain caused by the arrow that smote his heart, the vital part, the hermit Sarvana Muni cried Ah ! Ah ! why lights this shaft on one like me, a poor harmless

devotee ? I came here by night to fill my jar from this solitary stream where no men are present at this time.

27-31. Who has shot this arrow on me ? To whom have I done any serious harm? I am a Rishí, I have cast off my staff, doing no injury to any body. I live on simple woodland fare. I bind my hair in hermit coils; I wear coats made of skin and bark. How is it possible that a Rishí like me be killed by such a dire weapon ? What profit will be obtained by killing me? What injury have I done to others ? The doer of this deed has acted fruitlessly. He will have to pay the debt and he will certainly meet with punishment. It is as impious as the wretch's crime who dares to climb his master's bed. No body likes it. So the people will not consider it good to kill for nothing a Rishí. I do not think at all for my death. But I grieve for my father and mother. Long have I tended them.

32-37. I am killed by one arrow. How they will live on my death. How will they get their food? Both of them are blind. Some fool not keeping his senses under control must have killed me. The king heard and the bow and arrows dropped on the ground from his dutiful hand when he heard the painful cry. That night, hearing the pitiful cry of the Muni I was sorely distressed. I got confused, the king said, and went to the spot where the Rishí lay. I saw the Muni Sarvana on the bank of the river Sarayu, struck by my arrow. His hairs were dishevelled and the water fell down from the jar. He was besmeared with blood and dust and lay on the ground. I got terrified at that sight.

38-42. My senses and understanding left me for the time being. The Rishi looked at me and seemed, as it were, to burn me. He spoke the following harsh words. "O king! I am a dweller of the woods. What offence have I committed to you." I came here to take water for my father and mother and you have struck me with an arrow in my heart, the most vital part of the body. Killing me you have killed my blind father and mother. They are weak and blind. They are now thirsty, eagerly expecting me. They with parched lips must bear their pangs and hope will end in blank despair. They will for a long time restrain their thirst. My father is no ascetic nor is he versed in wise lore. So they do not know that I am lying here on the ground. What would they have done, had they known it! They are quite feeble. They cannot walk.

43-46. The tree, firm rooted, cannot prevent another stricken tree from falling down. So my parents cannot protect me. Hasten to my father and relate while time allows, my sudden fate, lest he consume thee, as the fire burns up the forest, in his ire. My father's hut is on this track or on some by-way. Soon you will find it out. Pacify and please him that he may not curse you. First extract the arrow from my wounded heart. It is giving me great pain, as the river strikes against a sandy coast. I thought if the arrow remained there, it would give him more pain ; but if I extract it, he would die immediately.

47-50. Thus I discussed and pondered. I was then bewildered with sorrow and helpless. The Muni's son immediately perceived my thought. He spoke to me with great difficulty. The Rishi Sarvana was in agonising pain. All his limbs relaxed. He could not move his hands nor his legs. Collecting patience and withholding his grief he said, "Now I will keep my senses undisturbed and I will conquer pain with firmness of mind.



51-54. O king! you are thinking that you have killed a Brahmana, and so you think yourself guilty of Brahminicide. Remove this doubt. I am born of a Vaiśya father and a Sudrání mother. With great difficulty he uttered these words. His heart was pierced with arrow. Sometimes the Muni's son Sindhuka or Sarvana Muni rolled about, sometimes he remained inert. In this condition I extracted the arrow. The body of the Muni's son the Sarvana was wetted by his falling down on the waters of the Sarayu river. He was wailing for his injury on the breast. Seeing this state of the Muni's son, I was pained very much.

Here ends the Chapter 63 of the Ayodhyá Kāṇḍam  
of Śrīmad Válmikiya Rāmāyaṇam.

### Chapter 64

1-5. The virtuous king Daśaratha thus remembered his killing the Muni's son that cannot be compared and he wept. He spoke then to Kauśalyá thus:—I did this sinful act unknowingly and my heart was greatly disturbed. There alone I thought over some means which yields to me merit, which can destroy the sin of killing the Muni's son. At last I filled my pitcher with the river water and took to the track pointed out by the son of Muni, the Sarvana Muni, and reached at last the hermitage of the father of the Muni. I came, I saw: the aged pair, feeble and blind, were sitting there, like birds with clipped wings, side by side, with none to guide their helpless steps. They were talking about their son and seemed well pleased. They were waiting for their son's return. But I had ruined their hope and they became destitute, friendless.

6-10. I was already distracted and terrified. My grief and woe doubled when I entered the hermitage. Hearing my footsteps, the Andhaka Muni said 'Dear son, bring quickly the water. Why hast thus made thou tarrying? Were you playing in water, or bathing, thus causing this delay? Your mother has become anxious lest you may have some mishaps; come quickly here in the áśrama. If she or I have ever done any thing to pain you, dearest son, dismiss that memory from your mind. You are a hermit. Be good and kind. Our lives, our all, depend on thee. You are our refuge, our last resort, you are the eyes of us, eyeless. Our pránas, life and soul, are fixed on you. Why are you not speaking?

11-15. I got terrified, seeing the Muni. I spoke indistinctly (in words with vowels only; without any consonants, like very young children). I strung my mind, my senses, and my nerve to fortify my trembling tongue and let the aged hermit know his son's sad fate. O high soul! I am not your son; I am the Kshattriya named Daśaratha. I bear a grievous sorrow's weight born of a deed which good men hate. O Bhagavan! I went to the bank of the river Sarayu to hunt and kill some elephant or some wild animal of chase that may come there for drinking. I heard a gurgling noise, and, taking it to be that of an elephant, I aimed and let an arrow fly.

16-20. Going to the bank I found a hermit, wounded in his chest. He lay deadlike. The Sarvana Muni was suffering terribly from the strike of the arrow and told me to take off the arrow. I extracted that. And soon he expired and went to the Heavens. Before he died, he lamented bitterly for his helpless blind father and mother. Unknowingly I killed your child. What has been done cannot be undone now. For what is yet to be done, O, let me win thy pardon for my heed-

less sin. Whatever you say, I will carry that out. Hearing these sorrowful and cruel words of mine, the Rishí, though capable of cursing, did not curse me.

21-25. The Rishí's grief increased ; his eyes began to flow ; he sighed heavily and took long breaths. I stood by them with folded palms. The fiery Muni told me :—O king ! If you had left unsaid by your own tongue this dreadful event, your head would have been burst in thousand pieces. O king ! If any Kshattriya kills consciously any hermit, he would be dislodged from his position, whoever he might be, let him be an Indra or any other of high rank. Who consciously sends a dart against the devotee who spends his pure life in accordance with good laws, his head would be burst into many pieces. You have done this unknowingly. Therefore your life is seen till now. Had you done this consciously, what of you ! the whole Raghu line would have been destroyed !

26-30. The aged parents asked me to take them to the place where lay his son dead so that they may have a last look at their son. The hermit dress of skin he wore, rent from his limbs, besmeared with blood, who is dead and lying prostrate on the ground and thus come under the control of Yama Ráj, the king of the departed. Alone I took them there and made them touch the dead body of his son. No sooner they touched, they fell down over his body. The father then addressed the son :—O Son ! You are not bowing down to us now ; you are not speaking even. Why are you lying prostrate thus on the ground ; are you angry with us ?

31-35. O Son ! If I be not dear to you, look at your virtuous mother, why don't you embrace her and talk to her ? Now who will read to us the Sástras and Puránas so soft and clear, gladdening to the heart ? How will I listen to that after the midnight. Who will offer oblations into fire in the evening and bathe us and sit beside us ? I am unable to do any work, I am poor and without any one to look after me. Who will now procure us roots and fruits and, sitting beside us, feed us like dear guests. How shall I maintain your old ascetic mother ? I am blind and this innocent aged mother of yours loves you very dearly.

36-40. O Son ! Wait. Do not go to the house of Yamaráj, the God of Death. Take your father and mother along with you and go tomorrow. We two are greatly afflicted with sorrow. We are now without any body to protect us. We will die soon in your absence. We will tell Yama to forgive you, not to keep you with him. For he serves and maintains his parents. The King of justice, the lord of the world is a very religious one, of great celebrity. He will certainly excuse me and bless me with an endless, fearless boon or gift. Certainly he will not judge my son as having been killed by weapons. O Son ! You are untouched by stain and you have been slain by the sinful Kshattriya's hands. Win, through my truth, the sphere where rest those who die by hostile darts.

41-45. Go, O son ! to the best heavenly sphere where the heroes go, who do not turn their backs in battles and die there. O Son ! Rise to the heavens where the king Sagara, Sibi, Dilíp, Janamejaya, Nahusha, Dhundumára and others had risen before. Let you attain the goal of all those living creatures, of those that get by their studies of Scriptures and by their asceticism, by their giving in charity fields and lands, of those who perform the Agnihotras and who take the vow of marrying one single faithful wife. Of those who give as presents one thousand cows, who serve and maintain their Gurus or holy preceptors, of those who go to the Himalayas and give up their bodies there. Those who are born in this family do not fare any vicious goal. He will meet with a bad fate who has killed you.

46-50. Thus he wept long. Then he offered oblations of water for his son. Soon the Andha Muni's son, the Sindhu muni (the Sarvana Muni) took a celestial form and शर्वण मुनि went to the Heavens and remained there with Indra. Sarvana is a place about twenty miles south-east of Unao in Oudh, where Daśaratha, king of Ayodhyā, killed Rishī Sarvana, or Sindhu, the son of a blind Rishī. (Rāmāyaṇa). The ascetic son with Indra consoled his father and mother and he spoke shortly afterwards:—I have attained a very exalted place by serving you. You two will also come soon to me here. Saying thus, the self-controlled son of the Muni went on a celestial car, assuming a divine body.

51-55. The aged father and mother offered oblations of water then and there for their son. They spoke to me with folded hands:—O king! Kill us now. I will not feel any sorrow, you have killed my only son with an arrow and you have made me issueless. Out of your unmindfulness you have done so. So I curse you now virulently. O king! Just as I am suffering now for the death of my son, so you will also meet with your death from the bereavement of your son. You are a Kshatriya and you have killed the Muni though not knowingly. Therefore the Brahminicide, the sin of killing a Brahmana won't come on your head.

56-60. Soon the hour shall come when, crushed by woes like these that I feel, thy life shall close, like what is dealt to a donor. Thus cursing me and lamenting much, the pair, husband and wife cast their bodies on the pyre and straight to the heavens they went. O Devi Kauśalyā! What sin I committed in my wild youth, in my pride of being a Sabdabhedhi (shooting by sound), has now come back to my memory as I was pondering. Thus the delicious food pleases the palate but it is harmful to the stomach and produces disease. So that sinful act is bearing its evil fruit to-day. The word of that liberal Muni is now to be experienced by me. Saying thus, Daśaratha got afraid and wept. He spoke to Kauśalyā, thus:—

61-65. Oh queen, surely I shall die of this intense grief for my son. I can no more see any thing. Please touch my body. The dying man sees nothing. I may live longer if Rāma comes and touches my body himself or through some other men or materials. If he had taken over the charge of the treasury and become the Prince Regent, I think I might have lived longer. Unlike myself, unjust and mean have been my ways with Rāma, O my Queen. But like himself is all that he, my noble son, has done to me. The behaviour of Rāma with me, his carrying out my orders for his exile, is quite worthy of him. No man having the least spark of senses within him can cast away his son, even he be vicious. Who is that son who when departing to the forest does not feel angry? Now these eyes grow blind, O Kauśalyā! My memory has become very weak.

66-71. I am finding the messengers of Yama Rāj, telling me to get myself prepared early. What more sad occurrence can come to me than that I at this time of death, do not see my virtuous Rāma, true and chivalrous. Rāma stands ahead of all the sons, observant of his duties. The absence of Rāma is scorching my soul just as the sun dries up drops of water. Those men would be very lucky as gods who will witness Rāma's face after fourteen years of banishment, with full blown eyes like fragrant lotus, with excellent eye brows, with beautiful gold ear-rings, with beautiful teeth and graceful aquiline nose and of autumnal moon-like beautiful face.

72-76. Those will be blessed, who will see Rāma on his way back to Ayodhyā like men delighted to see the planet Venus in his exalted position. O Kauśalye! My fainting mind forgets to think. I feel I am rapidly sinking and my

senses can no more hear sound, feel taste or touch. I do not see nor hear any sensual objects. My mind sleeps. My organs are paralysed as the light of a lamp, oilless, grows dim and dies out. This woe, self-caused, torments me now as the river eats away the banks and will bring about my end. Oh Rāma! Oh my darling, where are you now? Who dispels my sorrows. Oh Kauśalye! O ascetic Sumitre! I do not see you any more. Oh cruel Kaikeyi! My bitter foe, thy father's shame.

77. Thus lamenting and suffering for the son's exile, the king Daśaratha breathed his last at midnight in the presence of Kauśalyā and Sumitrā.

Here ends the Chapter 64 of the Ayodhyā Kāṇḍam  
of Śrīmad Vālmikiya Rāmāyaṇam.

## Chapter 65

1-5. When the night was over, and the morning came, the minstrels trained to play and sing, appeared before the chamber of the king. The Sūtas, versed in grammar and in reciting the Purāṇas, very learned geneologists or Māgadhas, capable singers came there, reciting in turn their own deeds and topics. They began to eulogise the king, and offered their choicest blessings on him. The palm players began to strike their palms and recited the deeds of the previous king in distant lands. Their praises echoed with a swelling roar through court and corridor. At the sound of their claps, the birds, perched on the trees and those in the cage, were roused from their sleep and began to chirp.

6-10 So the chirping of the birds, the Indian lute (the double guita, with seven strings) and the praises of the Brahmanas, their blessings resounded in the palace. Pure charactered women and eunuchskilled in service came there. Persons, knowing well the rites of bathing and anointing, brought water duly at the proper moment in golden pitchers perfumed with Harisanda scent. For auspiciousness, the virgins more in number and other ladies brought propitious articles and other things to be used after washing the face, as well as clothings and ornaments. All the necessary auspicious things, fit to be presented before the king in the morning time were brought in sufficient quantities.

11-15. All waited outside with those articles for the king till the shine of day. But they grew apprehensive as they were disappointed by delay. Then the queens closeby came in, led by duty and they tried to wake the king with soft and gentle words. But the king awoke not. No sound was heard, nor hand, nor head, nor body stirred. Skilled in knowing what to do then, they touched the king in various ways gently and skilfully; but they could mark no sleeping symptoms. They touched the heart and the pulses of the hands; and they felt all still. They doubted about the life and trembled like the blades of a grass. At last they felt certain that the king was no more.

16-20. Being prostrate with grief for their sons, Kauśalyā and Sumitrā were still asleep. Rāma's mother was lying by the king, burnt up with sorrow, pale and dark like a star hid in darkness, her body relaxed; they shone no more with beauty's glow. They became lustreless. Their eyes were filled with tears. Seeing these, the whole zenana was afflicted and looked dead. All the women, afflicted, began to lament and cry loudly as widowed elephants bewail their dead lord in the woody vale.

21-25. At that wailing sound Kauśalyá and Sumitrá awoke and became conscious. They saw the king, touched him and fell to the ground, crying "O husband." Kauśalyá, the daughter of the king of Kośalá, struggling, tossed about on the ground with her body covered with dust, and looked lustreless like a star fallen from the sky. When the king spoke no more, the women in the chamber saw Kauśalyá prostrate in her pain, like the female elephant dead. The other ladies of the king, Kaikeyí, and others wept and fell down unconscious.

26-29. The morning cry of the ladies spread all round the palace. The whole building was filled with men, terror stricken, confused and anxious. All the friends of the king were tormented with woe. At the king's going up to the Heavens, all the joys fled and it excited mournful feelings. The royal ladies surrounded the well-renowned king, the best of all kings, and cried piteously, catching hold of each other's hands.

Here ends the Chapter 65 of the Ayodhyá Kāṇḍam  
of Śrīmad Válmikiya Rámāyaṇam.

## Chapter 66

### THE PRESERVATION OF THE DEAD BODY BY IMMERSING IN OIL

1-5. Kauśalyá, afflicted with many sorrows, and with eyes full of tears looked on her dead husband who lay like the extinguished fire or like the dried up ocean or like the sun lustreless. She placed the king's head on her lap and looked on Kaikeyí and spoke:—O wicked and vicious Kaikeyí! Now enjoy the kingdom without a thorn to trouble you. And let you be happy for the fruition of your desires. Far from sight my Ráma has gone. My husband is dead and has gone up to the Heavens. Now in this dreary world like a traveller in the dark and forlorn, I do not like to live any longer. Who is there, that likes to quit her Devalike husband and live here, save you, O Kaikeyí, whose heart owns no duty, responsible to a wife.

6-10. The greedy man sees not his faults. Kaikeyí has wrought the ruin of this Raghu line of kings out of the ill advice given to her by the hump-backed Manthará. The king yielded hastily and rashly to the illegitimate request of Kaikeyí and the two combined sent Ráma an exile to the forest. Hearing this news, the king Janaka must have been pained and heartrent like me. I am now without my husband. This fact the lotus eyed virtuous Ráma does not know. He has gone to the forest, the distant land where the Rishis dwell. Sítá, the daughter of the king Janaka, unfit for woe, will undergo toils and troubles in the forest, to serve her husband. At night, she would become afraid to hear the dreadful yells and cries of beasts and birds and will cling to Ráma.

11-15. The king Janaka has become old and infirm with age. He has only one daughter Sítá. Constantly thinking of her he would be troubled with sorrow and quit his life. So I will give up my body to-day. I am devoted to my husband. I will take the body of my husband and enter the funeral pyre. The ministers removed Kauśalyá from there, overcome by violence and sorrow. And they placed the body of the king in a vat or pan or cask full of oil. They performed the further funeral ceremonies with the order of Vasistha. Owing to the absence of the son, they did not consider it proper to perform the funeral obsequies of the king and his purificatory rites. They were all-knowing, they knew all the rules and regulations. So they well preserved the body of the king.

16-20. When the ministers kept the body of the king in the cask of oil, other ladies came to know that the king is dead and they began to weep and shed tears for the king. They cursed Kaikeyi. They began to cry, afflicted with sorrow, raising their hands and beating their breasts. Tears flowed in torrents from their eyes. O Mahārāja! Thou art true to promise. Why hast thou left us? We are already deserted by the sweet speaking Rāma. Kaikeyi is of cruel and vicious judgment. How can we live thus widowed with our co-rival wife. Rāma has gone to the forest, leaving us, leaving the kingdom, Rāma who is quite capable in every way, who is patient and calm and who is our and your lord.

NOTE:—The forest is meant here as the Danḍaka forest extending from Bundelkhand to the Krishnā river.

21-25. Our senses have been obscured. We do not know what is proper for us to do now. So many faults have crept in us. How can we live with Kaikeyi? What more persons can Kaikeyi not turn out, when she has expelled Rāma, Lakshmaṇa and Sītā! When she has taken away the life of the king! They spoke thus many words when all their joys left them. The Ayodhyā City looked sad and gloomy like the night without stars, being bereft of the high souled king Daśaratha, like a woman without her husband. The inhabitants shed tears of sorrow. The women cried Alas! Alas!. The squares and doors became empty. The city lost its brilliance and lustre.

26-29. When the king died and his lovely wives remained on earth, the Sun set down the horizon and the dark night set in with triumph. The friends of the late king thought the burning ceremonies of the king then as not proper owing to the absence of the son. So they preserved the dead body well. For the king will no more be seen. The city looked lustreless like the absence of the Sun, like the starless night. The squares and roads were filled with men crying and weeping. The women and men in batches after batches abused Kaikeyi, the mother of Bharata. All the inhabitants then were sorrow stricken. No one looked happy.

Here ends the Chapter 66 of the Ayodhyā Kāṇḍam  
of Śrīmad Vālmikiya Rāmāyaṇam.

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## Chapter 67

1-4. That night in Ayodhyā all were weeping, all were sorrowful, every one's voice was choked with grief. Thus they passed that night. When the night was over and the Sun rose high on the horizon, the state officials of all the departments and the Brahmanas assembled in the council hall. Markandeya, Maudgalya, Vāmadeva Kaśyapa, Kātyāyana, Gautama and the famous Jāvālī were all Brahmins. They severally spoke by turns and turning to Vasishtha, the best of the household priests of the king, submitted and addressed to him, that no definite conclusion the other priests had come to and they waited for Vasishtha's formal and final sanction.

5-8. That night of bitter woe had past which seemed to them like a hundred years. The great king Daśaratha has gone to the Heavens. Rāma is an exile in the forest. The fiery Lakshmaṇa has accompanied Rāma. Bharata and Satrugṇa are staying far away in the realm of Kekaya country and they are staying with his maternal grandsire in his city.

NOTE:—Kekaya Deśa (a province) is in the north-west India in the North Punjab whose capital is Rajagriha. It is north of Valhika Deśa.

Now it is imperative for us to-day to select and install one as a king from the descendants of the Iksáku line, for this kingless kingdom of ours will go to rack and ruin in the absence of a king.

9-13. In kingless lands the cloud named Vidyunmáli do not thunder and shower rain on the earth. Nor does Parjanya's heavenly rain descend upon the burning plain. Where none is king, the fields are not cultivated and sown. The son is not obedient to his father nor the wife obeys her husband. In a kingless country one's own riches are not one's own; one's wife even is not his own. This is a terrible saying indeed! How can truth remain there! No Pancháyats are held to judge truly the facts. No joyful citizens can safely make nice gardens nor any flower gardens. No self controlled Brahmins can remain to offer sacrifices. No Brahmins can keep true to their vows and ordain the great solemnities.

14-18. No rich Brahmins give, at the celebration of great yajnas, the sacrificial fees to Ritvik priests as ordained by the Sástras. No dancers nor dramatists are well pleased. No festivities nor assemblies tending for the upliftment of one's country are held. No satisfactory issues are arrived at by the debatists. No love and regard are displayed by any body when he talks or speaks. In kingless countries young maidens are not seen in the evening to go to play being decorated with gold and jewels. In a city where anarchy prevails, the rich peasants and cowherds who subsist on agriculture and cowkeeping are not safe and well protected. They can not go to sleep in their houses safely, with their doors open.

19-23. No pleasure seeking people can go out in their swift cars in company of bright women. No tusked elephants sixty years old with bells on their necks roam free on the road. We hear no more the pugilist's or wrestler's challenge by the slapping of hands when they aim their arrows on the bull's eyes or targets. No merchant bands can travel forth safely to distant lands, loading their wagons with precious wares. No self controlled Muni can safely walk alone, meditating on the Supreme Self. He halts where he happens to be in the evening. (It is dangerous to walk in the dark).

24-27. No profit a man derives on his sale, nor can he keep his articles safe. The guards and soldiers can not come face to face with their enemies. No man decked with ornaments can go on riding on strong horses or on chariots. In a kingless country, the learned do not meet with one another and discuss the Sástras in forests, and secluded places and pious people have little heart to offer duly the Dakṣiṇás, garlands, or sweets for the worship of deities.

28-32. In an anarchical kingdom, the princes are not adorned with scents, sandal paste and aguru (aloe wood); they do not look lovely like green corns or grains. A kingdom without a king is in fact a river without water, a forest without grass, a cow without a cow-herd. The chariot is recognised by its waving banner, the fire is made known by the banner of smoke. Our king is the banner of our pride, he is a god with gods, and he is glorified thus. He has gone up to the Heavens. In a kingless land no man can claim any thing his own. Like fishes, men devour each other. Those who have broken down the law and the bounds of Varnáśrama, who were formerly punished by the state, those atheists now become rampant, fearless, and powerful.

33-37. The king is the eye of the people; as the eye protects the body and is a careful spy, so the monarch in his wide domains protects the truth and maintains the right. The king is the right man; he guards the truth. The well-born see their hopes in him. The king is the father. The king is the mother. The king is the friend. The king is the protector of men's lives. If there were no king—a judge of right and wrong, then there would be no distinction between things as when enveloped in utter darkness. Even Yama, Kuvera, Indra, or the very powerful Varuṇa are lower than the king possessing good character. If there were no king to make distinction of good and bad, the world would be veiled in blinding night and none could see or know what is right. O Best of Brahmanas! First we will obey implicitly your word if our king were living still, as keeps his bounds the faithful sea.

38. Our country lies desolate without a king. Some scion of the line of Iksáku kings do thou select and install.

Here ends the Chapter 67 of the Ayodhyá Kāṇḍam  
of Srimad Válmikiya Rámáyaṇam.

### Chapter 68

1-2. Hearing them, Vasistha replied to the friends, Brahmanas, counsellors and all:—Bharata upon whom the king has conferred the kingdom is now residing at his maternal uncle's place with Satrugna.

NOTE:—Bharata was residing then at Rájagriha or Girivraja, south east of Taksasilá in Kekaya Deśa, north west of India, situated on the branch of the the Indus, the Vitastá river and the Chandrabhágá river, north of Bahlika or Báhika province. When the envoys sent by Vasistha reached Bharata, he started from there, crossed the Iravati river, the Satadru, and the Saraswati river, and the Ganges river, and came to Ayodhyá. The envoys went by another route, near by Hastinapura.

NOTE:—Rájagriha or Girivraja or Girirája was the capital of Áśvapati, Bharata's maternal grandfather. Kurujangala=the forest region of the kingdom of the Kurus.

3-7. Let us send quick the envoys on swift horses to bring Bharata and Satrugna, residing there happily. Why waste the time in dull delay? Nothing is left to us to decide? The king Daśaratha himself has given the kingdom to Bharata. Quick came from all the glad reply. "Vasistha! Let the envoys fly." Vasistha heard and said again:—Hear you all, Siddhartha, Vijaya, Jayanta, Áśoka, Nandana, what you are to do. Go quickly to Rájagriha's city. Cast aside your sorrows, I give you orders to speak thus to Bharata. "The family priest Vasistha and peers by us send health to thee and greet thee thus. Come to thy father's home with haste, without wasting time any longer. Your presence is urgently wanted. There is a very urgent work for you now to do."

8-12. Tell not Bharata that Ráma has gone to the forest or his father is dead. Do not relate to him the fate that ruins Raghu's race, (*i.e.*, the death of Daśaratha). Start immediately, taking fine silken dresses, and ornaments costly and rare, gems and many a precious thing as gifts to Bharata and the king (Áśvapati). The envoys on horse back, enroute to Kekaya country, have gone to their own houses, taking with them ample stores of food supplied and prepared with steeds of swiftest race,



to trace their way to Kekaya's land. Performing the auspicious ceremonies required at the time of departure, they got Vasishta's orders and started quickly. They went by the banks of the Máliní river, southward of the Aparatála region and northward of the Pralamba region.

**NOTE:—**The Panchalas occupied the upper part of the Doab. The Bahikas comprehend the different nations of the Punjab from the Sutlej to the Indus. It is the country lying between Chandrabhága (Chenab) and Satadru (one hundred channelled river Sutlej). Panchála includes Rohilkhand, Chandrabhága and Vipasa (Beas).

**NOTE:—**The town Girivraja is now known as the Jálálpura town in the Punjab.

13-17. They crossed the river Ganges near Hastinapura, (the capital of the kingdom of the Kurus, near the modern Delhi) and marched westward. They went to Páñchála Deśa (Rohilkhand) and then marched through the centre of the Kuru Jángala country. That is the forest country included in the kingdom of the Kurus. Seeing the tanks full of lively lotusses and the rivers of clear waters, they went on quickly owing to their urgent business. They went by the banks of the Saradandá river full of clear waters and frequented by various birds. They went before the auspicious tree (Satyopachayana tree) on the west bank of the Saradandá river. Whatever is prayed and asked before this tree, comes out true. Bowing down before this tree, they went to the town Kulingá. They passed by the place named Tejobibhavan and reached the village Abhikála. Next they crossed the holy Iksumatí river known to the fathers and grandfathers of the Iksáku line.

18-20. They drank, taking water in the palms of their hands, they saw the Bráhmaṇa ascetics, went by the centre of the Válhika country and reached the Sudámá hill. They looked at the place marked with Viśṇu's footprints, they saw the Vipásá river and the Sálmalí trees on her banks, many other rivers, tanks and ponds, smaller ponds, and jhíls, various types of lions, tigers, deer and elephants, marched via the more lengthy road, obeying the orders of their master.

**NOTE:—**The Vipásá river=The Beas, Hyphasis or Bibasis.

21-22. The envoys passed safely by the longer route and arrived quickly at the nice town named Girivraja or Girirája. The horses were quite worn out and exhausted. That night they went gladly to the town for the satisfaction of Vasishta, for the preservation and safety of the subjects and for Bharata's taking over the charge of the kingdom.

Here ends the Chapter 68 of the Ayodhyá Káṇḍam  
of Śrīmad Válmikiya Rámāyaṇam.

## Chapter 69

1-5. The night the envoys entered the Girivraja town, Bharata saw a very bad dream. And as an effect of it, Bharata, the son of Daśaratha, looked very morose and melancholy since the morning. His soul was chilled with awe. His friends came to know that Bharata had become very sorry. They began to talk on different topics, to cheer him up and to expel his sorrows. Some of them sounded sweet music, some danced, some narrated novels to make him laugh. But Bharata could not join them in their jollities.

6-10. Bharata then expressed :—Hear why I am sorry. Towards the end of the last night I saw my father in my dream. He looked pale, and I saw him falling down headlong from a mountain peak into a filthy pit (a lake full of cowdung), and I saw him floating on that dirty stream and drinking oil from the hollow of his joined palms with frequent laugh. I then saw him diving into the oil with oil all over his body, after partaking, with a bent down head, rice cake mixed with sesamum, again and again !

11-15. I also beheld the ocean dried up, the moon thrown down on the earth, the world troubled by the demons and enveloped in darkness, the tusks of the elephant on which the king rides had fallen into pieces, the burning fire had been abruptly extinguished, the earth was rent and opened wide, the leafy trees were scorched and dried up. The mountains fell and smokes emitted from them. I saw my father clad in sable clothes seated on an iron stool and beaten by grey coloured women. He was driving fast, wearing a red garland, towards the south in a car yoked with asses.

16-21. I saw in my dream that one Rákhsasi of terrible face wearing red clothes was dragging the king and laughing. Thus last night I saw the dream, terrible. So I infer that some one of us three, myself, Rámachandra, or the king Daśaratha must face with death. The man seen in a dream riding on a cart drawn by asses will soon come to an end. The smoke will soon rise from his funeral pyre. So I am sorry ; and I am unmindful of your talks. My throat is parched and my mind has become restless. I see no reason to fear ; still I am afraid. My voice has become low and I am lustreless. I cry shame on me. But I do not find any reason. And my apprehensions about the king cannot be allayed. The changing scenes I viewed in my dreams and my troubled thoughts will brood on the unusually startling horror. The strange vision of the king still weighs upon my heart.

Here ends the Chapter 69 of the Ayodhyá Kāṇḍam  
of Śrīmad Válmikiya Rámáyanaṁ.

## Chapter 70

### BHARATA'S DEPARTURE

1-6. When Bharata was telling about his dreams to his audience and friends, the envoys quite exhausted by long marches entered the beautiful city of Rájagriha, surrounded by a deep moat's protecting bund and made their appearance before the king's son. The king Yudhájit and the prince Bharata received them hospitably. They bowed down to the king and spoke to Bharata. The household priest Vasistha and other gentries of the court have sent health to thee and greet thee thus :—Start quickly from here. A very urgent business demands immediate your presence and attendance which may be defeated by delay. Take these costly clothings and ornaments and give them to your uncle. Bharata accepted and delivered them to his good māmá (maternal grandfather and uncle) and others. Thus pleasing them, he asked :—

7-12. How is the king doing ? Are worshipful Ráma, and Lakshmaṇa safe and free from sickness ? Is every thing all right with virtuous Kauśalyá and Sumitrá ? How is my mother Kaikeyí, proud of her attainments, most sage in self conceit, whose selfish heart is most prone to rage ? Has she sent any message or com-

mand to me? Is she all right with her health? Thus asked, the envoys answered humbly to Bharata. O Best of men! All are doing safe and well, about whom you have asked. The goddess Lakshmi with lotus in her hands has selected you. Thine all the smiles of fortune are. Be ready; order the chariot to get yoked.

13-17. Bharata replied :—"Now I should get the permission of the Maharaja Yudhajit. I will speak to him. The envoys are asking me to start immediately." Thus saying to the envoys, Bharata, pressed by them, spoke thus to his Náná. "O king! I am now going to my father. When you will call me again, I will come to you." Yudhajit smelled the head of Bharata and spoke "O dear child! Go forth. I give my consent and order you to start. Kaikeyi is blessed to have a good son like you. Speak to your father "all are going on well here."

18-22. Give my greetings to the household priest Vasistha and to all the rest amidst the twice born, to the chief and best and to Ráma and Lakshmaṇa who shoot the long shaft with aim so true. The king Yudhajit shewed to Bharata the great love and kindness and gave him excellent elephants, nice blankets, the deer skins, and wealth and riches. The king gave Bharata dogs brought up in his house, of body vast and massive head, with mighty fangs for battle, brave, and the big tiger's match in strength. Two thousand gold coins and sixteen hundred jars (ghare) the Kekaya king gave to Bharata. The king Ásvapati sent his ministers faithful, dear and well qualified along with Bharata.

23-27. Yudhajit, the uncle of Bharata, gave elephants of the family of Airavata and Indrasir region as well as swift going asses (mules). Owing to bustle and hurry, Bharata was not pleased with those articles. He was anxious, first that the envoys were telling him to make haste and secondly he had seen bad dreams. Surrounded by men, elephants and horses, Bharata left the courtyard and came to the great royal street. He saw, as still farther he went, the inner rooms most excellent. He went thither unhindered.

28-30. There Bharata stayed to bid adieu to his maternal grandsire and uncle. Next he rode on his chariot and hastened off. The attendants of Bharata followed in hundreds of chariots with rounded wheels yoked by camels, horses and mules and asses and kine. Bharta started with Satrughna from Náná's house protected by Náná's forces and ministers as Siddhas start off from Indraloka.

Here ends the Chapter 70 of the Ayodhyá Kāṇḍam  
of Srimad Válmikiya Rámāyaṇam.

## Chapter 71

1-5. The powerful Bharata left Rájagriha and went towards the east. He crossed the Sudámá river and saw her strong and glorious current. Next Bharata crossed the Hlādini river and saw her toss her watery billows, hard to cross, and next the Satadru river (the hundred channelled river). Next he crossed the river flowing by Ailadhána village and came to the borders named the Apará parvata hill. Then he crossed the Silá river and the Akurvati's fair stream and reached the villages Agneya and Salya Karáṇa. He being purified saw the Silávahá's swift stream, crossed the lofty hills and went near the Chaitraratha forest. Then reached the confluence of the two rivers, the Ganges and the Sarasvati. He marched northward of the place Vírámatsya and went to the Bharunda forest.

NOTE :—The Sarasvati or Sursooty is a tributary of the Caggar or Guggur in Sirhind, between Ambala and Ludhiana.

6-10. He went to the swift going Kulingá river, gladdening the hearts of the people bathing there, surrounded by hills and thence reached the Yamuná river. Crossing the Yamuná, he rested his army on the banks. He bathed his horses who became cool; then he gave them grass and gram and other pulses and made them take their rest. Bathing there and drinking water and taking waters for their journey Bharata marched onwards. Thence he crossed the desert, wide in expanse, always without any man, on a beautiful chariot, as Váyu, the storm deity, crosses the sky. The great river Ganges is hard to cross by the city Amsudhán. Seeing this, Bharata came quickly to the famous city named Prágvata. There he crossed the Gangá and hied to the river Kuṭikoshtiká. Next he crossed this river and he came to the town Dharma-vardhana.

11-15. Thence, leaving Toran on the north, to Jambuprastha city he came. Thence he reached the beautiful village Bharutha. Halting at the nice wood close-by, Bharata marched eastwards and came to Ujjihána town where there were the Priyaka trees, or Nípa trees. Giving orders to his retinue to follow, Bharata rode swiftly on horse back onwards. Passing the night in Sarvatirtha town, he crossed many streams with the help of the horses bred on the mountains. Riding on elephants, Bharata crossed the Kutika river and next he crossed the river Kapívati near Lauhitya city.

16-20. Next he crossed the river Sthánumati near the Sála city; thence he crossed the river Gomati near the Vinata city. Thence he went to the Sála forest near the Kalingá town. He marched on during the night through the forest, though his horses were tired. Next morning Bharata saw the Ayodhyá city, established by Manu. On the way he passed the seven nights and on the eighth day morning, Bharata saw the Ayodhyá city. He spoke to the charioteer :—"This glorious city from afar wherein pure groves and gardens are, seems to-day to me a dead heap of white soil; in other words, no repair works and whitewashings or cowdung leepings are done since long. Here resides many well versed Brahmins, smart in the Vedas.

21-25. Many rich people dwell here. The Rajarśi Daśaratha is the king, the protector and the guardian here. Through all her streets many men and women had been walking to and fro and where was uprising the multitudinous roar. To-day I hear those sounds no more. The gardens resorted to by men in the evening running to and fro for sports and plays appear to me joyless, desolate and drear, as if they are weeping. They have put on another aspect. The city appears a forest to me. No more the riders, horsemen, the rich men, elephants and horses are seen going to or coming out from Ayodhyá, as they were used to be seen before. The gardens looked before very contented and pleased and they were esteemed for the possession of good many qualities, where men and women loved to meet in pleasant shades for sweet pastimes.

26-30. The same gardens I see to-day bereft of all joys in all the quarters, the leaves are falling from trees, as if weeping. Now has ceased the merry cry of deer, beasts and birds who erst used to speak loudly their joy. The wind does not blow to-day filled with sweet fragrance from sandalpaste, aguru (aloes) and dhúp. Why are the drums and tabours (the Bheris, Mridangas, Vinás) not being sounded to-day, whose sounds were heard from a long distance? Why is the music of the lute that woke responsive to the quill, and loved by the happy, now hushed and still? I see many evil omens which cause my left eye quivering and dancing. I feel very sad.

31-35. From all these, I infer not anything well of my friends. Some mishaps have occurred to them. Thus Bharata entered into the Ayodhyá city, morose, down hearted, afraid, and with all his senses relaxed. He quickly hastened on the town, kept by the king Ikshaku's children. He entered by the Vaijayanta gate. The warders shouted "Vijaya, safe." His horses were quite exhausted and fatigued. With heart distracted he dismissed the warders. He spoke to the charioteer of Ásvapati. I was called by the envoys to start quickly. I was not given any reason thereof. So I am foreboding some evil and all my wonted courage falls and fails.

36-40. I heard before that peculiar changes would be met with when monarchs die. Now I see those changing symptoms. The householders' dwellings are not swept and cleaned. They look rough and rude. The doors are opened. All the beauties have fled. No sacrifices are made before the Devas and the Pitaras (the Fathers). No sweet fragrance of aloes is smelt. The household members have not taken food. The faces of all are cheerless. No flowers are offered in temples. The courtyards are not swept and cleaned. They are dry and dead. The houses of dear friends and relatives are void of their lustre and beauty. The worship of the gods is stopped. No sacrificial ceremonies are held in the sacrificial halls.

41-45. No shop where flowery wreaths were used to be sold is brisk and busy as of old. No Banias or tradesmen are seen as before. The Banyas are anxious; for the business and the markets are destroyed; their minds are contracted and do not seem hopeful. The birds and beasts are sitting morose in temples. The inhabitants are absorbed in dull and dark fancies. Their gloomy eyes are filled with sorrowful tears. The whole appears a poor afflicted multitude. So said Bharata and went to the palace. The chowks (big squares), houses and lanes are empty. Out of dust, the chains of the doors have become rusty. On seeing this state of the city which shone before like the city of Indra,

46. And on seeing this unprecedented sorrowful state of the city, the afflicted Bharata bent his head low and went to his father's palace,

Here ends the Chapter 71 of the Ayodhyá Kāṇḍam  
of Śrīmad Válmikiya Rāmāyaṇam.

## Chapter 72

1-5. Bharata did not find his father in his quarters. He went then to his mother's quarters to see her. Kaikeyi was highly delighted to see her son returned after a long absence and she jumped from her golden seat to her dear boy. As Bharata entered his mother's room, he found it no longer bright. Then he clasped his dear mother's lovely feet. Smelling his head she embraced him and placed him on her lap. Then she questioned him in words like these:—How many nights have passed since you have left your grandsire's home? Do you not feel tired and exhausted by your quick marches?

6- 0. How fares the king, my father, tell; is Yudhajit, your uncle, well? How did you like your temporary stay there, away from home? Were you not happy there? Please answer my questions. Kaikeyi asked these good questions. The lotus eyed Bharata gave full answers. To-day is the seventh night since I left my grandsire's home. My mother's father (Náná) too, is well. And he (Yudhajit) is free from all troubles. The gold and every precious thing presented by the foe-tor-

menting king have exhausted my mules. So I have come ahead. On the word of the envoy sent by his majesty's order I have come very early. Now, my mother! Answer the questions that I now put to you.

11-15. How is it that your golden bedstead is vacant? (How is it that the king is not here?) I do not find the servants of the king Daśaratha pleased with me. The king used to remain mostly at my mother Kaikeyi's compartment. But I do not find him here to-day. I have come to Ayodhyā to see him. I want to bow down at my father's feet. I ask to you the following about my father; you better reply. Perchance my father may be seen at my elder mother Kauśalya's palace. Being fascinated and infatuated by the greed of getting the kingdom, Kaikeyi related to Bharata all the facts, unpleasant. She thought they would be pleasant to Bharata. Your father has met with the fate, inevitable to all. The highsouled, fiery and sacrifice-making king has obtained the fate which good persons deserve and get.

16-20. The virtuous, pure and true Bharata heard the sad words which pierced him right through and he suddenly fell prostrate upon the ground. Ah, woe is me, unhappy, slain? Saying these piteous, woeful words the long armed powerful Bharata with every sense amazed and cowed, wailed aloud and fell down unconscious on the ground with outstretched arms. This bedstead looked, in my father's time, very nice and excellent owing to the presence of my father. He was like the sky, pure, when clouds are not seen, with the moon casting her light over it. Now he is no more. As the sky looks without the moon, as the ocean appears without any water, so this bedstead has lost its former brilliance.

21-27. Bharata, the best amongst the ascetics, became very much afflicted with sorrow and covered his face and eyes with his robe. He began to lament bitterly, and his throat became choked with feelings of sorrow. Tears flowed down his cheeks. Seeing the Devalike Bharata fallen prostrate upon the ground, afflicted in despair, like the big branch of the Śāl tree shorn off from the main limb by a pickaxe, Kaikeyi raised from the ground the sorrowful Bharata, of huge body like a male elephant, lustrous like the Moon and Sun. Arise, arise, my dearest; why wilt thou, O Prince of name and fame! so lowly lie? A worthy respectful good man like you ought not to grieve so. O thou, talented one! As the rays are found in the solar disc, so your intellect shines afar engaged in charity and sacrifices, good conduct and deeds, study of the Śāstras and asceticism. Long on the ground he wept and rolled from side to side, still unconsoled. Much grieved, he addressed his mother:—I started from my uncle's country, with the fond hope that the king Daśaratha will perform the installation of Rāma and he will institute himself all the sacrificial ceremonies.

28-32. But on my arrival here, I see now contrarywise; my sad disconsolate heart is burst into two. I do not see to-day my father who always wished my welfare. My mother! Say, what sickness fell on my father and took his life. Rāma and others are fortunate, who performed his funeral rites. The glorious monarch has not been informed of my arrival here. Else he would have come himself and he would have taken the smell of my head, bent low at his feet. Now where is that hand whose gentle touch most soft and kind I loved so much, that used to brush off dust from my childish limbs? Where is my brother Rāma? who is my father, brother and friend and whose dear trusty servant I am, say quickly all about him.

33-37. The elder brother who knows all about Dharma, who is best and who is like my father, where is he? I want to bow down before his feet. He is now my stay and refuge. What had my father told to my brother Rāma? What was his rede or last advice to me? Thus questioned by Bharata, Kaikeyi spoke the mournful truth as follows :—Ah Rāma! Ah Lakshmaṇa! Ah Sītā! Thus speaking the king Daśaratha departed to the next world. By Fate and Death's dreadful coils enwound, your father uttered these words, disabled :—

38-42 Ah! Blessed are the people who shall view Rāma and his Sītā and Lakshmaṇa of the mighty arm! for their desires would be fulfilled. These last words doubly embittered Bharata. Again he asked his mother Kaikeyi. Where is now dwelling my elder brother Rāma, the delight giver to Kauśalyā with Lakshmaṇa and Sītā? Kaikeyi replied as each thing happened and gave vent to her feelings, the mournful words which she thought would please Bharata :—The king's son Rāma has gone to exile in the great Daṇḍaka forest wearing the hermit dress made up of bark and rags of clothes.

43-47. Bharata got afraid lest Rāma had erred from the right performance of Dharma and some stain might be thrown on his character. He then asked his mother Kaikeyi. Has Rāma robbed a Brāhmaṇa of his property? Has he injured any innocent man, whether rich or poor? Did he take any fancy on another's wife? Now tell me why he has been banished to the Daṇḍaka forest? He questioned thus: and Kaikeyi, his proud and volatile mother, vainly thinking herself a Punditā deceitful hearted, fond and blind, as is the way of woman-kind, began to tell very jollily, her deeds and crafty plan :—

48-52. Rāma has not self appropriated any Brāhmaṇa's property nor that of any other person; he has not injured any innocent person, he has not even eyed any body's wife. But, O my boy! when I heard of Rāma's installation, I prayed to the king for Rāma's exile and your installation on the throne. Your father remembered his promise and fulfilled his truth accordingly. The king sent to exile Rāma with Lakshmaṇa and Sītā. The king died being separated from his favorite son. You now ascend the throne. I have done all these for you.

53-54. Cast aside your grievous lament. This city and the kingdom now are yours. Now perform the funeral rites with the help of Vasistha and other Brāhmaṇas, versed in rituals, and then ascend the throne.

Here ends the Chapter 72 of the Ayodhyā Kāṇḍam  
of Śrīmad Vālmikiya Rāmāyaṇam.

### Chapter 73

1-5. Thus Bharata heard about the fate of his father, about the banishment of his brothers. Then he spoke with his heart troubled with sorrow. Now I am without my father and my fatherlike brothers. I am afflicted with sorrow and well-nigh slain. What shall I do with the kingdom! You have banished my brother and killed my father; thus you have brought sorrow upon sorrow; you have sprinkled salt on my wound. You have come to our family like the night of Fate for its extinction. Unconsciously and inconsiderately my father has embraced a burning coal. O Thou, whose heart is set on sin, you have killed the king Daśaratha. O Destroyer of the race! You have ruined the peace and happiness of the line.

6-10. For your sake my renowned father of true resolve suffered much and died. Why have you killed my father, the great king and of righteous conduct. Why has Ráma been banished? Why has he gone to the forest? If Kauśalyá, afflicted owing to the bereavement of her son and Sumitrá, live on in company with you, they will find it very difficult. Was not Ráma ever good and kind, that hero of the duteous mind? Skilled in all filial duties, he treated thee as a dear mother. Kauśalyá, too, the eldest queen, who sees far more ahead than you with her keen perception and insight, behaved with you all along like a sister, ever observant of duty.

11-15. And you, O viciously wicked woman! you have exiled Ráma clad in tattered clothes of bark around his waist, and yet you do not repent and you are not sorry at all. What profit have you derived by sending Ráma, an exile to the forest, clothed in bark clothing, the liberal Ráma, who does not look to the faults of those who come under his shelter. O greedy woman! Are you not aware what love and devotion I bear to Ráma? And you have committed this great mischief for your lawless greed of getting the kingdom. What power have I to sway and preserve the realm without Ráma, that lion of men and without that hero Lakshmaṇa? What hope will fire my bosom when I see them no more? The great king Daśaratha of virtuous temperament always sought the help and advice of the powerful Ráma as the mountain Meru takes the shelter of the woods below.

16-20. How can I bear, like a young steer, the load of this kingdom, held by the strong Ráma, and other powerful kings and ministers? I will be helpless like the young colt, when brought to bear a heavy load. I can call forth my strength of mind and Yogic power (brooding thought) and sway the kingdom; but in that case I will not let your desires be fulfilled who keeps her undue attachment towards her son. I would have quitted you of wicked and avaricious temperament, had not Ráma looked on you like his mother. O vicious one! You are fallen from the path of the good. My elders found fault with the principle that the younger sons will be installed and anointed when the elder brother is present. Then how this contrary principle to place the younger on the throne has taken hold of your mind? In this Iksáku line he who is the eldest is anointed for coronation. He becomes the king. The younger brothers can manage the kingdom under his control.

21-25. O wicked one! I see you do not know what the royal principle demands and the pernicious misuses thereof. All the kings recognise this truth, this principle, that the eldest amongst the princes is made the king and the Iksáku line pays special stress on this point. The ancient kings of this royal line have preserved this principle and this custom, but to-day you are destroying it. Our holy sires, true to virtue, threw a lustre upon our race. You are born in the well renowned and highly prosperous family of the king of Kekaya. How, then, this blame-worthy vicious idea has come to you? You have begotten miseries to take away my life. I will never allow you to have your desires fulfilled.

26-28. I will just now start and call back my brother Ráma, dear to one's relatives, and thus I will severely pain you. I will remain his servant and obey his orders with contented mind. Thus wounding Kaikeyí with words, unpleasant and distasteful to her, the high souled Bharata spoke. And Bharata himself began to cry loudly as a lion roars in a mountain cave.

Here ends the Chapter 73 of the Ayodhyá Kāṇḍam  
of Śrīmad Válmikiya Rámāyaṇam.



## Chapter 74

1-4. Thus scolding his mother, Bharata spoke again with great violence and anger in the following terms:— O cruel Kaikeyi! your actions are highly offensive; you have discarded the Dharma, the righteous conduct. Flee, flee. Let not this kingdom harbour thee. Do not weep for the dead husband. What harm has Ráma done to you? What confusion and ruin has the virtuous monarch Daśaratha brought on you? That you have caused death to one and banished the other, at one and the same time? Our line's destroyer you have committed the sin of killing an embryo or causing abortion. Go to hell, Kaikeyi? Never are you to dwell with thy lord, in heaven.

5-8. For the wicked demonlike dealings that you have treated all along and that you have exiled Ráma dear to all I am extremely terrified; I am afraid to ascertain my duty what to do in this emergency? My father is dead for your sin. Ráma has gone to the forest through your machinations. And you have brought disrepute on my head all over in this world. O wicked woman! you want to reign over the kingdom and thus you are an enemy to me in the form of my mother. You should not speak any thing to me. Your conduct is bad. You have killed your husband; Kauśalyá, Sumitrá, and my other mothers, all are feeling great sorrows for your sake, O you, overthrower of my father's house!

9-12. You are not the child of Ásvapati, that righteous wise king. You are born a fiend in the family to make the line extinct. For you have exiled the truthful, virtuous Ráma to the forest, thus making my father depart from this world to the Heavens. And I have to suffer for your sin. I am now deprived of my father and bereft of my brothers. And I have incurred the displeasure of all. Depriving Kauśalyá of her husband and sending her son an exile to the forest, to which world do you expect to go? You are surprisingly fit for hell.

13-16. O foul woman! Could you not understand that Ráma, the son of Kauśalyá had given refuge to all his friends and he is my elder brother like my father? Men not only trace in the son the father's figure, form and face but in his heart they also find the offspring of the father's mind. So the son is far dearer to his mother. Other friends are dear but they do not stand in comparison to the mother's affection. Just listen to a story. Once upon a time the celestial cow Surabhi, worshipped by the Devas, and knowing well her duty, saw her two sons were yoked to the plough and plied hard and became unconscious. She saw them drawing a plough toiling from morning to noon, and lying on the ground and a flood of tears began to flow when she viewed thus her children's woe.

17-21. The high souled Indra, the king of the Dewas, was going then through the air beneath her and saw the drops of tears falling down as she wept. Indra perceived a fine delicious smell from the two drops of tears falling on his body. Indra raised his eyes aloft and saw the famous Kámadhenu sitting sorrowfully and loudly weeping. Indra became very sorry and spoke with folded palms. Why are you thus weeping? You do good to all. Do you suspect any evil to befall on our heads. Hearing Indra's words, the gentle Surabhi, well learned in speaking, remarked:

22-26. Not any thing what thou thinkest. No evils are to befall on thee. I am in distress. I am weeping for my two sons. For none is to the mother like her son. The wicked ploughmen are beating the bullocks, my sons. These are being burnt by the Sun's rays. They are weak and slender and are much afflicted. They

are born of my limbs and to-day they are toiling hard. Seeing this, I am grieved much. For none is dearer than the sons. This world is filled with thousands of cows born from her. And that Surabhi is now weeping for her sons. Indra came to understand that the son is most dear. Think what a life of woe is left to Kauśalyā bereft of her Rámá. Two drops of tears, emitting fragrant smell, fell on Indra who thus came to recognise her as Surabhi cow emitting best smell.

27-30. The Káma Dhenu, the cow that grants the fulfilment of all wishes, deals equally to all, fulfills the desires of all, desires to protect the humanity; she is full of sattva guṇa. Still she is subject to nature, she is subject to sorrows and delusion. If she shed these tears of sorrow for her two sons who had bred many a thousand children, think what a woe of life is left to Kauśalyā, bereft of her only son Rámá! How will she live? You have made Kauśalyā sonless. So you will suffer in this world and the next. And now, O Queen, without delay I will pay with all due honour both to my brother and to my father the rites their several fates require. I will give the kingdom to my brother and I will offer Pindás (funeral oblations) etc to my father so that my fame will be spread. And the stigma will be removed that comes on my head as born of you. There is no doubt in this.

31-36. I will call Rámá here. And myself I will go to the forest. I cannot bear the sin committed by you to give me sovereignty by sending Rámá an exile to the forest. I cannot bear, or live to see the people's sad eyes bent on me. So better enter into the fire or go to the Daṇḍaka forest or strangle yourself and die. No other way is left to you. When I see Rámá return to Ayodhyá, I will be free from the stain thus cast on me and all my desires would then be fulfilled. Thus saying Bharata fell down on the ground like an elephant troubled with a goading rod, quick panting, again and again, like a serpent injured. Bharata's eyes became red; his clothes slackened, all the ornaments fell down broken on the ground. As the Indra's flag staff drops on the ground after the festivities are over.

Here ends the Chapter 74 of the Ayodhyá Kāṇḍam  
of Śrīmad Válmikiya Rámáyanaṁ.

## Chapter 75

1. Bharata after a long while regained his consciousness and spoke to her sad and sorrowful mother Kaikeyī who was weeping. He keenly reproached her before all the officials and ministers.

NOTE:—The mother of Bharata, Kaikeyī was sorry, as her desires of getting the kingdom were not fulfilled.

2-4. He said to the ministers:—"I did not hanker for the kingdom nor I deputed my mother for it. I was living far away with Satrugṇa; so I could not even know that the king made arrangements for the installation of Rámá nor I was aware that Rámá has thus been sent into exile with Lakshmaṇa and Jánakī.

5-9. When Bharata was thus taking his mother to task, Kauśalyā hearing the voice of Bharata told Sumitrá, "The son of the crooked Kaikeyī, Bharata, has come." He is far sighted, and he sees the future; I want to see him. Thus saying to Sumitra, Kauśalyā who has become very weak came to Bharata with appearance changed, neglected dress, trembling, sorely distressed. The Prince Bharata and

Satrugghna went by that road which leads to the palace of Kauśalyá. They became very sad to see the poor Kauśalyá fallen unconscious on the ground and they clasped her neck with their arms.

10-14. They wept; coming close to Bharata, Kauśalyá spoke to him. You have got this kingdom, undisturbed by foes. You wanted it and you have got it. Kaikeyí obtained this kingdom from the king Daśaratha by extremely cruel means. I know not what profit she has derived by sending Ráma an exile to the forest with bark garments put on his body. Let Kaikeyí send me also soon to the forest where my beautiful and renowned son is roaming. Or I with Sumitrá by my side will gladly betake the path that leads me to my son. I will take the sacred fire and all the agnihotra materials with me.

15-18. Or you, O Bharata! convey them yourself to Ráma. This land full of rice and golden corn and every kind of wealth, cars, elephants, horses and gems and jewels, Kaikeyí makes you the lord of them all. With pinching taunts like these she spoke bitterly to blameless Bharata, like needles piercing the sores or wounds. Bharata fell down unconscious at the feet of Kauśalyá. He wept much. At length he came back to his senses.

19-22. Bharata spoke with folded plams to Kauśalyá weeping and afflicted with many sorrows. O noble woman! I am quite guiltless and innocent; without knowing the facts you are chiding me. You know fully how much I am devoted to Ráma. By whose advice and consent Ráma has gone to the forest, may his intellect be turned astray from the guiding rules of the Sástras. (Let him act contrary to his name and fame). May he serve the vicious and sinful fellow, may he answer the calls of nature facing the sun or may he kick a cow!

23-26. May all the sins of him who taxes overmuch his servants or who robs them of his property and wealth fall on his head, under whose advice Ráma has gone to the forest! May he reap that sin which is incurred by a master who does not pay his servants for his labour or the sin in injuring the king who protects and governs his people like his son or the sin that comes down on the head of the king who takes a sixth part of the income of his subjects and misrules them, or the sin falling on a man who pays not the sacrificial fee!

27-31. May the sin of him who fulfils not the duties of the warfare, when equipped with elephants, chariots, horses and all sorts of weapons! May he forget the Sastras carefully advised by the teachers! May he not live long till the restoration of Ráma to the throne who has sent the long-armed, broad-shouldered Ráma bright as the sun and the moon to the forest. May he eat milk boiled with rice and sugar, or boiled rice and pulses (dál) and flesh without their being offered to the Devas! May he touch the cow with his feet, may he vilify the Guru or preceptor, may he go against his friends whose voice approved the banishment of Ráma to the forest!

32-36. May he treacherously disclose the blame spoken confidentially to him about any other person and noise abroad his friend's offence whatever he promised to conceal. May he not do good to his benefactor may he be ungrateful, bereft by the society, shameless, and vilified in the whole world, under whose advice Ráma has gone to the forest. May he eat himself nice food and get nice drink and do not feed his sons, servants and other dependants who live under his care under whose advice Ráma has been exiled! Oh noble lady! Who has approved of Ráma's exile, may he live in luxury but without any issue and without

getting a desirable wife. May he not see the face of a son in her wife and may he die without getting a full term of life !

37-40. May he incur the shame that befalls a person who kills a king, a woman, a boy or an old man or may he get the demerit of a person who forsakes a trusted servant. May he maintain his family by selling lac, honey, meat and poison. When in the battle's awful day, fierce warriors stand in dread array, let the base coward turn and fly and, smitten by the foemen, die. Let him roam in the world like a madman, clad in rags and holding a skull in his hands and beg for his bread like nomads or wanderers, roaming from place to place.

41-45. Let him under whose advice Rāma has been exiled be a drunkard, going to other men's wives, a gambler. Let him be of a lewd and angry temper. Let his mind not cling to virtue and dharma, let him serve irreligion and let him make charities on unworthy persons. Let all his wealth be stolen by thieves. Let him incur the sin of sleeping in the morning and in the evening, forgetful of the holy rites to be performed at those times. Let him have the sin that is reaped by an incendiary, or who commit adultery with his preceptor's wife, or who wrongs his friends.

46-51. Let him become incapable and useless to do any service to the Devas, to the Fathers (Pitaras) and to his mother and father. Never may he go where dwell the good, nor win their fame and companion. Let him be fallen from the actions, ways and means of good and saintly persons. Let him quit the service to his mother and go to vicious ways. Let him have many sons and suffer always from fever and other physical troubles. Let him lose all his aspirations and hopes. He will with eyes turned up pray and supplicate and look up meanly to the face of the donors for some favour but in vain. Let him pass his days by deceit and cunningness, let him become afraid of the rough, impure, cruel and irreligious king.

52-55. Let him not keep the request of his wife during the period of menstruation (particularly that period which is favourable to procreation, being from the first day of the menses to the sixteenth day.) Let him incur the sin of the Brāhmaṇa who does not give food to his children and thus kill them. Let him be sinful for throwing obstacles and disallowing the worship that should be given to the Brāhmaṇas. Let him incur the sin of milking the cows having very young calves (depriving the calves of their share of milk from their mothers). Let him become liable for the violation of the laws of morality by quitting his legal wife and turning his eyes on other dames.

56-59. Let him alone suffer the penalty for soiling the drinking water, or throwing the deadly poison into it. Let him incur the sin for not telling the thirsty people whence water can be had, for his hiding the fact consciously. Let him be guilty for siding with one party in their quarrels about their respective faiths and gods, and again with another party, seeing that it wins the case as well as of those who listen to those disputes. Thus with his words he undeceived Kauśalya's troubled heart who grieved for her son and husband reft away and fell to the ground.

60-65. Kauśalyā spoke to Bharata, swearing so very hard oaths and falling half senseless on the ground. O son! Hearing your curse now I am troubled with fresh sorrows. It stops my heart going out. Thy good soul adorned with many beautiful qualities has not been deviated from truth and justice. O Child! If your promises

be true, you will go to the mansions which the good attain. Then to her lap she drew Bharata, embraced him and wept. Thus weeping, the mind of Bharata was agitated with sorrow and delusion. Bharata lay woeful on the ground. His intelligence suffered. His outer knowledge was gone. He chattered much and became garrulous. He sighed again and again. Thus Bharata passed that night with great sorrows and troubles and afflictions.

Here ends the Chapter 75 of the Ayodhyā Kāṇḍam  
of Śrīmad Vālmikīya Rāmāyaṇam.

## Chapter 76

1-5. The wise Rīṣi Vasistha, best to speak, spoke to Bharata, the son of Kaikeyī, troubled with grief, as follows:—O Prince of wide celebrity! Enough of grief: now console yourself. Let all auspiciousness come to you. The time is come when and how to carry best the dead body of the king and place it upon the pyre. Hearing Vasistha's words, Bharata bowed down to him, and arranged through the ministers to perform the funeral rites of the king. They raised the body from the jar or tub of oil and placed it, dripping on the soil. The face of the king slightly turned yellow, looking as if it merged in deep sleep. The dead body was laid on a bed, variegated with various gems and jewels. Seeing the dead king Daśa-ratha, Bharata lamented bitterly and said:—

6-10. O King! Sending Rāma and Lakshmaṇa into exile and before my arrival here didst thou intend to go up to the Heavens? Whither, great Monarch, wilt thou go and leave this people in their woe, mourning their hero, wild with grief, separated from Rāma, their lion of men. Now who will take the charge of getting the acquisition of new property and preserving what has been already acquired of the subjects of your kingdom. O king! The land is no more fair and worthy to see, in widowed woe, bereft of thee. It looks like a moonless night. Thus Bharata, troubled in his mind began to weep. Vasistha spoke to him.

11-15. Now do the funeral obsequies carefully and without any doubt. Do not discuss. Bharata received Vasistha's advice duly and summoned straight from every side chaplain and priest and holy guide to make haste. The family priest and other assistant priests began to offer oblations into the fire that had already been brought out from the sacrificial fire place. They laid the body on a bier. And servants with tearful eyes and suffocated lungs carried that on their shoulders. Another band went ahead and it cast aside rich garments on the way and gold and silver as well as flowers as they passed.

16-23. Then other persons brought sandal paste, aloe, cedar, pine, Padmaka (a fragrant wood, Padmākaśtha) and Deodar fire wood and arranged the funeral pyre. Many other fragrant things were placed on the pyre. The Ritvigs placed the dead body of the king over it. They uttered mantrams, offered oblations into the fire for the purification of the king in the next world. The chanters of the Sāma Veda sang, according to the Sastric rules, the Sāma mantras. The royal ladies and the aged people came in their vehicles, went with the king and cried like Kraunchis (or a species of herons or curlews). When the fire was placed on the pyre, the priest and the royal dames circumambulated it. Then thousands of voices of the

ladies crying and lamenting, were heard. The women fainted. While weeping, they reached at last the bank of the river Sarayu and got down from their vehicles. The royal ladies, ministers and the priests offered oblations of water in honour of the king. They returned weeping into the city and slept on the ground for ten days and passed their time with regret and sorrow.

Here ends the Chapter 76 of the Ayodhyā Kāṇḍam  
of Śrīmad Vālmikiya Rāmāyaṇam.

### Chapter 77

1-5. After ten days had expired, Bharata purified himself on the eleventh day and did the necessary ceremonies, and on the twelfth day he did the Śrādh ceremony (solemn obsequies performed in honour of his deceased father). Profuse gold he gave and gems, and food to all the Brahmana multitude. Various kinds of clothings of precious value, goats, cows, he gave. Slaves, men and damsels and big and fair houses he gave to the Brahmanas for the spiritual welfare of his father in the next world. On the thirteenth day the hero again wept and sighed, sorrow-stupefied and distracted. To collect the bones he went to the pyre. His voice was choked. Words could not be uttered. He spoke to his father much distraught with sorrow.

6-10. O Father! Hast thou left me so deserted in my friendless woe when he to whom the charge was given to protect me, is exiled to the forest? Where have you gone leaving Kauśalyā who is now without any protector and whose only son, her refuge, has been sent to the forest? Bharata looked upon the pile where lay the bones half burnt and ashes gray, and cried aloud, stricken with great sorrow. He fell on the ground. People raised him up; again he fell down on the ground. just as the Indradhvaja banner lifted above by the people falls down again on the ground. The ministers fell also on the ground along with Bharata whom rites had freed from stain, as the Rishi had fallen last with the king Yayāti.

11-15. Seeing Bharata thus sorrowful, Satrugna too remembered the king, and fell down unconscious. Satrugna remembered the lovely qualities and those noble gifts bestowed at times to him and became distressed with sorrow. He lamented like an unconscious mad man. Satrugna cried with frenzied rage:—Ah, me, this surging sea of woe has drowned us with its overflow: the source is Mantharā, dire and dark, Kaikeyī is the ravening shark. The boons have taken us down to the bottom of this undisturbable ocean of sorrow. Where have you gone, leaving your Bharata thus to grieve in his sorrow whom you ever fondled as a tender child? Our food, our drink, our robes to wear and our ornaments you gave us what we liked and chose. Who will provide for us now to-day?

16-20. The earth ought to have been torn asunder, not seeing the great king. How is it then that it is not torn to pieces. Ah me, for Rāma roams afar, my sire is where the Blessed are. How can I live deserted? I will pass into the fire and die. I will not enter now into this Ayodhyāpuri, bereft of my father and brother, that has since been governed by the Ikshāku line of kings. Now I will go to the hermitage and practise asceticism there. Hearing thus Bharata and Satrugna weeping and seeing their miseries and troubles, the mournful train became very sad. Faint with lamenting, sad and worn, each like a bull with broken horn, the two brothers lay rolling on the ground.

21-25. Then the liberal minded Vasistha, having the knowledge of Brahma or the Supreme Spirit and the family priest of Daśaratha, raised Bharata up and thus spoke:—Twelve days, my lord ! have passed away. To-day is the thirteenth day since the demise of your father. The bones are not collected yet. Gather what bones may yet remain. Three constant pairs of contrary things or sentiments trouble all the beings *i.e.*, hunger and thirst, sorrow and delusion, old age and death. These are inevitable. So you ought not to grieve so much for what is unavoidable. The wise Sumantra raised Satrughna up and pacified and consoled him and told him the philosophy of the birth and death. Bharata and Satrughna got up and looked like Indradhvaja, pale and colourless through rains and summers.

26. They wiped their red and weeping eyes and gently made their sad replies. Then the ministers asked them to perform other necessary rites.

Here ends the Chapter 77 of the Ayodhyā Kāṇḍam  
of Śrīmad Vālmikīya Rāmāyaṇam.

## Chapter 78

1-2. The afflicted Bharata thought of going to Rāma. Satrughna, the younger of Lakshmaṇa, thus spoke to him. Rāma the true and pure in heart, is the refuge of all the beings in their times of distress. A woman has sent such Rāma to the forest.

NOTE:—Some render thus:—Rāma has been sent with his wife Sītā to the forest.

3-7. Worshipful Lakshmaṇa is powerful : why did he not control his father and deliver Rāma and set him free ? One ought to have judged first the right and the wrong and then to compel the king not to banish Rāma. Perforce the king ought not to have been allowed to do so when he was bent to take the evil path, becoming a slave of a woman's will. While Satrughna the younger brother of Bharata, was thus speaking, the hump back maid Kubjā came to the front door, arrayed in glittering robes, besmeared with sandal oil, she appeared in garments meet for queens. And for having put on a girdle round her waist she looked like a female monkey tied with a rope.

8-12. When the sentinel saw that Kubjā, of vicious deeds, he grasped her in his ruthless hold and hastening in told Satrughna:—"Here is the wicked pest" he cried, "through whose machinations the king, thy father died, and Rāma wanders in the wood ; do with her as thou thinkest fit." The sentinel spoke. Satrughna understood him and spoke to all persons there in the Ranivas (the palace of the queens). This is the wretch who has given much trouble to my father. Now let her reap the fruits of her vicious acts. He spoke thus and caught hold of Mantharā and dragged her surrounded by her fellows. She cried and made the hall resound with her cries.

13-18. Soon as the women present there saw Satrughna thus fired with anger they fled hither and thither. The Sakhīs (female companions) of Mantharā then thought and settled that Satrughna, as he looked from his appearance would kill them all. So they ought to seek the shelter of Kauśalyā. She alone can save them at this time. Satrughna dragged the hump back maid on the ground who

shrieked aloud and screamed for aid. The ornaments on her body broke and fell on the ground, till the palace floor covered over with her ornaments, shone like the autumnal sky.

19-23. Satrughna caught hold of the Kubjá firmly and with great anger. Kaikeyí came to extricate the Kubjá. Satrughna reproached and sternly addressed her. Kaikeyí felt deep in her heart she stabs his keen reproaches dealt and afraid of Satrughna's wrath went to Bharata and asked for his aid. Seeing Satrughna angry, Bharata spoke to him:—the women may never be slain. Forgive her. I would have killed this vicious Kaikeyí of wicked deeds had not Ráma hated me as becoming guilty of matricide. And if he knew that Manthará had been killed by you, he would not talk with me or with you. Know this as certain.

24-26. Then Satrughna desisted from his reproachful attempt to kill Manthará and released her in her unconscious state. She fell down at the feet of Kaikeyí and began to take long sighs and lamented. She threw herself at Kaikeyí's feet and began to cry piteously with her senses dazed. Kaikeyí saw Manthará unconscious by the dragging of Satrughna and gradually made her recover her senses. Manthará was looking piteously at Kaikeyí like a curlew (Krauncha) engulfed in the snare.

Here ends the Chapter 78 of the Ayodhyá Kāṇḍam  
of Srímad Válmikíya Rámāyaṇam.

## Chapter 79

1-5. Now on the fourteenth day in the morning, the ministers all, in one united body, came to Bharata and spoke to him thus:—The king Daśaratha, our Guru Maharaj has gone up to the Heavens after knowing that Ráma and the powerful Lakshmaṇa had gone to the forest. At present there is no king in this kingdom. So, O Prince! be thou our guardian and our monarch now. To take charge of the sovereignty at the command of the father even in the presence of the elder brother is not offending and sinful. These ministers and townsmen have collected all the articles of installation and are waiting for you. O Bharata! Take over this kingdom of your father and grandfather. Then let this day the priests install you as monarch to preserve us all.

6-10. Bharata, observing a religious vow went round all those articles and thus said to them:—The eldest son is always made the king: so rules the house from which we spring: Nor should ye, efficient Lords, advise with wrong words like unwise men. Ráma is my elder brother. He is to be the king and I will remain an exile to the forest for fourteen years. Get ready the powerful fourfold army. I will bring Ráma back from the forest. I will carry with me to the forest all the articles of coronation.

11-15. I will worship him there and perform the installation ceremony and have him crowned there. And I will bring him as the priest brings the fire from the place of sacrifice. I shall never fulfil the desire of this so-called mother. Let the artisans prepare my way for the forest. Let them level the uneven paths and let men strong enough to cross the difficult and inaccessible places accompany me. Hearing Bharata speaking thus, all the people collected there said, "May you get the Lakshmi with lotus marks on her feet, in as much as you like to bestow the kingdom on your elder brother Rámachandra."



16-17. And they shed tears of joy. The tears of rapture fell from the prince's noble eyes. Hearing Bharata, the minister and all the council members got pleased, all their sorrows were removed and they said :—" At your words the artisans devoted to you have been despatched to set right the path through jungles and uneven places," that you and your army will tread.

Here ends the Chapter 79 of the Ayodhyā Kāṇḍam  
of Śrīmad Vālmikiya Rāmāyaṇam.

## Chapter 80

1-5. The experts in their knowledge of the distant country and neighbouring places around, its high and low lands, the clever persons in pitching up tents, the best and proficient in their several works, the diggers, the builders of dams to stop across the flow of waters. The servants, the mechanics, the deft workmen skilled to frame the wheels of chariots, the carpenters, the workers of machines or pliers of the spade, the road gangsmen, the wood cutters and inspectors of roadside trees, the cooks, the colour manufacturers, the painters, the potters, the makers of machines and bamboomade articles, the cobblers, the makers of saddles on horse backs, the perfumers, the ornament makers the supervisors and advance guards started ahead. When throngs of people rushed out in joy, they resembled like the waves of the agitated ocean heaved up by the full moon. The clever road engineers and workmen went foremost, taking with them various kinds of necessary working tools to sink the well, make bricks and build bridges.

6-10. Then, they cut down many trees, shrubs and rocks; and planted trees where there was none; at some places they used pickaxes, stone cutter's chisels, and sickles. Those robust persons took out by their hands each stump, removed each stone and many trees were removed. They made impassable roads passable. Others closed with earth the road side wells and filled side pits, long and deep and thus levelled the ground. Some built bridges where found necessary. Some pounded stones into fine dusts. Some bored earth and rocks for water.

11-12. They closed small water channels, diverted them and made them flow in bigger channels. There they built bathing landing places (ghats). They dug wells with raised diases in waterless places. Now here, now there, to right and left, they cleft a passage through the ground and soon the rushing flood was led abundant through the new-cut bed which by the running stream supplied vied with ocean's boundless waters. They built chabutarās (raised places) closeby.

NOTE :—The remnants of such passages can be seen at Chitrakūṭa.

13-17. These were built pakka and plastered off. And the way of the army lay through many white plastered pavements, through woods bearing blossoms and rendered vocal by the notes of wild birds. The road was beautified by flags and flowers. The road was sprinkled with sandal showers. Thus the way for the soldiers looked like the way of the Devas. Those who were posted on this road-making were instructed by Bharata to build encamping grounds where there were plenty of sweet drinking water and many sweet fruit trees. The halting places of Bharata were selected by well known astrologers under the benign influence of favourable stars and auspicious moments.

18-22. They were surrounded on the four sides by trenches. Holes were located in them. The tents were decorated with images of sapphires. The ample space of level ground was left on all the sides. The rows of high buildings were erected on the two sides. Ramparts with dovescots were raised and seven storied towers were set up. Flags and festoons flew in the air and broad and capacious streets were laid out. So the encamping grounds of Bharata looked like the abode of Indra. There were standing, on both the sides, various kinds of trees. Tanks with crystal waters and full of fishes were also located there. It extended upto the river Ganges. Thus the prince's road, built by experienced and clever engineers and workmen looked like the clear sky in the fair night, illumined by the Moon and stars.

Here ends the Chapter 80 of the Ayodhyá Kāṇḍam  
of Srímad Válmikiya Rámāyaṇam.

### Chapter 81

1-5. To-day at the Nándimukhi night (at the end of which the special feasting day is to take place) the special Sutas and Mágadhas began to chant auspicious hymns in praise of Bharata. Kettle drums were struck by golden sticks and hundreds of conch shells were blown to announce the break of day. Each high and low toned instrument lent its share to the auspicious note. The mingled sound of drum and horn was heard with very loud noise on all the sides and when Bharata heard it, he was pained fresh and hard to the quick. Hearing this sound Bharata got up and stopped it saying "I am not the king." Then he spoke to Satrughna :—Look O Satrughna! How much evil my mother Kaikeyí has done to the general public? The king Daśaratha, too, had made me miserable. Then he went up to the Heavens.

6-10. To-day the goddess Lakshmi of this prosperous kingdom of the big souled king Daśaratha is tossing about like the boat rudderless without any helmsman. And he who was our support and the great lord roams in the forest, expelled by this my mother, regardless of the moral laws and obligations. Thus seeing Bharata lamenting without any consciousness, all the women present there cried loudly. While Bharata was thus bewailing, the Muni Vasistha, knowing the Rájdharma, skilled in lore of royal duty, came to join the great royal assembly hall of the king Daśaratha, accompanied by the other Munis. The assembly hall was plated with gold. The pillars were all covered with gold plates.

11-16. The knower of all the Vedas, the Muni sat on the golden seat on which the beautiful carpet was spread and he ordered the messengers thus :—Call here quick the Brahmanas, the Kshattriyas, the warriors, the nobles and captains here. Now an urgent business demands immediate our presence here. Call here Bharata, Satrughna other princes, Yudhájit and Sumantra and other well-wishers of Bharata, the truthful and the virtuous persons. Then a great tumultuous sound rose around when to the assembly they went with car, elephants and horses. As the Devas welcome Indra, so the subjects gave welcome to Bharata coming there, as they used to shew respect to Daśaratha. That hall seemed as it were presided by Daśaratha and looked like a great reservoir of calm water with the Timi fish, water-elephants, gems and jewells, conch shells and Kanka bird (a kind of heron).

Here ends the Chapter 81 of the Ayodhyá Kāṇḍam  
of Srímad Válmikiya Rámāyaṇam.

## Chapter 82

1-5. The intelligent Bharata saw the well regulated assembly hall, full of wise and best men, like the cloudless night when the Full Moon is in his height. All took their seats according to merit and rank. The assembly looked beautifully shining with the peoples' robes of every varied hue and with their bodies decorated with fragrant unguents or cosmetics. That assembly was full of learned men like the full moon autumnal night. The family priest Vasishtha, versed in the religious code, saw the ministers and the crowd and spoke to Bharata in sweet and soft words. The king has gone up to the Heavens, making over the charge of this foeless kingdom, filled with wealth, riches and grains to you.

6-8. The truthful Rāma did not disobey the orders of his father in accordance with the rules of the Shastras and kept his behest aright as the moon keeps its own dear light. Rejoice thy lords: Enjoy thine own. O anointed king! Ascend the throne. Let the subordinate and tributary kings and princes come quickly from distant lands, north, west, south and east. Let those also that are not installed as yet on their thrones, let the inhabitants of the island and from Kerala (the modern Malabar) as well as the traders, abroad on sea, bring untold wealth and give it to thee.

9-14. Bharata was much aggrieved to hear Vasistha; but longing to be just and true, his thoughts rather flew to duteous Rāma. Bharata's throat was choked with deep feelings. He lamented like a duck with a cackling sound and thus reproached the holy priest:—How can a worthy man like me take over the charge of a kingdom from Rāma who has duly observed the rules of Brahmacharya, who has finished his career of study and who practises Dharma. Being the son of the king Daśaratha, how can I encroach on another's kingdom. I and this kingdom, both belong to Rāma. O Hermit! It is not proper for you to speak thus to me. Give me advice how Rāma accepts his kingdom; in what way can we approach him? Tell the ways and means. The eldest Rāma, religious like Dilīp and Nahuśa, the best of us all, in age and qualifications, is to be our king, as was the king Daśaratha. If I would do such a sinful deed like a mean minded fellow leading to hell, I will be counted as a stain of this Ikshākū line, violating the rules of the family.

15-20. I do not approve of the wicked act of my mother. I bow down to Rāma from here. I will also follow Rāma. He is the best of men. He is the king. Rāma is worthy to be the master of three worlds. Every one heard and became glad. Bharata spoke again:—"If I do not succeed in bringing my noble brother back, I will remain in the forest and shall remain there with Lakshmaṇa." I will leave no stone unturned and try my best to bring perforce Rāma back; you all will see this. I have already sent the pioneer and advance guards and pressed them into service, those who are most capable and fitted to find out the way. To me now it seems best to start. Bharata sat down.

21-25 Then Bharata spoke to Sumantra, wise in giving counsels:—O Sumantra! Rise without delay and obey as I bid. Give orders for the march with speed and bring here my all the army without any delay. Hearing Bharata's command, Sumantra cheerfully complied with everything as if he did his own personal business. Rāma is to be brought back. The advance guards and the general of the army had been sent for the purpose. All the subjects and the commanders of the forces were highly pleased. When the wives of the soldiers came to know that they also would accompany the march, they in their respective houses asked their husbands to make haste in completing their duties.

26-32. The general of the army gave orders to the soldiers to get up quick on their horses, bullock-carts and swift going chariots. Seeing the soldiers ready, Bharata standing close to the Guru, asked Sumantra to make his (Bharata's) car ready and to draw up the forces in marching array. Sumantra yoked excellent horses and presented the car at once. Thus glorious Bharata, with his heart full of deep love for Truth, and with his hands powerful to uplift the cause of Truth, desiring to turn Rāma back from his forest wanderings, spoke:—O Sumantra! Haste! Go to the generals and ask them to array the host. I will go to the forest and supplicate to Rāma to come back to Ayodhyá for the well-being of the world. Ordered thus, the charioteer gladly heard Bharata, went out and gave his orders, clear and distinct to the heads of the villagers, to the generals of the army and to all other friends how and in what way they would march, who will go ahead and who will follow duly in proper order. Then the Brahmanas, warriors (kshattriyas) merchants and thralls obedient to Sumantra's call, each in his house arose, and all yoked elephants, or tall camels or asses or noble steeds in stall, and showed themselves ready and fully equipped all.

Here ends the Chapter 82 of the Ayodhyá Kāṇḍam  
of Śrīmad Vālmikiya Rāmāyaṇam.

## Chapter 83

### THE JOURNEY BEGUN

1-5. When the day dawned, Bharata rose and taking his seat on the excellent chariot, drove quickly to see the face of Rāmachandra. The family priest and his assistants, the lords went ahead, mounting on horse yoked chariots, looking resplendent like that of the Sun. Nine thousand elephants fully equipped and beautifully decorated marched forward in company with Bharata. Sixty thousand bowmen holding various weapons marched. One hundred thousand horsemen went.

6-10. Kaikeyī, Sumitrā and Kauśalyā gladly accompanied, mounting on excellent chariots. Thus the multitude of good persons went to see Rāma and Lakshmana, talking gladly on the way about the Daśaratha's son. They talked thus, "When shall we see Rāma, blue coloured like clouds, long armed, of firm vows, and of calm temper, who keeps the world from woe and harm!" All our sorrows and miseries will vanish at his sight as darkness vanishes at the rising of the Sun. Thus talking and embracing each other, the townsmen went on.

11-16. All those who were held dear by Rāma, every man of high renown, and every merchant of the town and leading subjects went gladly towards Rāma in his exile. Artists skilled to deal in gems, the expert potters, masters of the weaver's art and those that made swords and weapons, tools and implements, the makers of punkhas, fans with peacock tails, sawyers, the makers of holes in gems and jewels, the workers in gimlets, the painters, the dentists, the plasterers, the sellers of drugs, spices and scents, goldsmiths, the weavers of blankets, the hot-bath giving physicians, the sellers of dhupas, the wine merchants, the washermen, the tailors, the chaudharis (the village headmen and school heads), dancers and dramatic actors, the dealers in honey and water fermented and flavoured, the boatmen and seamen, the Yogis, the Veda knowing Pundits and the Brāhmaṇas of good conduct accompanied Bharata in bullock carts.

17-21. They were well dressed, their clothes were good, they had anointed their foreheads with red sandal paste. The army followed gladly. Their minds and bodies looked cheerful and well. They went a long way off and at last arrived at Srīngaverpuram (now Sungroor or Chunar in the Allahabad District) on the banks of the Ganges. Where lived the warrior Guha, the heroic guardian of the land, Rāma's dear ally with his friends and near relatives. There the mighty force of Bharata halted for a while, gazing on the Ganga's bosom, frequented by many water birds.

22-26. Bharata spoke to his councillors and friends, thus :—Let all the people rest to night on the banks of the sea-seeking Ganges, wherever they like. Tomorrow we will cross the river. Crossing the Ganges I like to perform the Tarpana or the funeral oblations and pour water for the well-being and spiritual good of my glorified father in the next world. The ministers heard with attention and approved his words with one accord and bade the weary troops repose in separate spots wherever they chose. There on that day the troops rested on the banks of the Ganges. Bharata stopped there and thought deeply and discussed in his mind how to bring Rāma back.

Here ends the Chapter 83 of the Ayodhyā Kāṇḍam  
of Srimad Vālmikiya Rāmāyaṇam.

## Chapter 84

1-3. Guha, the king of the Nishādas, saw the Bharata's encampment on the Ganges river, spoke to his brothers and followers thus :—This huge army looks like an ocean, covering over a long distance. Indeed I do not see its end ! Surely Bharata with some evil thought has brought his army to our land. See, how huge of form, his kobidāra flag he has hoisted appearing like a sort of a mountain ebony tree.

NOTE:—The huge kovidāra tree was painted on the flag streaming from the chariot.

4-5. Perhaps he will first enchain us or kill us first and then they will kill the exiled Rāma. He has intended to kill Rāma for securing complete possession of the kingdom.

6-10. But Rāma's slave and friend am I. He is my friend and ally. Keep here your careful watch in arms arrayed near Ganga's flood to lend him aid. Let all the strong boatswains guard the landing places of the river (the ghats) and station themselves on the river bank and eat flesh and roots and berries. Let one hundred strong Mallās on each boat gather on such five hundred boats and be ready for war. Thus Guha gave orders on his brothers and companions. If Bharata do not intend to act wickedly against Rāma and if he be pleased with him, then his retinue and forces will be allowed to cross the Ganges safely. Thus saying, Guha, the king, took with him in a dish gift presents, meat, fish and honey to be offered to Bharata.

11-15. Seeing the king Guha coming, the king of the Nishādas, the powerful Sūta Sumantra humbly informed Bharata. This aged Guha, the prince, dwells here with thousands of his brothers and fellowmen, is the lord of this place, knows well the ins and outs of the Dandaka forest and he is the ally of your brother Rāma. Therefore admit the monarch Guha as is right and fit. For doubtless he can tell

where Rāma and Lakshmaṇa are now residing. Bharata replied :—"Let Guha see me quickly and let him come before me". Guha received the order and was quite pleased. He reached there with his friends and spoke thus :—

16-18. "You may consider this country as your home. You have put us to a false position by sending no message beforehand. I have not been able to do anything for your welcome. We have brought for you roots and fruits of various kinds. Some are dried, some juicy, and some flesh. Be good enough to acknowledge these. I pray let the army sup here tonight and set out in the next morning. We will treat you all as best as we can.

Here ends the Chapter 84 of the Ayodhyā Kāṇḍam  
of Śrīmad Vālmikiya Rāmāyaṇam.

## Chapter 85

1-5. On hearing the words of Guha, the king of the Nishādas (one of the low (hunting) castes among the Hindus, the offspring of a Sūdra by a Brahmin woman), the highly intelligent Bharata replied in fitting and reasonable words :—You are my Guru's ally, your desire to receive such a huge army of mine bespeaks your high mindedness. You have already entertained them by your kind wishes. "Now tell me (raising his finger) by what way I shall reach the hermitage of Bharadvāja". For all this land about the river Ganges is very hard to traverse. It is a dense jungle. To enter into it is very difficult. No pathway is seen. The King Guha, well acquainted with the forest, spoke with suppliant hands:—

6-10. The Mallās (boatsmen), who know well all this ground shall go with thee with constant care to guide thy way and I will journey by thy side. But this thy long army causes doubt and fear in my heart that you might be going to Rāma with some hostile motives and bad intentions. Hearing this, Bharata stainless as the pure sky, spoke in sweet words:—Suspect me not. Never come the time for me to plot so foul a crime. Rāma is my elder brother and equal to my father. I go to bring Rāma back from the forest. No other thought I indulge. You ought not to suspect me the least. This is the whole truth that I speak to you.

11-14. Guha was highly glad to hear Bharata's answer, and said :—Blessed art thou. I do not find a second to you, who can resign of his free will the kingdom which comes unsought and without any labour. You want to bring back Rāma from his exile. This high desire of yours will bring you everlasting name and fame. Thus Guha and Bharata talked with each other when the Sun set and night was spread over all the sky.

15-18. Bharata, greatly pleased with Guha's hospitality, gave orders to his army to take rest and with Satrughna he went to sleep. Anxious thoughts about Rāma began to corrode his heart as fire burns a forest tree, that has been brought to flames from within. He began to perspire very much. The sweats covered all over his body. As the snowy Himalayas thaws with the heat of the Sun.

19-22. He was crushed by the mountain-like sorrow for Rāma's separation. The constant thoughts for Rāma were like huge stones, the painful breathings were like the eruption of molten metal or lava (from volcano), the wretched condition of Bharata was like a tree, the miseries brought about by bereavement were like the chains of mountains, the unconscious states were like many living beings, sorrows were

like osadhi creepers and bamboos. With such mountains of miseries Bharata was attacked. Bharata's condition was like that of a bull, banished from the herd, wandering alone and sorrowful. Bharata was greatly bewildered. He seemed to have lost all his senses. His heart felt feverish. Thus the high souled Bharata met Guha who consoled him to his best.

Here ends the Chapter 85 of the Ayodhyá Kāṇḍam  
of Śrīmad Vālmikīya Rāmāyaṇam.

## Chapter 86

1-4. Guha, the king, residing in the forest told the matchless Bharata, how Lakshmaṇa, the highsouled one, bore good feelings towards Rāma. The qualified Lakshmaṇa did not sleep the whole night and kept his watch over his brother Rāma and protected him with bow and arrows in his hand. I spoke to Lakshmaṇa :— O Brother ! I have prepared for you the pleasant bed. See and now sleep a little. Lay thy weary body on it and take rest, I pray. I am accustomed to bear all sorts of hardships. But you have been brought up in ease and comfort. O duteous minded ! We will keep our watch while Rāma lies asleep.

5-8. For I have none dearer than Rāma in this world. Do not have any doubt or confusion. I speak this truth verily unto you. If Rāma be pleased towards me, I will have glory on my name, fame ; I will gain great store of merit and I will have my wishes fructified. I with my friends will protect my dear ally Rāma with bows and arrows in my hands who lies asleep by Sītā's side. For nothing is unknown to me in this forest. I always roam in this forest and can meet in battle with a conquering fourfold army.

9-12. But the highsouled Lakshmaṇa argued and tried to make us understand, according to the rules of Dharma. Rāma is sleeping on the ground with Sītā. How can I lie down sleeping and be happy ? He whom the Devas and Asuras dare not encounter in battle, O Guha ! See him lying on the ground with Sītā. By severe asceticism, great sacrifices, penances and hard efforts, Daśaratha has got this only one son like him.

Some write thus :—Rāma, Daśaratha's cherished son, by fortune stamped, was won from Heaven.

13-16. Now as his son is forced to fly away from the kingdom, the king will, no doubt pass away soon. This land will then become like a widow bereft of his sovereign care. After lamenting loudly, the women in the palace might have been exhausted and have become silent. Now no cries of woe may be heard there. I do not think that Kauśalyā, the king or my mother, any of the three, may survive to-night. It may be possible that my mother may live this night to see Satrugna. But the sad Queen Kauśalyā the mother of Rāma, will certainly die.

17-18. Not getting his desires fulfilled, my father is sure to die. My father wanted to see Rāma installed on the throne but his desire was not fructified. When fate has brought the mournful day which sees my father pass away, how happy will they be who are allowed to pay his funeral rights and who will get their desires fulfilled and who will get the kingdom !

19-21. They will roam pleasantly in my father's kingdom Ayodhyā. Where there are nice squares, wide and capacious roads, rich men's palaces and the royal

apartments, which are adorned with various gems and jewels. Elephants and horses abound there. Lots of sounding instruments, Turis and Bheris are sounded there, where all sorts of auspicious things are seen, where the people are always happy in their minds and bodies, which are filled with flower gardens, and many amusement courts, where meetings and festivities are always held.

22-26. May we, when fourteen years will pass away, be able to safely and peacefully enter this Ayodhyá with truthful and clever Ráma. Thus the high-souled prince Lakshmaṇa bewailed, with many a sigh, and passed away the night. Soon as the day dawned, and the clear Sun arose in the horizon, they matted their locks and crossed the Gangá's flood with ease through his help. Like the lords of the herd of elephants, the mighty Ráma and Lakshmaṇa wearing the bark garments and with their locks bound like hermits, went on the rugged ground with Sítá. They held the bows and arrows in their hands and went ahead looking at me.

Here ends the Chapter 86 of the Ayodhyá Kāṇḍam  
of Srímad Válmikiya Rámáyaṇam.

## Chapter 87

1-5. Hearing the extremely unpleasant words of Guha, Bharata became thoughtful and anxious and saw the task before him difficult. Indeed he became miserable and he fainted with grief. Bharata was of tender age. His shoulders were like those of a powerful lion; he was of capacious lotus-like eyes, young and of a beautiful look. He made his heart tranquil for a while, then all on a sudden he felt miserable and fell down unconscious or like a tree uprooted like an elephant pierced at his heart by a goad. Guha turned pale when he saw Bharata thus unconscious and he began to shake like a tree in the time of earthquake. Satrugna cried aloud, oppressed with sorrow, and he also became senseless.

6-10. All the mothers hastened to Bharata and surrounded him. They became already lean and thin due to fasting and miserable for the loss of their husband. Kauśalyá raised Bharata and took him on her lap gently, as cows fond of their calves fondle their young ones. She then asked him:—O Son! Are you afflicted with some disease? You are now the life and soul of this line. I see you and your sight gives me new strength and new lease of life. You are now our guardian and protector after the king Daśaratha had gone up to the Heavens. O Son! Ráma with his brother Lakshmaṇa has gone to the forest and I live now by naught but by seeing you as our only help to-day.

11-15. Hast thou perchance heard any evil news of Lakshmaṇa which might be paining you or of Ráma who has gone with his wife to the forest? Returning for a while to his senses, the highly famed Bharata weeping made Kauśalyá understand that she ought not to take so seriously the matter. He then addressed Guha. Where stayed my brother Ráma in the night? Where dwelt Sítá and Lakshmaṇa? What food did they take? On what bed did they lie down? Guha replied cheerfully to Bharata what he did to help Ráma. "I offered him boiled rice, various edibles and lots of various fruits.

16-20. Ráma of truthful valour acknowledged the gifts but returned them at last, saying he was a Kshattriya, he cannot by his Dharma take anything which is not earned legitimately by him. Ráma explained to him with great loving care



that the Kshattriyas should not take but they should always give and that they strictly keep to this custom. Rāma drank only the simple water brought by Lakshmaṇa. He fasted that night along with Sītā. What water was spared, Lakshmaṇa drank. They then did their Sandhyā evening service with due care and attention. Lakshmaṇa brought heaps of sacred grass and there with his own hands quickly spread a pleasant bed for Rāma's rest.

21-24. On that nice bed Rāma sat with Sītā. Lakshmaṇa washed the feet of both of them and went away. Here stands the Ingudi tree, here is the grass below. Here slept that night Rāma and Sītā. Lakshmaṇa, the tormentor of the foes, kept his watch over Rāma and Lakshmaṇa alone as a sentinel throughout the night with his great bow strung, his palms with gloves on, his fingers braced, the two quivers full of arrows hanging at his waist. I also went with my followers ranged behind me to Lakshmaṇa with my bow and excellent arrows and protected Rāma, looking like a second Indra.

Here ends the Chapter 87 of the Ayodhyā Kāṇḍam  
of Śrīmad Vālmikiya Rāmāyaṇam.

## Chapter 88

1-9. When Bharata heard the Nīśāda, he with his ministers went to the Ingudi tree and saw the bed of Rāma. Bharata said to his mothers :—"Behold the high souled hero's bed ; here Rāma slept the whole night." He, the intelligent and. Deva-like Rāma is born of the line of kings ; he is the son of the king Daśaratha, This bed is most unworthy of him. How can he now endure to press the bare earth cold and comfortless, who was accustomed to sleep on the soft noble bed spread over with finest deer skins and excellent cloths. Rāma was used to sleep on high palatial buildings, in delightfully cold apartments, the floors of whose private hidden chambers were inlaid with gold and silver, with golden floor and silver yard, on which were spread very costly beddings, where flowers of every kind were collected, which were rendered fragrant with sandal paste and aloes, which was bright like the clear sky and which was echoed with voices and resonant notes of birds, and parrots, where the rooms were kept cool and fragrant, which was very lofty as if like the mountain Meru and whose walls were painted with golden designs. How can Rāma sleep here, who was roused every morning with sweet music, by the jingling sounds of the anklets of female attendants and by the songs of praise by captives and bards ?

10-14. This sudden fall from bliss to grief appears untrue, beyond belief. I cannot make sure of anything. I seem, I am viewing the fancies of a dream. No body holds more power than Time. Lo ! Rāma, the son of Daśaratha, has to sleep on the ground ! Owing to this time force, the daughter of the Videha king, who is the wife of Rāma and the daughter-in-law of the king Daśaratha, Sītā Devi is sleeping on the ground ! This is the place where my brother Lakshmaṇa slept, where he tossed and turned in restless sleep. These grasses on this hard soil seem to be crushed by the pressure of his limbs. Sītā probably lay on that bed, for here and there are still found scattered grains of glistening gold.

15-19. That Sītā's outer garment stuck to some place here is quite evident, for still some silken threads are found here closely adhering. It seems that the husband's bed is dear to her devoted eyes where she so-tender could repose and did not feel

any discomfort or pain. I am very cruel ! I am quite undone ; for me Ráma is lying on such a bed with his wife like an orphan. Born of a royal family, bestowing joy to all, befriending all, the blue lotus eyed Ráma, with flashing brilliant red eyes, unfit to bear any hardships, always enjoying happiness, lo ! He has to sleep on the ground !

20-24. Great joy and happy fate are shared by Lakshmaṇa who is attending Ráma in this great difficulty when he is between two fires. Sítá's desires are also fulfilled as she has followed Ráma to the forest. Ours is, alas ! a doubtful fate, bereft of him and desolate. We could not serve him nor reign over the kingdom. My father has gone up to the Heavens. My brother Ráma lies in woods. The state is wrecked and tempest-tossed, a vessel rudderless. No one likes to encroach on this kingdom, protected well by the arm of Ráma now on exile. I do not like it in the least, nor the enemy likes it. Unguarded, defenceless, elephants and horses all roaming unfastened, the portals of the city open, this capital is left in this helpless state.

25-29. The army is sad and miserable, the city is in the crisis, no attempt to guard the city from outside, yet no enemy glances on it nor invades it, just as one refrains from poisoned food. From to-day I will spread grass on the floor and lie on it, I will eat daily the roots and fruits and wear coats of bark and have matted hairs. For him I will dwell in the forest for the remaining term of exile. So his promise to remain in the exile for fourteen years will not turn out untrue. While I remain in the forest to see my brother Ráma come back and reign in Ayodhyá, Satrugṇa will follow me in my exile. The Brahmanas will perform the crowning ceremony of Ráma at Ayodhyá. May the Gods I serve incline to grant me this my heartfelt desire !

30. I will bow down before Ráma's feet and try my best to make him return and if he does not still accede to my request, I will live with him in the forest and serve him there. He will not deny my prayer and permit me to roam with him in the forest.

Here ends the Chapter 88 of the Ayodhyá Kāṇḍam  
of Śrīmad Válmikīyá Rámāyaṇam.

## Chapter 89

1-5. That night Bharata passed on the bank of the Ganges and next morning he awoke and spoke to Satrugṇa. Get up, O Satrugṇa ! Why are you sleeping still ? Call Guha Ráj, the king of the Nisádas. Let him carry our army on boats across the Ganges. Satrugṇa replied " I am not sleeping, I am awake, I am thinking, too, of Ráma as you are doing. The two brothers were thus talking when Guha came there and spoke with folded palms and with kindly questionings. O Kákutsthya ! Had you a good sleep last night ? With thee how fares it ? Has no body fallen ill ? Are they healthy and at ease ?

6-11. Hearing these gentle and loving words of Guha, Bharata, fully obedient to Ráma, replied also in the above strain. O Intelligent One ! We had spent the night sweetly. You have taken much care of us. Now call good many boats and order boatmen to cross us and our army over the river. Guha heard the order of Bharata, went quickly into the town and said to his ready kinsmen :—Awake, Arise, each kinsman, each friend ! May every joy attend your lives. Bring carefully each boat

upon the shore and ferry all the army over. They got up quickly and brought five hundred boats from all the neighbouring sides. Additional to these, the boat named Svastik was called whence mighty bells hung in rows, flags were fluttering, very beautiful to look at, of strong make and there were helmsmen and oarsmen.

12-16. One such amongst the Svastik boats Guha chose, whereon an awning of fair white cloth was suspended, the blankets worthy for the kings to sit on were spread and where small bells were jingling. On this boat got up the powerful Bharata and Satrughna; Kauśalyá, Sumitrá and other royal ladies got up and took their respective seats. Next, the family priest, the Guru, the Brahmanas, the ladies of other kings, the carts and other articles were kept on the boats. The noise created by striking the fire and lighting it on their last posting station, by getting down on the banks of the Ganges and raising each one's bags and baggages, spread upto the sky. The swift going boats were taken quickly across the river by the sailors and they landed Bharata and his route on the other bank.

17-21. Some boats conveyed a crowd of dames; in other boats, horses were carried. Their cattle was borne in other boats. In others some precious wealth and golden store were taken across the stream. They disembarked the load on the other side. On returning, the sailors showed wonderful boat feats. The elephants with flags on their backs, goaded by their drivers or goadsman began to swim across the Ganges and wore the look of winged mountains. Some men in barges reached the strand, others on rafts came safe to land! Some buoyed pitchers and crossed the tide. Many crossed on horse backs and many swam across. The boatsmen carried the holy army across the Ganges and they marched for Prayág on the auspicious moment (the third muhurta) after sun rise.

22-23. Bharata then told his army to take rest comfortably. Next he with family priest and the other ministers went to see Bharadvāja, the chief of the Rishis. They saw the very nice and beautiful hermitage of the high souled Bharadvāja, the Brahman-in-chief and the priest of the Devas, where beautiful cottages were erected and beautiful trees were found there.

Here ends the Chapter 89 of the Ayodhyá Kāṇḍam  
of Srímad Válmikiya Rámáyanaṁ.

## Chapter 90

1-5. Bharata, the prince of men, went close to the hermitage of Bharadvāja and two miles off he stayed his forces and attendants and walked himself with his ministers and counsellors to the Muni's place. Bharata put off his arms and dresses, putting on a piece of silken cloth and taking a silken towel in his hand, went with Vasistha in front of him. Coming near the hermitage when the Muni was seen, he left his ministers also there and he went with his priest. No sooner Bharadvāja, the austere saint, saw Vasistha, he got up quickly from his seat and asked his disciples to bring the offerings of kuśa grass and water to wash their feet and offered them fruits to eat. Bharata bowed down to Bharadvāja who saw Vasistha and knew the prince to be Bharata, the son of the king Daśaratha.

6-10. Then, skilled in Sastras, the muni Bharadvāja gave in due order Arghya, Pádyā and fruits, asked the welfare of the royal family. About Ayodhyá, army, treasury, friends and allies, ministers, he enquired. He knew that Daśaratha had left his mortal coil; so he did not ask anything about him. Vasistha and Bharata

enquired Bharadvāja how he was faring on ? About his health, fire, disciples, trees and beasts and birds he asked. The highly celebrated Bharadvāja replied duly all his questions and asked Bharata, who was so much moved by his love of Rāma. You are governing the kingdom. Then how is it that you O Prince! have come here ? Speak out everything, explain the whole case to me. A great doubt is hanging on my breast.

11-15. Rāmachandra, the son of Kauśalyā, the joy giver to all and the destroyer of enemies, has gone to the forest with his wife and brother for a long term of years. Daśaratha for his wife Kaikeyi's sake has sent Rāma to exile for fourteen years. Hast thou the wish to harm him, bent on sin against the innocent ? Wouldst thou enjoy the realm of thine elder brother without a thorn that can annoy ? Wouldst thou not do any injury to Lakshmaṇa ? Hearing thus the words of Bharadvāja, Bharata's eyes were filled with tears. And he sadly made reply in befitting words. How deeply the love he bore to Rāma:—If thou, the knower of all, questionest thus to me, my birth would turn out useless, and I would be undone. Never was the crime for sending Rāma to forest done by me. So oughtst not thou speak harsh words like these to me.

16-20. What my mother has done towards Rāma becoming jealous for my sake, is not at all liked by me. I do not at all approve nor have I ever approved those words. Nor have I obeyed the orders of my mother. I am going to get Rāma's favour, to bow down before his feet and to call him back to Ayodhyā. Know this as verily true and be pleased with me. Kindly say to me where is Rāma now ? On Vasistha's saying thus, the Bhagavān Bharadvāja replied with pleasure:—O Bharata, Prince of men ! You are born in the line of Raghu. To serve the elders, to check the wicked, and to care the Sāhhús are just the things that you should attend.

21-24. I think you should remain firm in your convictions. No change you would suffer afterwards. To enhance your fame, I asked you thus. When your mind is known distinctly to the public, the people will evaluate you. I know where Rāma is now staying with Sitā and Lakshmaṇa. Close by he is at the Chitrakúṭa hill. Start there tomorrow. Remain here today with your ministers and staffs. Thus make me glad. Bharata obeyed the Muni's request and stayed there that night.

Here ends the Chapter 90 of the Ayodhyā Kāṇḍam  
of Vālmikiya Rāmāyaṇam.

## Chapter 91

1-5. Bharata, the son of Kekayi, decided to stay that night in the hermitage of Bharadvāja. The Muni sought to please him with hospitable courtesies and gave him invitation. Bharata replied that he had been already well received by him with water for their weary feet, with offerings of eight articles, green grass, rice, etc., and fruits and other edibles locally available. Then Bharadvāja spoke smiling "I know, dear prince, thy friendly mind will find any fare sufficient. But I want to feed your entire army to my satisfaction and appropriate to your worthy position. Dost thou allow this desire of mine to be carried out. Why hast thou hither bent thy way and not allowed your forces and friends to follow here at this āśrama ?

6-10. With folded hands Bharata replied:—O Bhagavan ! I did not take my army here, lest you become angry and disturbed. O Respected One ! The kings and

princes ought to keep themselves at a respectful distance from the hermitage of the ascetics and not to give them any trouble. Behind me comes a mighty train, covering a long area with many horses, many men and many elephants. That they may not spoil the trees, water, ground and cottages covered with leaves. So I have come alone. The Rishí then ordered "Bring all thy men and forces here." In compliance with the order of the Muni, Bharata called there his army, etc., to his joy.

11-15. Bharadwája then entered the chamber of sacrificial fire and performed the Achamanam (rinsed the mouth and sipped water). Then he duly did Márjanam (sprinkled the body with water by means of the hand, a blade of kuśa grass, etc.,) and invoked Viśvakarmá, the architect of the gods for the entertainment of Bharata and the other guests accompanying his train, thus :—I invoke you O Tvastá (the god of fire)! O Viśvakarmá! I want to entertain Bharata with a mighty banquet. Let you lend your helping hand to me. Be all my wants supplied this day. I am calling Indra and the three devas—Yama, Varuṇa and Kuvera. I want to entertain the guests. Let them make all the necessary arrangements. Let all the streams on the earth and on the intermediate region between heaven and earth that flow eastward and westward appear hither and assist me. I invoke them. Let some of them run with refined wines, some others flow with wines prepared from molasses, treacle, let others flow with sweet sugercane juice.

16-19. I call the Gandharvas Viśvávasu, Haha, Huhu and others, and along, with them the Apsaras (the celestial nymphs), Ghritáchí, Viśváchí, Mitrakesí Alambusá, Nágadatta, Hemá, and Somá residing in the hills. I summon these with all their train and Tumburu to lead the strain. I call the Apsarás who go to Indra's heavens, who go to Brahmá's paradise to come here with the Gandharva Tumburu, a heavenly chorister and other necessary parapharnelias. Here let Kuvera's Chitraratha forest (so called because it is protected by the Gandharva named Chitraratha) come from Kurudeśa which lies far in Northern Kuru whose leaves are ornaments and attires and whose fruits are nymphs divine.

NOTE:—Northern Kuru—A happy land in the remote north where the inhabitants enjoy a natural perfection attended with complete happiness obtained without exertion. There is no vicissitude, nor decripitude nor fear nor death, no distinction of virtue and vice, none of the inequalities denoted by the words best, worst, and intermediate, nor any change resulting from the succession of the four Yugas.

20-24. Let the Moon bring here different kinds of food, meat, wines, and other drinks and beautiful garlands. Thus spoke the hermit self-controlled, with proper tones and intonations, regulated by proper rules, bent on deepest meditation and pre-eminent in holy might. He then ceased and with his face on the east, and with folded hands, prayed for the appearance of the deities. No sooner he meditated, all the Devas began to appear one by one in semblance manifest. Winds began to blow from The Malaya Hill the sandal wood mountain and Dardura mountain, removing all perspirations and sweats, blowing slow, fragrant, dear and pleasant.

25-29. Then falling fast in sweetest showers came from the sky immortal flowers and all the airy region round was made to sound with celestial drums. Then breathed a soft celestial breeze and the bright Apsarás danced, the Gandharvas began to sing and warbling lutes were being heard. Sweet music seemed to ascend the sky and penetrate the earth and all the living beings. The people heard the music and they saw the clever skill of Viśvakarmá. For five yojanas, (leagues) the

ground was levelled over and many kinds of lustrous green grass was made to grow that charmed the sight like sapphires blent with lazulite.

30-34. There were seen standing on the ground the Bel, kainta, jack, Bijpur, Aonla and mango trees with fair fruitage. Pleasant Chaitraratha forest were transfigured from the North Kuru, and furnished with many articles of enjoyments fit for the Devas. The Saumya river flowed down with various trees lining her both the banks. There arose quadrangles enclosed by four rows of buildings; edifices, white in colour, were erected; elephants' shed and stables for horses were constructed. Many a house of royal state and quarters of rich people, were set up, furnished with nice triumphal arches and bannered gates. The palaces whitish like pale clouds, furnished with nice gateways, shone brighter with white garlands and which shed far and wide rare fragrance. Separate places were allocated for sleeping and sitting purposes. There were also halls built separate for riders and horsemen, furnished with best drinks and food and nice clothes.

35-39. All sorts of boiled rice were placed there, all sorts of vessels were kept duly washed and cleaned where seats were duly fitted and nice couches and cots were kept. Then at the bidding of the Maharsi, Vasistha the strong armed Bharata the son of Kekayi, entered into that fair abode which glowed with the noblest gems, and jewels. The councillors and priests followed Bharata. They all were highly pleased to see all the articles in the room. Bharata saw the kingly throne, the punkhas and the royal umbrella and bent his head before them with the councillors as they do towards a king. Thus saluting Rama, Bharata bent his head down before the royal seat and taking chowry sat on the councillors' seat.

40-44. Next the councillors, priests and others sat by degrees in due order from first to last. Next the captain of the host, the camp director and all the men he honoured most took their seat. Then at the command of Bharadvaja, the saint, the rivers appeared before Bharata full of milk, curds, and payasa. The beautiful houses were built on both the banks of the river, plastered with yellow earth. Just then the twenty thousand divine nymphs, sent by Brahma, appeared on the scene, gay with celestial ornaments of bright attire and jewels' shine. The next batch of twenty thousand ladies were sent by Kuvera, adorned with gold, jewels, gems and corals (mungas).

45-48. Twenty thousand Apsaras came from the Nandana forest, entrancing the souls of men on whom those beauties glanced, making them forget all their duties and abodes and get violently attracted and attached to them. Tumburu, Narada, Gopa came and Sutanu, like radiant flame, the kings of the Gandharva throng, and ravished Bharata with their song. The Apsaras Alambusa, Misrakesi, Pundarikā and Vāmanā, appeared and danced before Bharata at the command of the Munī. All wreaths of flowers, chaplets that are worn by Gods or that adorn Chaitraratha's (Kuvera's garden) groves bloomed by Bharadvaja's will at Prayāga.

N. B.—Chaitraratha is the garden of Kuvera, so called because it is protected by the Gandharva named Chitraratha and situated towards the east of the mountain Meru.

49-53. The Bel trees made music like Mridanga as they moved to and fro; the myrabolam boughs beat time in music and the holy fig trees began to dance as their leaflets shook. The fair Tamāla tree, palm and pine with trees that tower and plants that twine displayed the sweetly varying forms of stately dames or bending maids. Simsipā, Aonlā, Jambu and Mālatī, Mallikā, Juhī and other creepers from

their places came to Bharadvāja's āśrama dressed in feminine forms. The people there talked to each other thus:—"O Drunkard! Bib to your fill; O Hungry! Drink payasam, holy flesh; eat and drink as you like. Then beauteous women, seven or eight, stood ready by each man to wait. They took off the clothes from his limbs besides the stream and dipped them in the cooling water.

54-58. The larged eyed damsels came there on the river bank, champooed his feet, and dried his limbs and sitting on the lovely bank held up the winecup as he drank. The grooms fed duly their camel and mule and ox and steed. Some masters of the carts gave to the hungry beasts of burden belonging to the warriors of the Iksāku line, sugarcane, and fried paddy mixed with gur and sweets. So fast the wild excitement spread among the warriors Bharata led, that throughout all the mighty army the groom no more knew his charger and the elephant drivers could not tell anything about his elephant. They did not care for anything, so much they were pleased and intoxicated with drinks. The myriads revelled that night delirious with delight. With red sandal paste the soldiers coloured their bodies and when their desires were fulfilled began to speak to the Apsarās:—

59-63. We will not go to Ayodhyā; nor will we go to Dandakāranya. Here we will stay: may happy chance wait on Bharata and on Rāma! Thus getting themselves honoured, the foot soldiers and the drivers of elephants and horses exclaimed with joy:—Oh! Where go ye to seek Heaven. Here is Heaven, indeed, where perfect bliss you can enjoy! They idly strayed with garlands decked and danced and laughed and sang and played. They ran hither and thither, on all the four sides. Those who tasted once this delicious food like nectar, desire more and more to taste.

64-67. Thus every soldier, servant, dame and slave received whatever the wish might crave, as each dressed in new attires enjoyed the feast laid before him. They were very much pleased. The elephants, horses, mules and asses, camels, deer and birds were all fed to satiety and they did not thirst for more. Each man was seen in white attire unstained by spot or speck of mire: none was athirst or hungry there and no dust was seen on any one's hair on his head. No one looked sad or dirty but each one was bright and joyous. Young goat's (kids') and boars' and pigs' flesh were cooked with fruit juices. There were heaps of vegetable edibles with sauces, flavoury soups and curries. Fragrant juicy dals (split peas) nicely cooked were there.

68-72. Every one gazed in wonder at thousands of gold dishes decorated with flowers and filled with clean white rice. Wells were sunk close to the hermitage filled with heaps of Páyasas. The cows of the forest were turned into Kāmadhenus giving any quantity of milk and the trees began to distil honey. Tanks were filled with wines and smoking venisons, clean meats of deer, cocks, peacocks were kept in hot vessels. There were thousands of golden vessels for keeping boiled rice, lakhs of vessels for vegetable curries, and ten crores of dishes and plates for food. There were small karās (cauldrons or circular mettalic open basins), small gharās (jars) and large cauldrons filled with spiced curds and fragrant wood apple juices.

73-77. Tanks, many in number, were filled with white, fragrant scented matthās or butter milks not quite fresh nor quite stale. Tanks were filled sikhraṇ (curd with water and sugar) scented with dry ginger, long pepper, black pepper, cardamoms, cloves, kitchen fruits from creepers, Nāgapuspams, sugar and ginger. Many tanks were there filled with curds, water. Heaps of sugar were also there. Bathing tubs contained scented astringent powders, scented grass, like kalka, and other articles of bath for rubbing and applying on the body were deposited there. Hot water for

taking bath and other necessary articles were found kept in vessels on the banks of the river and seen easily by the people. Many transparent brushes and sticks for cleansing teeth were kept there. Nice clear sandal scented oils were kept in small pots. Bright mirrors and heaps of clothes, wooden sandals (kharáu) and shoes, thousands in number were kept there. There were combs and brushes. Collyrium pots, eye-unguents, combs, brushes, umbrellas, bows, mails, beds, couches, sheets and nice carpets were seen there.

78-82. There were many lakes of salt water for digesting food (like soda waters or other mineral waters). For asses, camels, elephants, horses and kine, were kept apart ponds where there were nice gháts (landing descents) where lotusses bloomed, waters, clear as sky, filled those ponds, quite sufficient for swimming purposes. Heaps of grass and the golden grains soft and bright like sapphires and nazulites. The Nila and Vaidurya gems, were there for feeding animals and men. Bharata's men saw all these. To all the gathered host it seemed as if they dreamed that magic scene and every one was deeply astonished at this. Bharata's companions spent that night in Bharadvāja's áśrama in joy and merriment as the Devas take their rest and move and play in the Nandana garden. In the morning the Gandharvas went to their own places at the permission of Bharadvāja. The heavenly dames also departed.

83. Even during the morning time the people got themselves not rid of intoxication from wine. They were scented with heavenly sandal paste and aguru. Many garlands were thrown away at this time and they did not wither away.

Here ends the Chapter 91 of the Ayodhyá Kāṇḍam  
of Srimad Vālmikiya Rāmāyaṇam.

## Chapter 92

1-5. Bharata passed that night happily there at Prayāga with his train of army, attendants and paraphernalia. He got a very nice reception and now intending to see Rāma went gladly to the Rīṣi Bharadvāja to bid him good-bye. When Bharadvāja saw Bharata coming with clasped hands, and when he had finished pouring oblations on fire, he spoke to Bharata. Please tell me, O Sinless one ! Whether you past the night well contented. Say whether the host of followers is fully gratified with the feast that my care supplied. Bharata folded his hands and replied :—The fiery Muní came out of the áśrama to talk to Bharata. O Bhagavan ! Well have I passed the night. I with my retinue and my whole army, elephants, horses and other conveyances are well satisfied with sumptuous cheer. Thy rich entertainment has given delight and relief to us all from highest to lowest.

6-10. We had good and sufficient food, good halting place and camping ground. We passed our time very happily. And now O Hermit ! good and great ! I pray to lay my request before thee, I now bend my steps to Rāma's side. Do thou with friendly eye commend. O knower of Dharma ! How shall I go to Rāma's retreat ? Which is the way ? and how far off is his áśrama ? Thus asked by Bharata, very anxious to see his brother, Bharadvāja replied :—Three and a half yojanas (fourteen krosas or twenty-eight miles) off from here there stands the lofty Chitrakúṭa hill in the midst of a deep and dense forest, lovely with wood and waterfalls, rills and rivulets.



11-15. The river Mandákini flows by the north side of the hill where swarm the waterfowl below and gay flowering trees grow on the margin. Beyond the river there is the Chitrakúta hill where you will see the cottage of Ráma and Lakshmaṇa who must be living there no doubt. O General of the army! Now lead your army with elephants and horses, southward, thence south-westward. O Mahábhāga (highly fortunate)! Thus marching on, you will see Ráma. Now coming to, know that they would have to start, the queens of the king Daśaratha alighted from their cars and went to the Rīṣi Bharadvāja. Those that were weak went sitting on their cars. They all had become weak, sorrowful and they trembled.

16-22. Kauśalyá went with Sumitra and touched the feet of the Muní. Kauśalyá's desires remained unfulfilled and Ráma's coronation was stopped. Kaikeyí, too reproached of all, her object lost, her longings crossed, came before the famous hermit and clasped his feet, overwhelmed with shame. Kaikeyí circumambulated the Muní and stood sorrowful by the side of Bharata. Then Bharadvāja asked Bharata:— O Bharata! I would be glad to learn more in detail about the several queens, your mothers. Bharata, clever in replying, answered:—Here is my mother the Deví Kauśalyá, the great queen of my father, looking weak, lean and thin, sorrowful. She is the mother of lion-like powerful Ráma, like Aditi, the mother of Viṣṇu.

23-27. On her left is my mother Sumitrá pained with woe, the second queen, standing with a dejected look like a branch of withered karnika flowers (the cassia spray). Heroic Lakshmaṇa and Satrughana are her sons, fair and beautiful like the Devas. And for whom Ráma and Lakshmaṇa have been banished into the Daṇḍaka forest dreadful to life and who is the cause of king Daśaratha's death there stands dishonourable Kaikeyí though she looks honourable in appearance, foolish, illiterate proud, irritable and cruel. This sinful, selfconceited woman is my mother greedy and thinking herself most dear to my father. All my misfortunes have been brought by her.

28-31. Quick breathing like a furious snake, with tears and sobs the hero spake with reddened eyes aglow with rage. And Bharadvāja, mighty sage, supreme in wisdom, calm and grave, advised thus to Bharata:—"O Bharata! Hear the words I say; thou must not lay the fault on her. This exile of Ráma into the forest will surely produce good at the end to all." The Devas, Dánavas, the self-conscious Rīṣis, will all derive benefit and find themselves prosperous.

32-36. Then Bharata, knowing the whereabouts of Ráma, bowed down to the Muní, circumambulated him, and getting his permission gave orders to his army and men to get themselves ready to march ahead. At his orders the vast army was at once on its move. The horses were yoked to the chariots, ornamented with gold and thousands flew on cars. Then female and male elephants, gold girthed, with flags streaming on them, marched with their bright bells' tinkling chime like the rainy season clouds roaring. Some cars were big, some were small, all very costly, and meant for heavy loads or quick flight. They were of every kind. Those who go on foot, walked on foot; so followed the infantry. The dames, Kauśalyá at their head, all gladly went on best chariots led by their servants.

37-40. On getting permission Bharata looking like the young moon and the glowing sun, got up on a beauteous litter, carried by a train of servants and followed by his family, dependants and attendants. They proceeded along the western bank of Ganges. The beasts and birds were startled by fright. The wild animals stampeded

in fear in different directions. Thus the huge army marched towards the south, with horses and elephants. They crossed the forest frequented by deer and birds. The elephants and horses looked gay and cheerful. They terrified on their way the birds and deer. Thus the army of Bharata looked grand in the midst of deep forests.

Here ends the Chapter 92 of the Ayodhyá Kāṇḍam  
of Srímad Válmikíya Rámáyanaṁ.

### Chapter 93

1-5. As that huge army and followers moved on, the herd of wild elephants with their head was startled and fled in terror on all directions. The bears, leopards, white deer were startled and hid themselves in dense forest glades, hills, and rills. The religious true minded Bharata, the son of the king Daśaratha marched on gladly with the huge clamorous fourfold army. The mighty host covered the earth as cloudy trains obscure the sky when fall the rains. No space on the earth could be seen for a long time ; so great a rush of horses and mighty elephants was there

6-10. When they marched a long distance, and the elephants and horses were tired, Bharata spoke to the minister-in-chief Vasistha, thus :—As Bharadvāja described and as we heard and what we now see the country all around, it seems clear that we have come to Chitrakúṭa. This is the river Mandákiní and the blue cloud like dense deep forest is seen from this long distance. And its tableland are now being trampled by my huge elephants; the trees standing over them are casting off their flowers like clouds pouring gentle rains.

11-15. O Satrugna! Look! See the mountain, the abode of the Kinnaras. This place is quite filled and overrun with horses all around as the ocean is filled and overspread with countless monsters of the deep. Scared by my host the mountain deer bounding in the air with tempest speed appear like the long lines of cloud that fly in autumn through the windy sky. These trees bear as ornaments on their tops nice scented flowers as the inhabitants of the southern country (the Deccan) have their hairs on the head like clouds or wear the articles made of leather as a protection of their head from strokes of weapons or all look like southern soldiers who lift up their shields of azure blue. No human voice was heard before in this forest; it was so dark and dreary. It is now covered with men in endless streams and seems to-day like the city of Ayodhyá. The dust raised by the hoofs of the horses covers the sky. The swift winds scatter them asunder as if they strove their best to please me well.

16-20. Look! O Satrugna! The chariots, yoked by horses, whereon the charioteers are sitting, are coming with great speed towards us. Look, startled as the host comes near, the lovely peacocks, gorgeous as if the fairest blooms of earth had glorified their plumes, fly in fear and the birds are going towards their resting places on hills. This country looks to me very charming and beautiful, O sinless one! This is the abode of the ascetics; and it is the veritable heaven on earth. There are many variegated variously coloured beautiful bucks and deer, besprinkled with flowers. Let the soldiers go into the forest and make a careful and diligent search to find out Ráma and Lakshmaṇa.

21-25. Hearing Bharata, the heroic bands of men entered into the tangled forest with weapons in their hands: then a curl of smoke was seen. The men returned and

said to Bharata :—"No fire can be seen there without men. So it seems pretty certain, as we saw the smoke, that Rāma and Lakshmaṇa are residing there. If Rāma and Lakshmaṇa be not there, there must be some ascetics like them. Hearing these reasonable words, Bharata who broke his foe's embattled armies, spoke:—Stay you here carefully. Do not go one step ahead. I am going with Sumantra and Dhriti.

26-27. The army then remained there motionless. And Bharata bent his inquisitive eyes towards that rising smoke. Now every man thought:—"Soon shall we meet Rāma and Lakshmaṇa" and they all felt glad.

Here ends the Chapter 93 of the Ayodhyā Kāṇḍam  
of Śrīmad Vālmikiya Rāmāyaṇam.

### Chapter 94

1-6. The son of Daśaratha, the Deva-like Rāmachandra, got very much pleased with the mountains and remained there on the Chitrakūṭa hill for a comparatively longer period. Once on an occasion to please Sitā and to ease his own heart of woe, Rāma began to dwell on the lovely beauties of Chitrakūṭa as Indra might show the charming scenes of the Immortal Heaven to please Sachi. O Sitā! On seeing this beautiful mountain I do not feel so much the want in losing my kingdom of Ayodhyā and in missing my friends. Look, O Darling, on this noble hill which sweet birds fill with their music. How beautiful are the hills, the resort of wild birds all round the year, how high are its cliffs as if cleaving the blue sky, how its peaks are rich with minerals and ores of metals, for which the hills appear richly variegated in colours, some parts look silvery white, some blood red, some purple, some look yellow (or red) like Manjistha (Bengal or Indian madder), some blue like sapphire, some glittering like crystals and some like Ketaki blossoms, and somewhere star-like, and somewhere mercury-like lustrous it is seen.

7-10. How herds of different types of deer and antelopes roam with ease there! Look there at the tigers, leopards, and bears. They are harmless. They roam through the wild birds' populous home. This hill is quite full of umbrageous trees and various fruits and flowers. You will see the mango trees, the black jam trees (*Engenia jambolana*), the Asan, Lodh, Piyal, Kathal, Dhava, Ankola, the fair Tinis, Bel, Tinduk, Bamboo, Kashmīr, Ariṣṭa, Barana, Mahuā, Ilak, plum, Aonla, Kadamba, Beta, Indrajava and pomegranate trees and fruits. These all are nice trees and they enhance the glory and beauty of the mountain.

11-15. Look there towards the fair region of the mountain, the level lands above tending to produce and increase one's amorous passion. See these intelligent pairs of Kinnaras. They sport, play amorously here and there. Their excellent clothes and arms hang from the branches of the trees. See the sporting places of the ladies of the Vidyādhara. How enchanting are they! Here is a waterfall, there is a rivulet; at other places, within the earth are flowing slowly the invisible springs, at some places they seem not to flow. So the mountain looks like an elephant emitting temporal sweat, (the juice flowing the temples of an elephant in rut). Sweet breeze delights all by wafting fragrance of flowers from the caves. O Fair one! Were I to live for many years, here in this mountain for good many years, sorrow will not over-take me in any way.

16-20. O Thou ! the honourable Woman ! Plenty of flowers and fruits are here in this mountain. Varieties, good many in number, of tuneful birds are here. Its peaks are grand, wonderfully beautiful. This varied scene so charms my sight. This mount so fills me with delight. My beauteous one ! This dwelling in the wood gives me two fruitful results:—Firstly, I am freed of my debt to my father ; secondly, Bharata is gratified. O Vaidehi ! How do you feel the pleasure in residing with me here in Chitrakúṭa and in seeing so many varied, beautiful things lovely to mind, speech, and body ? My fathers who have passed away, the royal saints used to say that this woodland life secures a king immortal bliss. See, round the hill at random are thrown hundreds of huge pieces of stones, of many colours, red, blue, yellow and white.

21-25. But all is fairer more and grander still by night. Each rocker reflects a softer light when the whole mountain from foot to top looks ablaze from a million herbs and medicinal plants playing with their own luminous glory. There are thousands of medicinal plants like this. Some parts of this hill resemble rooms, some look like gardens, while others look stony. This Chitrakúṭa seems to burst asunder this earth. The front portion (the top) is exceedingly beautiful. Look to those pleasant beds of the lovers overlaid with lotus leaves, Punnagas, and Bhurja leaves where mountain birch and costus throw cool shadows on the pair below. These lotus garlands are crushed by the palms of the lovers and thrown away.

26-27. Look how this Chitrakúṭa mountain with many roots, and fruits and springs vie with and conquer in splendour the Kuvera's city, the Indra's heavens, and the north Kuru's realm (The Kashmere regions) Vasvankasárā (a lake attached either to Amarāvati, the residence of Indra or on Alaká, that of Kuvera.) O Sítá ! Here I will spend the full term of my exile in unending delight with you by my side and Lakshmaṇa ever near and thus enhance the glory of my ancestral line and follow them in their ever just and righteous course, thus enabling me to feel the pure joy in the betterment of the cause of Dharma (virtue).

Here ends the Chapter 94 of the Ayodhyá Kāṇḍam  
of Srímad Válmikiya Rámáyanam.

## Chapter 95

1-5. Then lotus-eyed Ráma emerging from the Chitrakúṭa addressed Jánakí of moonlike face :—" My Darling ! Here flows the beautiful river Mandákiní with her clear sparkling waters. Look ! How beautiful are its banks. Swans and cranes play here always. This river is adorned with islets, and gay blossoms. The trees with which her banks are lined yield various fruits and flowers. This is shining like Kuvera's lotus forests. She is the match in radiant sheen of king Kuvera's Nalini (the name of any lake covered with lotuses). Its nice ghat (descent into the river) gives me great pleasure. Here the herds of thirsty deer gather to drink the water and make the waterfowl and muddy.

6-10. At times the ascetics with matted locks and wearing deer skins and barks of trees bathe in the river and anchorites, more observant of the rules, worship the sun with their hands raised up towards the sky. The tops and branches of the trees overhanging with fruits and flowers are moving to and fro in the wind. It seems as if the hill itself is in dance ! The fruits and flowers are constantly dropping all round on the ground and the river below. Look at the river Mandákiní. Somewhere its

waters are clear like lucid pearls, somewhere the currents whirl round islets, sand banks, or sand beaches. Somewhere the waters are blue. Somewhere the Siddhas (the perfect saints from mid air) sit in groups. See, there lie flowers in many a heap from boughs the whistling breezes sweep and others wafted by the gale dance down the swift current and sail.

11-15. The Chakravāka birds (pairs of wild fowl) and other birds humming nicely are flying over the river banks. Dear Wife! To gaze on Chitrakūṭa's hill, to look upon this lovely rill, and to turn my eyes always towards you is sweeter than turning my eyes towards Ayodhyā and leading a city life. Come, let us bathe in this river rippling always with waves, bathed daily by the sinless perfect beings, the Siddhas. Come, Dearest, descend to the stream. Approach her as a darling friend and bathe in the silver flood which dips and lifts the red lotuses (the red kamal) and white lotuses (white, called Puṣkara). Look on its silvan things and inhabitants as the things and people of Ayodhyā. Look on this Chitrakūṭa hill as Ayodhyā and take this Mandākinī as the river Sarayu.

16-19. How blessed am I ! Thou, fond and true, art ever nigh. And duteous, faithful Lakshmaṇa stays beside me and obeys my word. Here I bathe me thrice every day; fruit, honey, and roots for food suffice. I do not long for my kingdom Ayodhyā. In this beautiful river drink herds of elephants and roedeer. Lions and monkeys and apes come here to drink. All around the flowery trees are seen standing and the Mandākinī herself is decorated with flowers. Who is there that does not get here relief from exhaustions and sorrows and become happy? Thus eloquently spoke Rāma, the glory of Raghu's line, about the river and he roamed with Sītā on the top of the fair Chitrakūṭa, blue with vegetation.

Here ends the Chapter 95 of the Ayodhyā Kāṇḍam  
of Srimad Vālmikiya Rāmāyaṇam.

## Chapter 96

1-5. Thus showing the hilly river Mandākinī to Jānakī, Rāma sat down on a block of stone and pleased her with choicest meat and refreshed her. The meat was pure and delicious. It was roasted in the fire. Thus the religious Rāma sat and rested in company with Sītā. Then Bharats' army drew nearer: Rose to the skies a dusty cloud, the sound of trampling feet was loud. Rāma heard the above sound of the marching army and saw the chief of the herd of elephants stampeding hither and thither.

6-10. Seeing this and hearing the tumult of a coming crowd appalling, deafening, deep and loud, Rāma addressed thus the glorious and fiery Lakshmaṇa. Lakshmaṇa! Sumitra's noble son! I hear the deep and dreadful sound like the roarings of thunder. Look! This herd of elephants, this pack of buffaloes, deer, are scampering away suddenly, hither and thither as if startled and terrified by the lions in the deep forest. Has any king, or prince come here to this forest for some chase or on an hunting expedition or whether some wild ferocious animal or mighty beast of prey frighten the forest herds away? Quickly find out and ascertain the cause. Lakshmaṇa ! It is hard for birds to reach this mountain height. Look and search what cause disturbs the forest so. I like to know this.

11-15. Thereupon Lakshmaṇa climbed quick upon a flowery Sál tree and began to survey all around. He looked first gazing towards the east. When he turned his eyes towards the north he saw a mighty armament of elephants and cars, and horse, and men on foot, a mingled force and banners waving in the breeze. And spoke to Rāma :—"O worshipful Lord! Please put out the fire now and enter the cave with Jānakī. Now put on your armour and get yourself ready by fixing string to your bow and have the arrows near at hand." Rāma said "First try to ascertain to whom belongs this host."

16-18. Lakshmaṇa replied furiously, burning with rage as if to scorch the army in his anger.—"My Lord! Kaikeyi's son, Bharata, in order to remove all thorns from his side has come to kill us. The Kovidara Bauhinea variegata—(a species of ebony) flag of the chariot (of Bharata) is visible behind the yonder big tree.

NOTE:—Kobidāra is Kanchan tree. Mandāra tree of Indra's heaven or Párijāta tree of the celestial Paradise or a sort of "mountain ebony" derived from ku=earth; and root "Dri" to burst or cut asunder.

19-23. I see his horsemen coming quickly towards us. I see his eager warriors shine on elephants in long rows. They seem pleased. Now let us stand in this place with weapons ready in our hands and putting on our coat of mail or let us go to the hill top with bows in our hands. If the chariot with Kobidāra flag comes under our subjection, I might have seen Bharata to-day, who brought this mighty woe on Thee, Sítá, and me, who drove away my brother from royal sway, who has deprived you of your legal right to the throne of Ayodhyá. Bharata, our enemy, is now close by us and shall surely die because he is so worthy of death. I do not see any sin in killing Bharata. No fault is his who slays the foe, whose hand was first to strike the blow.

24-28. With Bharata now the crime begins who sins against thee and duty. It would be quite just to kill him. When Bharata dies, you will govern and protect the whole kingdom. The queen Kaikeyi, thirsting to govern will see to-day Bharata, her dear son, killed in battle by me like some fair and tall tree struck by an elephant. Then I will kill Manthará and her friends and relatives; kith, kin and retinue. Let this earth be freed to-day from this heavy sin. This day I will cast my pent-up wrath and vengeance on the heads of the enemy as people set fire to the dry heaps of straws, grass, and reeds. I shall pierce to-day the bodies of the enemies by my keen and fierce arrows and will make the Chitrakúṭa forest overrun and drenched with their blood. Let the forest animals drag the men, elephants and horses whose hearts have been torn asunder by my arrows.

29. I shall pay off the debt to my bow and deadly arrows by killing Bharata and his army to-day in this great forest.

Here ends the Chapter 96 of the Ayodhyá Kāṇḍam  
of Srímad Válmikíya Rámāyaṇam.

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## Chapter 97

1-6. Rāma then caused Lakshmaṇa to understand and corrected his errors who was violently angry with Bharata and ready to fight with him. What need we have to wield the sword, to bend the bow or lift the shield if Bharata, brave and wise and good has sought himself this sheltering wood. Lakshmaṇa! I pledged to fulfil the truth that my father swore. What shall I gain by slaying Bharata and getting the kingdom for which we will be blamed by the people. The subjects will declare that the kingdom given by my father to Bharata has been dispossessed from him by slaying Bharata. Let the wealth and property derived by slaying my kith and kin stand far off from me. I do not want them. That is like the poisoned meat or deadly drink. Brother! Believe the words I speak. For your dear sake alone I want religious merit, wealth, objects of desire and earthly possessions. And I swear by my sword that if I wish for the kingdom it is for the happiness and maintenance of my brothers.

7-10. It is not difficult for me to master over this sea-girdled earth; but I do not want to get the post of Indra by Adharma (crooked deeds). If I get any happiness that is not for Satrugṇa and you, let fire burn that. It seems to me that my brother Bharata, dearer to me than life even came to Ayodhyā on the idea that I would become king according to the ancestral custom (that the eldest gets the throne). And he next heard of my being exiled with Jānakī and you to the forest wearing coats of bark and matted hairs.

11-15. Out of deep affection, troubled by woe of bereavement, Bharata has come to see me. I find no other motive in his coming here. Displeasing the mother Kaikeyī by unpleasant words and pleasing the father, Bharata is coming to hand over the kingdom to me. Bharata now wants to see us: This is quite fit and right for him. He could not indulge in his thoughts even any injury or hostility to us. What offence Bharata has done to you, that you are thus so much afraid of him to-day. You ought not to speak to him cruelly or unpleasantly. If you commit any mischief to him, that means committing grave injury to me.

16-20. O Lakshmaṇa! How can he slay his brother, born of the same father loved by his sons as their own selves, even in times urged by stress of ill. If you think of kingdom, I will say to Bharata, when he comes here, to hand over the sovereignty to you. And he will surely accept my word. At these keen blameful words of Rāma, Lakshmaṇa became very much ashamed and then returned thus his answer with down cast burning eyes and cheeks.—I think that the father Daśaratha has come himself to see you!

21-25. Seeing Lakshmaṇa ashamed, Rāma again said:—This strong armed Bharata is coming to see us. He wants to take us back to Ayodhyā considering us accustomed to pleasure and happiness and unable to bear the troubles of the dense forest. My father will take Jānakī back as she is accustomed to ease and enjoyment. Now the two beautiful well bred horses, going fast as wind, are coming to view. This aged elephant of my father, named Satrunjaya, of huge body, is coming slowly.

26-30. But I do not see the renowned divine white umbrella of my father. So I am doubtful. Lakshmaṇa! Hear me and get down from the tree. Then Lakshmaṇa got down from the Śāl tree and stood by the side of Rāma with folded hands. Bharata gave orders to his army not to trouble any body and encamped

far off from the Rámas áśrama. Twelve miles (six krosas) off the army of soldiers, elephants and horses stopped.

31. Casting aside their egoism and pride, the army of Bharata well disciplined and moral began to look gay and bright, that had come to Chitrakúṭa to shew respects to Ráma.

Here ends the Chapter 97 of the Ayodhyá Kāṇḍam  
of Srímad Válmikiya Rámáyanaṁ.

## Chapter 98

1-6. Bharata, the best and highly cultured amongst men ordered his troops to stay at different places far around, became ready to meet Rámachandra, who was carrying out the orders of his father. The trained army halted at their assigned places and Bharata then spoke to Satrughna. Let Guha with thousands of his friends make a diligent search for Ráma and Lakshmaṇa in this forest. O Gentle one ! Better look for Ráma and Lakshmaṇa with Guha and others. He (Bharata) would walk on foot with priests and counsellors and his mind would know no rest or peace till he found out Ráma, Lakshmaṇa and the fortunate Sitá.

7-10. Until I see my brother Ráma with his lotus like expanded eyes and moon like beautiful face, I will not feel relieved easy and fresh. Lakshmaṇa's desires have been fulfilled that he is seeing always the glorious, highly effulgent face of the lotus eyed Ráma. Until I make due obeisance and pranams at my brothers's lotus feet marked with royal signs, I won't get my peace of mind. Until my Ráma worthy to get the kingdom be established on the throne of my father and grandfather, until his head and feet be not washed with coronation water, I will not be at rest.

11-15. The highly auspicious daughter of Janaka has got her purposes fulfilled, who is now treading the footsteps of her husband, the lord of the seagirt earth. This Chitrakúṭa hill is very beautiful, equal to the king of mountains, where Rámachandra is residing, as if Kuvera is dwelling in his delightful Chaitraratha garden. This impassable forest, haunted by fierce animals has become blessed for the best being carrying weapons is living there. Thus saying Bharata entered into that dreary and awful forest. He passed through the flowery trees on the hill tops.

16-18. Mounting quickly on the top of one Sál tree, Bharata had the glimpse of the smoke and fire coming out of Ráma's retreat, his beautiful and sacred cottage. And he and his brother Satrughna became very glad as if they crossed the ocean of their toil. Bharata saw on the top of Chitrakúṭa the Ráma's áśrama, in the midst of the ascetics' quarters. Halting his army that was ordered before to make a diligent search, the high-souled Bharata went with Guha into his brother's cottage.

Here ends the Chapter 98 of the Ayodhyá Kāṇḍam  
of Srímad Válmikiya Rámáyanaṁ.



## Chapter 99

1-6. Causing the soldiers halt there, Bharata went, telling Satrughna the marks and signs how to find out the Ráma's cottage. Sending messengers to the Ríśi Vasistha to bring soon his mothers, Bharata marched ahead. Sumantra, as anxious to see Ráma as Bharata, ran behind a few paces back. While on their way Bharata saw his brother's agnisálá hut and his sleeping room meant also for visitors. This was situated amidst the quarters of the ascetics. Before the shed great heaps were left of gathered flowers and cleft billets and on the trees hung grass and bark to mark the path of Ráma and Lakshmaṇa and heaps of dry fuel to provide against the cold were kept ready.

7-10. There in that room heaps of buffaloe's dung and that of the deer were visible, calculated to remove the cold. The long-armed chief as he went on spoke gladly to Satrughna and other ministers:—This is the place referred to by Bharadvāja muní where we have come now. At a short distance flows the river Mandákiní. High on the tops of trees are tied pieces of cloth; most probably Lakshmaṇa has fastened them to find out the way at times in the dead of night.

11-15. Here on the mountain's jungly track are seen the huge elephants with great tusks wandering about, roaring and defying each other as they meet. See the thick smoke arising from the fire which the ascetics want to keep always alive and burning. We will see our elder brother, the lion-like Ráma in a great ascetic's garb, peaceful, calm and quiet. Thus spoke Bharata to his friends and ministers while going on the top of Chitrakuṭa, ahead of the Mandákiní. Fie on me that I am yet holding on to my life while Ráma, the Indra amongst men, is sitting in an heroic posture (a kind of yogic posture) in the lonely forest.

16-20. Due to me Ráma is suffering so much, living in the forest, casting away all the desires. The people are blaming me. I will fall down on my knees at the feet of Ráma and please him. I will touch the feet of Ráma, Lakshmaṇa and Sítá. As thus he sadly mourned and sighed, he saw a bower of leafy branches made sacred and lovely in the shade. It was covered with leaves of Sál, Tamála, and Áśvakarṇa trees, as if an altar is overspread with kuśa grass. Where was kept the bow like the rainbow which was very big, which was gilded with gold, very strong and quite capable to deal deadly shafts to the enemies.

21-24. The arrows were kept in the quiver, glittering like sunbeams in that cottage as the city Bhagavati is aglowed with eyes of Nágas or serpents in the nether regions. Great swords and trusty shields adorned the cottage, encased with gold bosses. The brace to bind the bowman's arm and the glove to shield his hand from harm were there studded with gold. Foemen cannot enter there as deer cannot enter lion's cave. Bharata saw there a big sacrificial altar, at the north east (Iśána) corner, where fire was burning.

25-30. Next he saw Ráma, his chief, wearing deer skin, his head covered with matted hairs, his lion shoulders being broad and strong, with lotus eyes, and with arms thick and long, the righteous sovereign who should be the lord paramount from sea to sea, high minded, born to lofty fate, like Brahmá's self, supremely great. He was sitting with Lakshmaṇa and Sítá on the broad courtyard of the sacrificial ground. Seeing Ráma in that state, the religious Bharata, the son of Kaikeyí was stunned with sorrow and remained speechless for a while. Then yielding to his woe he ran to Ráma and addressed him, heaving with deep sighs, in broken accents.

31-35. "He who is fit to be worshipped in the council hall by the state officials and civic population, he, my elder brother Rāma is now being waited upon by silvan creatures. The high souled hero used to put on garments worth thousands of rupees is to-day wearing two pieces of deer skin and practising his penance. How can he bear to-day the load of matted hairs who was wont to put on nice garlands of flowers? For whose sake the state appointed priests and sacrificers performed duly the religious acts, he himself is taking pains and performing himself his sacrifices to gain punyam, to accumulate and acquire religious merits. He who was used to apply precious sandal paste on his body, is now exposed to sun, dust and rain and his body fouled with many a stain.

36-40. For all these troubles to him I only am responsible. Shame on my selfish life blamed by all! So lamented the distressed Bharata. His face was covered with perspiration. He could not reach the feet of Rāma and fell on the ground. Once he uttered "Arya" next he could not utter anything. His voice was choked and he remained silent. Satrugna weeping made pranams to Rāma. Rāma embraced both of them and he too began to weep.

41-42. Rāma and Lakshmaṇa met with Sumantra in that forest, as the Sun and Moon come across with Venus and Jupiter in the sky. Then wept the people of the forest when they saw the princes accustomed to ride on mighty elephants; and their gladness began to vanish.

Here ends the Chapter 99 of the Ayodhyā Kāṇḍam  
of Śrīmad Vālmikiya Rāmāyaṇam.

## Chapter 100

1-5. Rāma saw Bharata wearing matted locks, old and tattered clothes, fallen on the ground before him with folded palms, so worn and changed in hue, like the sun at the time of universal destruction that he could barely recognise him. Rāma raised him from the ground, embraced him, kissed him on the head and thus kindly said. Where was thy father, O my dear brother! that you have come to-day to this forest? You should not have come here while he is alive. I meet you after a long time since your stay in your maternal uncle's house. Now tell me why have you come to this deceptive deep jungle?

6-10. Is my sorrowful father alive! Or has he passed away suddenly to the other world, and that you have come here? O gentle one! You are as yet a boy. Has the kingdom been wrested from your hands? Have not your subjects rebelled against you! Do you take good care of your truthful heroic father? Is the king Daśaratha, true to his promise, observant of the rules of Dharma and the performer of the Rājsuya and Aśvamedha sacrifices, doing well? Do you pay your worship and honour to the highly effulgent Vasistha, the spiritual teacher of the Ikṣāku line, learned, and steadfast in virtue! Are the queens Kauśalyā, Sumitrā, the mother of good sons, and the honourable Devi Kaikeyī well pleased? Are they doing well, and passing their days in happiness?

11-14. Do you pay deep reverence and due honours to the priest Vasistha, skilled in all his works, humble, of high parentage, vastly learned, and indulging no calumny or envy? Does your priest, intelligent, knowing well all the rules, humble and modest, appointed by you to look after the sacrificial fire, give you timely in-

timation after and before the sacrificial acts of pouring oblations on fire ? Don't you show your worthy regard and proper respect to the deities, father, father-like preceptors, the elderly persons, the physicians, the Brahmanas and to your employees ? Do you treat well the Upādhyá Sudhanvá, expert in the science of archery and in right use of weapons with or without their Mantras, their friend-like counsel giving, energising principles or magic powers, and in Artha Sástras, political economy, polity and economics.

Sudhanvá=whose bow is good. Many. The name of a king; Viśvakarmá; Ananta, good archer.

15-19. Have you engaged high-born, valiant, wise, and self-controlled persons as your counsellors or who can like you read the import of signs ? Mantras or good counsels are the root principles underlying every success and victory in every undertaking. They are kept secret. The wise counsellors thus protect the king and his kingdom by keeping their tactics and manouvres well concealed. Do not sleep much. Rise in proper hour and decide about the means of attaining your objects towards the end of night. Do not decide yourself singly or with many persons. Keep your decisions always secret. See that they get not divulged. Whatever means, however insignificant you think of, may lead to important and far reaching results, begin soon and act up to them. I hope you do not dilly dally with them.

20-24. Let not your subsidiary princes and cheiftains know your plan of action until they are carried out. See that they do not get the smell beforehand. Let none by argument or reasoning or by tricks and hoaxes come to know your intentions, though kept quite secret by yourself or by your ministers. Rather you and your ministers should know their motives hidden in their breasts, and not given out to you. Dost thou not wish for a single wise man instead of thousands of fools ! One good literate Pandit minister does more service at times of difficulties ! A king won't be benefitted a whit in spite of his securing tens of thousands of fools. One intelligent minister, expert in royal policy, may help much a king or a prince and secure for him immense fortunes and advantages, in strategic, political and ordinary current affairs.

25-29. My boy ! Don't you appoint best and fittest men to the highest posts, mediocres in middle posts and low class people for low works ? Appoint and entrust the most responsible posts to men of character, to those who are above bribery and who hold high offices through, hereditary succession (from father to son). Do people when severely dealt with and chastised violently by you offend against you and shew their disrespect towards you as if you are fallen. Do not agitate and perplex people by punishing them too violently. Do the priests and those who get their sacrifices performed by others scorn you (finding a little fault in your sacrifices) as women hate the lustful people and as men deal with their wives, the women, rude and violent in temper and use force against them. He who does not kill the heroic warriors who frighten and scare the trustworthy skilled servants, dexterous in applying the four war policies, (peace, gift, sowing dissensions and making war) and the king who does not kill the covetous physicians is himself ruined by his own acts.

30-31. Are your generals and commanders well pleased with you ? Are they heroes, warriors, intelligent, of noble lineage ? Do they love you ? Are they clever ? Is your warrior-in-chief valiant and strong ? Is his heroism tested ? Is he chivalrous ? Do you shew your regard and respect for him ?

32-33. Don't you pay your army regularly and provide them with their rations in due time? Do you not put it off to another time? The army getting their pay and food become turbulent, if they do not receive in time their pay and food. They become dissatisfied and create confusion and troubles.

NOTE:—A sound piece of advice in military administration. Hunger they say, is the mother of socialism.

34-36. Are the chiefs of clans devoted to you? Are they ready to give up their lives for your sake? Do you take in your kingdom capable learned men who say as you say, with presence of mind and boldness of speech as your spies and emissaries. Do you keep secret informations through three and three secret spies unknown to each other and to others about fifteen tirthas (expedients) of your own kingdom and about eighteen tirthas (expedients) of foreign kingdoms.

NOTE:—The following are the persons alluded to here:—(1) Minister; (2) Priest, (3) Heir apparent, (4) General, (5) Warders, (6) Gate keepers of the inner apartments, (7) Jail Superintendent, (8) Treasurer, (9) Conveyors of Royal Commands, (10) Interrogators of law called Pradvivaka *i.e.*, Pleaders, (11) Judges, (12) Jury—deciders of customs, etc., (13) Pay master of Salaries, (14) Distributor of Pensions after service, (15) City Administrators, (16) Rangers of forests, (17) Magistrate and Justice of the peace and (18) Chieftains of forts. Fifteen excepting the first three, includes the rest. Mr. Griffith has omitted this Chapter altogether.

37-42. Do you neglect, slight or take no notice of the enemy driven off before but who appears again? Do you think him as weak? Do not keep any concern with atheistic Brahmanas. These are ignorant and they have no knowledge. They consider themselves Pundits. They can only bring evil to others. They go against the Vedas and keen in their intellects, they make dry arguments and give meaningless instructions. I hope you defend this vast Ayodhyā Kingdom, and keep up its befitting unconquerable name, the land of our ancestors provided with strong city gates and full of elephants, horses, and chariots, men engaged in their own duties, energetic, with their senses well controlled and thousands of best Brahmanas, Kshattriyas and Vaisyas and adorned with many typed palacial buildings and full of physicians.

43-46. Is your beautiful kingdom filled with happy men and women, where hundreds of Devasthānas are seen, sufficient people, temples, places to give drinking water to animals and tanks, where festivities are held, whose border lands are well cultivated, where there is good society, where there is no room for malice or wickedness or fear and where there is no ferocious animal, where cultivation is carried with river waters and where people do not depend on clouds. Where there are rich ores, mines and quarries. Where no vicious or wicked persons dwell and which was protected by our ancestors.

47-51. Are you liked by the Vaisyas who live on agriculture and cow protection? Are your tradesmen and bankers at ease and are they happy? Do you look after their gains and remove their disturbing factors? It is the duty of the king to look after the welfare of all. My boy! Do you take care of the women folk to keep them in safety? Do you observe due honour to them? Do you confide any secret to them? Do not believe and trust all what they talk and say. Do you protect the forests for elephant breeding? Do the she-elephants ensnare the he-elephants? Are they happy? Are you satisfied with elephants, she-elephants, horses and mares? Do you daily make a tour round the streets of your city early

in the morning duly dressed? Don't you enter the court with royal robes on your bodies?

52-56. Do your servants approach you fearlessly or recede away from you out of fear? Follow the middle path; that is good. They should not come too close to you and remain there for a long while; nor should they keep themselves far aloof. Are the forts well filled with wealth, grains, weapons, water, artisans and valiant archers? Is your income not overflowing? Are not your expenses less in proportion? Do you waste your money lavishly on unworthy heads and on unworthy deeds? Do you not duly spend money on the service of the Devas, the Fathers, Bráhmaṇas, guests and friends? Do you punish from covetousness a good man accused of a crime without having him first tried and without finding him guilty by a competent judge having the knowledge of the Sastras.

57-61. Are the thieves freed after their due arrest with stolen property? Do not your learned ministers impartially judge between parties whether rich or poor when they are involved in disputes? The tears of the innocent men punished unjustly for crimes that are false, bring woe and destruction on princes, kings, and cattle. Do you win over the aged by charity, the children by affection and the best physicians by respectful words? Do you bow down to the Gurus, the elderly persons, the Devas, the ascetics, the guests, the sacred trees on the road side and the Brahmaṇas practising tapasyas?

62-67. Does not your Dharma cross your wealth? Does not your lust oppose the above two? (You should gain wealth by just ways, not by unjust means and you should gratify your amorous passion in due consonance with religion and your capacity). Do you set and fix your times apart for different purposes and act accordingly with regard to Artha, Dharma and Káma? Do the Brahmaṇas, the knowers of all the Sastras, ask for your welfare united with your subjects and the people? Have you cast aside the fourteen evils of the king? (1) Hunting, (2) Gambling, (3) Sleeping in the day, (4) Villifying, (5) Addiction to women, (6) to wine, (7) to dancing, (8) to singing, (9) to playing upon musical instruments, (10) And purposeless rambling? Have you eschewed atheism, untruthfulness, inattention, anger, procrastination, evil company, idleness, gratification of the senses, consultation with one person about the kingdom, consultation with wicked persons, divulgence of plans, non-performance of auspicious ceremonies at the beginning of a great work, non-performance of an action already decided upon, non-commencement of work in the morning and setting out and exciting all your enemies at one and the same time—all these fourteen evils?

68-72. Do you think deeply and rightly of ten Vargas, five vargas, seven vargas four vargas, eight vargas? Have you mastered the three? And learnt the art of polity? Do you attend closely to news, punishment, and the three vidyas:—(1. interest, 2. detire and 3. virtue). Have you attained victory over the senses and over evils both superhuman and human? Conquer your senses by your Buddhi (fixedness of mind, will, and devotion). Do you think deeply and act accordingly about peace, war, Yán ( ), Asan ( ). Dvaidha ( ) and Asraya ( ). These are six guṇas, objections regarding Devas and men, the duties of the king, the twenty vargas attacking kingdoms and enemies. punishing the guilty and regarding respectfully peace and war. Do you take advices, according to Sastras, from four, three ministers separately or conjointly. Do you find your Vedas to fructify (that is do you act according to them?) Do you see your works fructified? Do you find your wives fruitful (not barren)? Is your knowledge fructified?

73-76. Bharata ! What I have said just now, you no doubt are acting accordingly. This path leads to increase of name, fame, and longevity and it is favourable to Dharma, Artha, and Kāma. Do you tread the footsteps of our father, our forefathers ? That is the true path tending to welfare. Do you not take yourself singly the dainty meals ? Do you give meals to your friends that love you dearly and that are need of food from you ? Thus protecting the subjects religiously, the king, holding the sceptre, establishes his sovereignty over the whole world and in the end goes to the Heavens.

Here ends the Chapter 100 of the Ayodhyā Kāṇḍam  
of Śrīmad Vālimikiya Rāmāyaṇam.

### Chapter 101

1-6. Thus giving proper instructions and necessary orders to his devotee Bharata, Rāma with his brother Lakshmaṇa asked him (Bharata) after he had taken his seat and had become calm. Now tell me why you have come to this forest, leaving the kingdom and wearing matted locks and deer skin ? Tell me everything unreservedly. I am anxious to hear them. The high-souled Rāma again embraced Bharata and asked again :—Bharata replied with folded hands :—O Arya ! The great-minded monarch, at the request of my mother Kaikeyī, dared to do a thing abhorred, left his mortal coil, and grieving for his son has won a home among the Gods. Kaikeyī has done this sinful act whereby her name and fame have been greatly damaged.

7-10. Athirst for sway, her hopes are destroyed. She has not gained her fruits, as she expected the kingdom of Ayodhyā. She has become a widow and she is now thrown into the hell where every one is abusing her vehemently. I am your servant; be pleased with me and let you be installed to-day on Ayodhyā's throne like Indra. People and widowed mothers have come to you. Be gracious to them. Your installation is just the proper thing according to the principle of heredity, the law of succession. So take lawfully the reins of the kingdom and fulfil the desires of your friends.

11-15. Let this Earth cease to become a widow by getting you back as her lord, like the full Moon of autumn reigning again triumphant over the night. These ministers and I bow our heads before thee. Attend to our prayer. O Thou, the honorable ! dost not Thou deny this grace : I am thy brother, pupil and salve. This our circle of ministers has come from immemorial time by the law of succession and precedence, and they are since our father's time. You have already accepted their petitions : You should grant their supplication now. Thus said Bharata weeping and he laid his head down on the feet of Rāma. Ram embraced Bharata and said :—

16-20. How, brother, can a man of worth, true to his vows, of noble birth—a man like me, commit a sin to win the lordship of the land ? O Tamer of your foes ! No fault I see in you. Never should you blame child-like thy mother, the queen Kaikeyī. The elderly persons have got the right to order as they like their wives and sons, who are their sheltered and protected, and their disciples. Sons and disciples should always be obedient. O Gentle One ! You can order me to remain in the forest, clad in tattered clothes, putting on the black deer skin or to govern the kingdom.

21-25. My religious mother and father have given me orders to go to the forest. How can I act otherwise ? The all praised Ayodhyā is obtained by you ; and the

exile to the Dandaka forest wearing coats of bark and taking staffs is got by me ; and the public has so willed and distributed and Daśarathā has given orders to carry them out so. The righteous monarch's honoured will, whom all revered, must guide thee still. The king's word is your authority. You should obey him and keep his words. You ought to enjoy the kingdom given to you by the father.

26. What my high souled Indra-like father, worshipped by all in this earth, has ordered me, I consider that as good and beneficial to me, far better, far richer in gain than this kingdom. The kingship does not appear covetable to me.

Here ends the Chapter 101 of the Ayodhyā Kāṇḍam  
of Śrīmad Vālmikiya Rāmāyaṇam.

## Chapter 102

1-5. Bharata heard Rāma's words and replied:—What will the duties of a king and my kingship avail to me when I leave off the immemorial custom and morality of my royal family line? It is an immemorial custom in our family that when the elder brother is living and capable, the younger should not ascend the throne. So come back with me to Ayodhyā and get yourself installed to preserve our line. The people may consider the king a human being but I see him a god in his dealings justified by dharma and artha (right rules of conduct, wealth of nations and economics) that are superhuman and unworldly. When I was in Kekaya country while you left Ayodhyā and went out to the forest, our father, beloved of good persons and performer of Aśvamedha sacrifices left the mortal coil and went up to the heavens.

6-9. When you with Lakshmaṇa and Sītā repaired to the forest, the king overpowered with sorrows and troubles, passed away. Now please get up, offer water and perform his last rites. I and Satrugna have already offered water and paid our homage and did the preliminary rites. The funeral waters, etc., poured by the best and the beloved ones, this gift alone is fresh and reaps eternal fruits in the region of the Fathers (Pitriloka). And you are the best and most beloved. The father, distressed by sorrows, thinking of you, thirsting to see you all the while, repeating your name, his heart and mind ever bent on you, not for a while even turning it away from you, went up to the Heavens when you left the city.

Here ends the Chapter 102 of the Ayodhyā Kāṇḍam  
of Śrīmad Vālmikiya Rāmāyaṇam.

## Chapter 103

1-5. Rāmachandra fell down senseless when he heard from Bharata the news of the death of the king Daśaratha. For the sad words his brother spoke struck on him like a thunderbolt, fierce as the bolt which Indra, the conqueror of the Demons, hurls on his enemies. He placed his two hands on his forehead, and fell down on the ground like a flowery tree felled down by an axe. Then his brothers and Jānaki finding Rāma exhausted and faint on hearing the destruction of the line, and lying like an elephant fatigued with the sport of upturning the earth with its tusks, began to sprinkle water with tearful eyes on Rāma.

6-10. Slowly Rāma regained his consciousness and began to shed tears. He spoke in accents, sad and weak. And mourning for the dead king, Rāma spoke reasonably to Bharata in words pregnant with Dharma (right reasoning and thinking). Father is no more. What for me now to do with Ayodhyá? Who will govern the city, bereft of her guardian? I am indeed born unlucky. I could not be of any service to my father. The king has left his body, sorrowing for me and I could not then perform his funeral rites. You and Satrugana are fortunate; you have performed the last rites of our father.

11-14. Even after the expiry of the period of exile, I shall not return to the kingless Ayodhyá, the widowed state. For there is no chieftain, no rich man now. Many persons now are coming forward and claiming to be chiefs, claiming to be rich. No peace now reigns there. Who will now advise me as to what is right and what is wrong? From whom shall I hear sweet words of encouragement which I used to hear when I succeeded in doing a thing successful. Saying thus to Bharata, the distressed Rāma went to Sítá, his full moon faced wife.

15-18 O Sítá! Your father-in-law is no more; the king is gone. O Lakshmaṇa! you are now bereft of your father. Bharata was saying thus the sad news of the death of his father. They heard and their eyes were filled with torrents of tears. All the brothers soothed his grief and made Rāma understand. They spoke to him "Now to the king, our sire, who swayed the earth, be due libations paid." Sítá wept and could not direct her eyes towards Rāma.

19-21. Rāma spoke to Lakshmaṇa :—"Brother! I pray thee bring for me the pressed fruit of the Ingudi and a bark mantle fresh quite new that I may pay this offering due to my highsouled father. First Sítá shall go, next you and I the last. At the time of mourning this is how one should proceed according to the Sástras. So moves the funeral pomp of woe.

NOTE—The order of procession was the youngest went first and the eldest last; and first children, then women, and then men. When they descend into the water, this order is reversed and resumed when they come out of it.

22-25. Sumantra of the noble mind, gentle and modest, meek and kind, attached truly to Rāma, used to follow each prince, soothed the grief of Rāma along with other princes and with folded hands, catching hold of Rāma took him to the holy banks of the river Mandákini. They went with grieved hearts to the quick flowing Mandákini with beautiful descending stairs (gháts), the trees there ever blossoming. The place was free from dirt and clay. They gave waters with words that those waters may reach the king (in finer forms and ways) in the abode of the Fathers, the Pitri Loka.

26-30. They turned their faces towards the south and spoke with their palms filled with water :—"O Lion of Kings! Let this water sacred, pure and clear be thine! they said and duly shed the funeral drops. "O Lord of Kings! I give an offering which shall, aye, endure to thee, and give you peace and happiness, eternal. Accept it now in the region where you are residing and where the spirits live. They got down the descent into the river and offered pindas (a ball of food offered as an oblation to deceased ancestors; funeral cakes). With jujube fruit he mixed the seed of Ingudis (freed from moisture) and placed it on a spot overspread with sacred grass, and weeping said :—"Enjoy, great king! the cake which we thy children eat and offer thee." Whatever food men eat, the same the Devas eat.



NOTE :—"We are now residing in the forest and we live upon such food ; and what one partakes, one can offer it to the manes of his ancestors."

31-32. Rāma then departed from the river bank, and ascended the hill, following the same route by which he previously came. And arriving at the door of his cottage he took Bharata and Lakshmaṇa by the two hands.

33-37. Jānaki wept and the four brothers wept. The loud sounds of their cries spread on the tops of hills, as those of the muffled roars of a lion. The army of Bharata got terrified at the loud cries of those four brethren ; they thought some fresh danger had befallen on their heads. They then ascertained the real cause and said:—Bharata has now interviewed Rāma, who is now weeping and crying with them. And this is the loud sound of their giving vents to their sorrows. The army of Bharata ran towards, whence the sound came and the whole forest shook with their hurried steps. Those who were young and delicate and who could not walk on foot a long distance, went on horse back, or on elephants, or on chariots. Many went on foot.

38-42. A short period Rāma came out in exile. But the people took it a very long period and they came hurriedly to Rāma's cottage to pay their homage to him. They rode on separate carts and vehicles and came to see the coming together, the meeting of the four brothers. The clattering hoofs and rumbling wheels agitated and disturbed the earth. Owing to there being many horse-men, riders and travellers and to the rolling of chariot wheels, the earth resounded violently like the sky overcovered with roaring clouds. Then wild elephants with their consorts were startled with sudden fear, rushed to another forest and shed a nice fragrance all around. And every creature of the forest boars, deer, lion, bison, wild ox, wild cow, tigers, and buffaloes, mules, snakes, serpents, black deer got very much terrified.

43-49. The chakravāks, swans, waterfowls, the ganders, cranes, cuckoos, kraunches (curlews), black deer all got bewildered and fled to all quarters. With trembling pinions flew each bird and with them the sky was filled. With men the earth was filled. So the heaven and earth looked fair and grand. At last they saw Rāma seated on his sacrificial ground, their sinless and glorious chief. The people abused Mantharā and Kaikeyī. They went to Rāma. Their faces and eyes were choked with tears. Seeing the multitude, their eyes bedewed with big tears, Rāma threw his arms about his loved ones as fathers and mothers do. Some to his feet with reverence pressed, some in his arms embraced. Thus Rāma paid due regards to all his friends and acquaintances. Then they were subdued by their great sorrow and the heroes wept and cried. That cry reverberated throughout the earth and sky, the caverns of the hills and the four quarters and was heard from all sides like the sound of many mridangas (small drums).

Here ends the Chapter 103 of the Ayodhyā Kāṇḍam  
of Śrīmad Vālmikiya Rāmāyaṇam.



## Chapter 104

1-4. Vasistha was anxious to see Rāma. He followed the great queens of Daśaratha, the royal widows ranged in line. The ladies were slowly proceeding on foot along the bank of the river, and on seeing a bank's descent (ghát) built for the use of Rāma and Lakshmaṇa to get into the Mandākini stream, Kauśalyā broke forth in tearful eyes pointing the same to Sumitrā and other co-wives, "Look, Sumitrā ! this is the first Tirtha, the ghát, the bank's descent of those unfortunate royal sons who have been deprived of their kingdom.

NOTE :—Mandākini—Svarga Gangā, the celestial Ganges ; that portion of the Ganges flowing in the Heavens, derived from Mand—slowly and "Ak" meaning "to go". Going slowly (making sweet jingling noise). The other two portions of Gangā are "the Ganges" flowing on the earth and "the Bhogavati" flowing in Pātāla (the nether regions).

5-7. O Sumitrā ! Thy son with untiring love draws water hence along these flights which my son Rāma requires. This is a menial work, but it does not degrade him since he does it for his elder brother. The work that is not needful and serviceable to his brother, is blamed by the qualified persons. Yet this toilsome menial work is unworthy of him. Let him leave this. (Kauśalyā thought Rāma would certainly go back to Ayodhyā ; hence she spoke thus).

8-12. Seeing the Ingudi ball offerings on grass whose edges were turned south ward, Kauśalyā said to all the co-views. "Look ! the distressed, Rāma has offered here Pindas to the noble lord of the Ikṣvāku line. What a poor offering Rāma has so given to the royal king who used to enjoy all the dainties of the world ? How will he feed upon Ingudi fruits ! Like Indra, master of the sea girt earth, how can Daśaratha eat this Ingudi fruit !

13-17. Nothing can be more painful than this. But I wonder why my heart is not rent into thousand pieces at this painful sight ? This ancient text I oft have heard is verily true this day word per word : 'Never do the blessed Gods refuse to eat the food their children use.' Thus consoling the distressed Kauśalyā, the other co-wives led her to Rāma's cottage. There they saw Rāma, bereft of all enjoyments, in the forest like an angel dropped from the heaven and they cried loudly.

18-22. Rāma got up, left his seat and clasped the ladies' lotus feet. And they with soft hands, pleasant to touch, brushed away the dust that lay on his shoulders. Next to Rāma, Lakshmaṇa bowed down to the mothers who treated Lakshmaṇa the same way that they treated to Rāma. The sorrowful Sītā bowed down to her mothers-in-law and stood before them with tears flowing from her eyes

23-26. Kauśalyā embraced Sītā like her daughter and spoke—Daughter of royal Janaka ! bride of Daśaratha's son ! they cried "How couldst thou bear these hardships in the forest ? My daughter ! The sight of your face which now looks like a sundried tempest-tried lily, like a crushed lotus, like gold covered with dusts, and like the moon hidden in the clouds, scolds my heart as fire burns a log of wood.

27-30. While the distressed mother was thus speaking, Rāma bowed down to Vaśiṣṭha, and touched him with reverential love, then took his seat near him as Indra bows down to the fiery energetic Brihaspati. Next when Rāma his elder brother had taken his seat, the religious Bharata, ministers, captains, the chief persons, soldiers and other virtuous persons, sat humbly down behind with folded palms. Sitting close to Rāma, the heroic Bharata seeing Rāma looking brilliant in an ascetic's dress folded his palms as Indra folds his hands before Brahmā.

31-32. The assembly burnt with curiosity to hear what Bharata, would now ask Rāma after he had paid obeisance, fond and meek. Rāma, Lakṣmaṇa, the truthful and fortitudinous and the law abiding high minded Bharata, surrounded by friends, peers and nobles, looked splendid like the three fires that heaven-word rise and give fruits in Heaven, and (what are maintained by a Brahmaṇa householder:—(1) Garhapatya (domestic Father) (2) Ahavaniya (Guru) (consecrated) and (3) Dakṣiṇā (southern) (mother).

Here ends the Chapter 104 of the Ayodhyā Kāṇḍam  
of Śrīmad Vālmikiya Rāmāyaṇam.

### Chapter 105

1-5. Bharata and the other nobles passed that night in great sorrow, thinking all along how to take Rāma, the lion amongst men, back to Ayodhyā. When the night ended, those brothers with other friends went to the Mandākinī river, bathed, performed oblations and muttered their mantrams and came back to Rāma. After their coming, those friends remained silent. Bharata spoke to Rāma:—The King Daśaratha wanting to pacify mother bestowed the kingdom on me. That kingdom I do now make over to your hands; for I am yours and to no other body. Now enjoy the kingdom free from all enemies and thorns. Who excepting you can now protect the kingdom torn asunder and, like a dam, breached by strong currents of water during the rains.

6-10. As the mule cannot become a horse or a bird cannot become the Garuḍa, so I cannot imitate you in regulating the affairs of the state and become a king. Happy is the master upon whom depend others for their support; but miserable is his life who depends on others for his own support; he becomes at last a slave. As some body sows a tree, makes it sprout; the twigs come out. The small tree becomes big and it blossoms. The people cannot climb. Flowers become visible. But if there be no fruits, the sower gets sad. He sowed to get the fruits, and now all his efforts are rendered useless. O mighty armed One! The above simile fits to you. You are our lord and master. You have power to protect us. But you do not do so.

11-15. O Rāma! Be the longing wish fulfilled of every chief of house and guild to see again their sunbright lord, victorious, to his realm restored! O Kakutṣtha! Let these wild and intoxicated elephants roar aloud to see you back to Ayodhyā and let the fair women of the inner sections rejoice. All the townsfolk approved Bharata when he thus prayed to Rāma. Seeing Bharata thus lamenting, the pure Rāma, calm and quiet, replied:—"I cannot do the things I will". Man is powerless. Fate draws him hither and thither!

16-20. All the things that are certain and seen to-day die tomorrow. All things that are elevated and high are sure to fall down. All combinations go to dissolutions and all the lives end in death. One fear for the ripened fruit is this, that it must fall upon down the earth below; so every man who gets born must fear the inevitable death. As a strong edifice supported by sound pillars must fall when old, so men die, subservient to old age, disease and death. The night that passes away no more returns. The river Yamunā flows down into the ocean but does not roll backward from the sea. Days and nights are spent by all living beings and their lives are thus cut shortened. As during the summer, the rays of the Sun dry up the waters.

21-24. Think and lament for yourself. Why do you grieve for others? All persons' lives are getting shorter, what are now or what were before. If thou goest or if thou stayest, thy life is shorter day by day. Death travels with us; death sits with us; death accompanies us for a long distance. Death returns again. The glowing black hair grows white and thin and wrinkles mark the altered skin. Men are decayed with age. Ah! How, on whose power, can he now establish his superiority over others. Men joy to see the Sun arise! They joy to see him sink. But they can not see how quick their lives are passing away!

25-28. People become glad to see the new season coming but they do not notice thereby the cutting short of their lives by this change of season. As logs of wood meet another log of wood in the ocean and then after a while, separate asunder, so wives, sons, relations and riches come together for a while and then pass away. Their separation is quite certain. No one in this earth can transgress the laws of birth and death. The sorrowing man has no power to remove and cancel the state of a Preta (depraved life after death). (This is questionable!)

29-31. While going on the way, the men on the road were speaking to the bands of tradesmen (Baniyas) thus, "they are following them." So the fathers, grandfathers, etc., and the other forefathers had traced their paths and the present ones must follow their footsteps. There is no other course, Why should, then, men grieve? Seeing thus the stream not tracing back their course, and the life and age decreasing, one is to practise virtue to get the eternal bliss, the mortals' heritage, to be won by virtue.

32-36. Our glorious fathers and forefathers have conquered Heavens by ceaseless toil and care and earnest zeal for servants, and for people's weal by gifts, and by duty fulfilled to the utmost, by wealth spent in ample gifts and many magnificent rites. They are not to be lamented by us. Our father has cast aside his mortal coil and has got the Daivic divine heavenly body wherewith he is enjoying his days in the region of Brahmá. We are intelligent and we ought not to weep. Those, who are firm and ever-wise, spurn vain lament and idle sighs. Be calm; do not grieve. Go and live in Ayodhyá. For such is the father's decree to you, obedient to our father.

37-42. I will obey my father's command and will remain when I am thus ordered. I ought not to cast aside his order. He is always respected by you. Our father wished well for us always. My father's words are approved by all the religions. I will obey him and dwell in the forest. To conquer the next world one ought to be religious, kind, and observant of superior's orders. Thus think of the behaviour of the king Daśaratha and try to improve your self-knowledge by your religious nature. Thus saying reasonable words to his younger brother to obey the order of his father, Ráma became silent.

Here ends the Chapter 105 of the Ayodhyá Kāṇḍam  
of Śrīmad Válmikīya Rámāyaṇam.

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## Chapter 106

1-5. Seeing Ráma silent after his sensible speech, the religious Bharata replied to the virtuous Ráma, dear to his subjects, in similar tone, full of meaning, thus :—  
 “Who is there in this world equal to Thee.” No ills can torment you, no joys can rear you up and raise your spirits. The old sages are dear to you; and you always ask and consult with them about your doubts. As death, so is life to you; as wants, so your sufficiencies are. Whoever thinks so, what can make him sorrowful? Such a man, the realiser of all knowledge, by the afflictions and calamities, can never be crushed.

6-9. O Deva-like pure Ráma! O high souled One! You are true to your resolve, you know every thing, you control everything and you are of sharp intellect. You know the secrets of birth and death; the intense sorrows and troubles that come to and afflict other people can never succumb you with all subduing bitterness. Whatever sin my mean-minded ignorant mother has done for my sake who willed it not, and who was then absent in a distant spot, I want you to pardon me for that. I am bound by ties of religion; therefore I restrain myself from punishing severely my mother who deserves just punishment.

10-15. How can I act thus, being born of Daśaratha, the purest king knowing the right and wrong, how can I commit so heinous a crime? He was my Guru, the king; the performer of many sacrifices, my father. He is now in the Heavens. I am not blaming him in this assembly, for he is my Devatá. To please his wife, to gratify a woman's spite who else is the religious man that can commit such a sin and condemnable act, devoid of Dharma and Artha, having neither rhyme nor reason? When death draws near, so people say, the rational sense of creatures dies away. This is the old saying; and the king has verified this by his act. Now please correct yourself, like a worthy son. The son that does not correct the mistakes of his father is not considered a good son; whereas he who corrects is the good son.

16-20. Let you be the good son of your father and not support his mistakes which are blamed by all people and as well as by right rules of conduct. Preserve us; for on thee we call, our father, Kaikeyí, me and all thy citizens, thy kith and kin; preserve us and undo the sin. To dwell a forest life and to do the duties of a Kshattriya, to rule the state or to put on the matted locks and to protect the citizens are the two opposite poles wide asunder. They do not suit each other. You ought not to do such things. O Intelligent One! This is the first duty of a Ksattriya that he should be consecrated first in order that he may protect his subjects. Which Ksattriya ruler will leave off this visible act of protecting his subjects, that the people and the books approve of, and pursue the dubious task which is expected to fructify in future, without any visible proof and thus so very uncertain?

21-25. If you take the trouble to observe the Dharma, then take this trouble to protect the four varṇas (castes and áśrams). Of the four áśramas, the best is that of the house holder. Then why do you discard it? I am your younger in knowledge and in position. How can I reign when you are living and when you are worthy? My intellect is inferior; my position is inferior. So I am a child. I cannot live on without your grace. So justly protect this foeless kingdom of thy father with your friends.

26-30. Now come to Ayodhyá and get yourself installed on the throne by Vasistha, the knower of the mantras and all his other assistants, the Ritviks and by all other subjects. Being installed by us you will conquer quickly the worlds and

protect them like Indra. Paying off the three debts to the Devatas, the Rísís and the Pitaras, punishing the offenders and fulfilling the freinds' desires, you give me instructions in Ayodhyá. O Noble One ! Please your friends by allowing them to consecrate you and let all those who hate you flee to the ten winds for fear of thee. Dear lord ! Expiate my mother's words breathing hatred with thy sweet virtues and from the stain of folly clear the father whom we both revere.

31-34. I bow down my head to you requesting that now you would shew your grace to us and all the friends assembled here, as Viśṇu favours all. And if you do not mind my prayer and bend your will yet to go to the forest, I shall also follow you. Bharata bowed down and thus entreated, but Ráma did not acquiesce in his words; he was determined to keep his father's word fulfilled literally to the end. This wonderful firmness of Ráma inspired the pained multitude with mixed delight, and joy and sorrow. They were sorry as Ráma was not returning to Ayodhyá and they were glad as Ráma stood so steadfast to his promise.

35. The sacrificial and family priests, the citizens, the peasants, the tradesmen and even the almost unconscious queens, the mothers whose eyes were filled with tears, all praised Bharata for his noble speech. They all bowed down to Ráma and blessing him they prayed him to go back to Ayodhyá.

Here ends the Chapter 106 of the Ayodhyá Kāṇḍam  
of Śrímád Válmikiya Rámáyaṇam.

## Chapter 107

1-4. When Bharata spoke thus, Ráma, held in great esteem by his relatives and friends, replied thus :—O Best of kings ! the son of Kaikeyí ! Your words are fair. O Brother ! In days of yore when my father married your mother, he promised to your náná, the father of your mother Kaikeyí, to confer the best of kingdoms as a noble dowry meet for her. In the fight between the Devas and the Asuras the king Dasaratha was served by your mother, and being cured, got pleased and conferred another second boon.

5-9. So remembering them your celebrated mother asked two boons from the king. The kingdom for you and the forest for me. The king granted her the boons for he was tied up by his promise. So he has sent me an exile to this forest for fourteen years. And so I have come to this lonely forest with Lakshmaṇa and Sítá. I stand on the truth spoken and promised by my father. Hence feel I no pain, sorrow, or undue attachment and delusion, or cold and heat. And so you, too, should keep up your father's word. Go and quickly instal yourself on the throne and prove him true.

10-13. For my sake absolve the king from his threefold debts due to the Devas, the Rishis and the Pitris. Save him and satisfy mother. The intelligent and renowned Gayá, while performing the sacrifice in the region Gayá at Behár spoke this ancient saying (Vedic hymn) :—Putra is the name given to the son for he saves the father from the hell "Put". He who saves his father from the hell named Put is called Putra and he who saves his father from all sorts of difficulties is also a Putra (or a true son). Thus numerous sons well qualified and trained in scripture are sought by prayer that one son may pay some day funeral rites and offer Pindas at Gayá.

NOTE :—The best time for paying such funeral rites is in the Pitri Paksha (the black fortnight in the months of September and October). At all other times the Pindas can be offered by which the ancestors go to the Heavens, freed of their Preta Yonis, but not so quick and safe.

14–18. All the royal saints believe this. So, O Rāma ! Save your father from this hell of public calumny by getting yourself installed and ruling over the people for their welfare with the help of Satrughna and the Brahmanas. I shall shortly repair with Jānaki and Lakshmaṇa to the Dandaka forest. You rule over men, let me rule over the animals here. Go back soon with a contented mind and I shall, too, set forth to the Dandaka with delight. Let white umbrella shall throw its cooling shade over thy brow. I will go to the shadow of the bough and leafy trees.

19–20. Let Satrughna, noted for giving his wise plans and true counsel attend on thee. And let Lakshmaṇa remain my faithful and familiar friend. Thus let us four fulfil the vow of our father, the king, whom we all revere. O Bharata ! Do not grieve.

Here ends the Chapter 107 of the Ayodhyā Kāṇḍam  
of Srimad Vālmikiya Rāmāyaṇam.

## Chapter 108

1–4 Rāma thus consoled Bharata when Jābali one of the best Brahmanas spoke to Rāma the following irreligious words:—Rāma ! you are an ascetic of superior order and intelligence. So you ought not to indulge in these foolish thoughts—like an ordinary man. Now see, who is whose friend ? Who is to get what thing from which man ? Man comes to this earth alone and passes away from this earth all alone. That man, I consider, has little sense who looks with foolish regard on father's or on mother's name ? For no one is concerned with another.

5–8. While going to another village one rests a while at some place outside on the way and quits it next day; so father of any man, mother, house, forest are temporary connections and resting places, and ought not to attract permanently good persons and make them think those as if they were their own. Therefore, O best of men, you ought not to abandon this your father's kingdom and tread the rough and stony ground where hardships, dangers, woes abound. Let your installation on the throne of Ayodhyā be performed. She (Ayodhyā) waits with her tresses bound in single braid thy coming long delayed.

NOTE :—It was the custom of Indian women when mourning for their husbands going to distant lands for a long time to bind their hair in a long single braid and to discard all her toilets and they used to wait for the re-union. Of Uttaram Rām Charit's classical description of Sītā, with pale cheeks and a single braid of hair, like the image of sorrow or pity personified. Here is a crowning piece of sophistry to induce Rāma to shake off his moral scruples. This shews that gross materialistic ways of thinking were not unknown to the ancient Hindus.

9–13. Enjoy the best kingdom and roam or wander about in amorous dalliances in Ayodhyā as Indra does in Heaven. Daśaratha was no body to you and so you were none to him, he was other than your father. You are also other than his

son; so you act as I tell you to do. He has no right in living man. Father is regarded as a mere instrumental cause of birth, in fact, the germinal seed which mother holds in her womb during her course, the mixture of blood and semen is the true cause of generation. Where Daśaratha has gone, you will also have to go there—this is the nature. And you are robbed in vain of bliss. In vain you are quitting your best manly interest or object of human pursuit Purushārtha (a common term for the four ends of human life, virtue, wealth, desire and emancipation or salvation). He who quits this visible interest and takes refuge on Dharma, I grieve for them, for they take trouble in this world and meet with failures and ruins in the next.

14. Whatever Pindams or balls of rice the people here generally offer to their ancestors for the benefit of their souls, during the time of the Aṣṭaka Srāddhas, that useful food are simply wasted away and is an act of sheer nonsense. How can the dead persons partake of food.

NOTE:—Aṣṭakā=a kind of Srādh. It ought to be done in the black fortnights on the eighth tithi in the months Pausa, Magh and Phalguna. The Mānsastakas, Sākāstakas, also are the names of the Srāddhas.

15-18. If the food eaten by one goes to another's body and be assimilated by him, renewing his strength, you may do Srāddhas and pay offerings to the departed ones. So that the food may serve him on his way. Hold sacrifices, make charities, be initiated for sacrifices, practise tapasyās, take Sannyās or have renunciation and fly to the forests, these rules and devices are all concocted by the crafty intelligent and proclaimed off-and-on to rob the people of their money and to enforce men's gifts. O Intelligent one! There is no other world than this where we are now. Take heed of this and make it certain. Whatever is cognisable by any organ of sense, visible, know that to be real and dismiss the things unseen, shadowy, from your thought. Let this advice move and stir up thy bosom, this sage counsel which all approve; attend to Bharata's prayer and take the rule so justly thine.

Here ends the Chapter 108 of the Ayodhyā Kāṇḍam  
of Śrīmad Vālmikiya Rāmayaṇam

## Chapter 109

1-4. Thus addresed by the sage Jávāli, the truth loving Rāma gave fit contrary replies, approved by the Vedas. The words now uttered by you for my illumination are improper and wrongful, not worth following but apparently seeming as ought to be done. That is mischievous but apparently benevolent and virtuous. He who has discarded the path of the Vedas and follows the non-vedic route and wanders in forbidden ways, he is a sinner and has no place amongst the good people. One's conduct shows whether one is high born or low born, pure or impure, valiant or vain.

5-8. If one follows your word, one looks like an Arya, though he is really an Anarya; a mean charactered fellow may appear as honourable, the vicious may appear as pure, the inauspicious may look like auspicious, and the reprobate as good-natured. I would turn out a mongrel; I would produce a mixed caste, if I accept your creed as dharma, just and wholesome. I will then do what is against the Vedas, I will shun all the auspicious ways. What man is there who marks the bounds between



virtue and vice with keen insight who would rank me high in after time stained with this soul destroying crime, going against the Vedas and spoiling the people. If I follow the path advised by you, where the word "promise" has no meaning, how can I attain svarga and whom shall I follow ? For none of my ancestors has shewn us such a way.

9-14. If I follow you I will become arbitrary and unrestrained. All the persons will become wilful; for the subjects follow their lords. The eternal dharma of the kings is based on shewing the mercy to all the beings. So the kingdom is an emblem of truth and the people strive after truth. Truth leads to welfare, holy truth is the root and spring of justice and each holy thing, a might that transcends every power, linked to high bliss that never ends, to the Brahmaloaka. Liars are feared by men as serpents. The fulfilment of Dharma (good conduct) is through truth, so truth is the basic principle of all. What is God save Truth ? The practices of the saints are based on this Truth, on this God. There is no other thing higher than truth, nothing greater than Truth. Charity, sacrifices, oblations, asceticism, the Vedas, all stand on truth. So men ought to be truthful.

15-19. Some king protects and governs his kingdom, some follows his own family customs and protects his line, some go to hell, some are honoured in the Heavens. Why, then, shall I not obey my father's commands for my father spoke and promised and acted truly. He followed right conduct. So order me to observe Truth. I will not swerve an inch from the truth of my father, though excited by you, a slave of greed, delusion and ignorance, to do the contrary I am true to my word, faithful to my promise. I have heard that the man who keeps not his word, gets himself divorced from Dharma and if he, of fickle temper, give offerings (havyas and kavyas) to the Devas and the Pitaras, they do not accept. Truth is all duty; as the soul it quickens and supports the whole. I consider it as superior to all, the highest of every thing. The good and saintly people have put the matted locks on their head ; so will I do.

20-25. Apparently virtuous, really not virtuous, mean, wicked, greedy and followed by the wicked, such a religion of the Kshattriyas, I quit. Men argue and think of sin in their minds first, then they speak out as worth doing, then act it with their hands and feet. So the sin is of three kinds. Fortune and land and name and fame have right and claim to man's best care. The good will aye adhere to truth and men must revere its high laws. The man, great and good, serve the truth. So one should seek shelter in truth. The advice full of vain reasoning that this kingdom is conducive to your welfare, govern it, what you are now giving to me is unaryalike, blameworthy, and dishonourable. Giving the promise of my exile to the forest, how can I observe the Bharata's word, disobeying my father's word ? The promise I soothly swore before by father, that oath stands firm, must come to pass. The Deví Kaikeyí was pleased at that time with my promise.

26-30. I will dwell in the forest purely, and moderately eat and drink, and will satiate the Pitaras (Fathers) and Devas (the Gods) with pure wholesome roots, flowers, and fruits. Thus I will while away my time satisfying my five senses, still heeding the bounds of good and ill. I will forsake cunningness and cheating, artifice and stratagem and I will make myself sure what ought to be done and what ought not to be done, and I will look to the dignity of my family. Coming to this land of Karmas, the holy acts ought to be done. The fire, wind, and Moon partake of the results of that Karma. The king of the Devas got the Heavens when he performed the one hundred sacrifices. Practising hard penances the

Maharṣis went to the Svargas. The fiery prince Rāma could not bear the Jāvālī's atheistic words, abused him and spoke again.

31-35. Truth, Dharma (right course of conduct), valour, kindness towards the petitioners, sweet speech, worshipping the twice born ones, the Devas and the guests are told by the good as leading Heavenword. Thus the Brahmanas understood truly and they all united in one body observed their Dharma favourable to their Varnāśramas and desired to go to the respective Heavens. I chide my father's thoughtless act that gave thee honoured place, whose soul, turned aside from virtue is faithless, dark and base. So Rāma told Jāvālī the atheist, following the path contrary to the Vedas, the opinion of Chārvāka that leads to the destruction of the worlds and thus haunting and parading over the world. We rank the Buddhist with the thief and all the impious crew who share his sinful disbelief and hate the right and true. The subject that can inflict on them due sentence, let that learned man stand face to face with such atheists. Hence never should wise kings who seek to rule their people well admit the cursed infidel to speak before their face. The Brahmanas of yore were better than you. They did many holy acts quitting their desire of this world and the next, they did ahimsā, adhered to truth, asceticism, good to others, etc., in due consonance with the Vedic injunctions.

36-38. The Munis, sinless, without any envy, charitable, abiding by the saints and doing religious rites are worshipped in these worlds and they are considered as the chief and preeminent persons. Thus the high souled Rāma free from cowardice spoke rightly and furiously and reproached Jāvālī. Jāvālī replied—The atheist's lore I do not wish to use any more and my creed is not impious like his. I abhorred his doctrines, though I assume that at times of need. I do not say that the future worlds are not existing. I look to the signs of the times and I become theist, and when I see the times as unfavourable I turn out atheist again. To take you back to Ayodhā I spoke such; and now to please you, I speak words like a theist.

Here ends the Chapter 109 of the Ayodhyā Kāṇḍam  
of Vālmikiya Rāmāyaṇam.

## Chapter 110

1-3. Knowing Rāma to be angry with Jāvālī, Vasistha said:—Jāvālī knows the secrets of birth and death in this world, all the changes that befall on the world. This was spoken to turn you back to Ayodhyā. O Lord of the world! Hear from me the origin of this world. In the very beginning, all was water and nought besides. The earth came out from it, next the selfexistent Brahmā came; then Indra and the other gods were born.

4. Parabrahma, then, assuming the form of a boar caused the earth arise and delivered her from the deep. Next, with his sons of tranquil soul he made the world and framed the whole world. Parabrahma=Brahmā.

NOTE:—The sons of Brahmā are—(1) Marichi, (2) Atri, (3) Angira (4) Pulastya, (5) Pulaha, (6) Kratu, (7) Vasistha, (8) Bhrigu, (9) Dakṣa, (10) Nārada. These are Prajapatis. They created this creation. The name of Brahmā's wife is Savitri. Devasenā and Daityasena are his two daughters. There are seven Rishis in the sky generally known as Saptarishi; they are—(1) Marichi, (2) Atri, (3) Angirā, (4) Pulastya, (5) Pulaha, (6) Kratu, (7) Vasistha. These are called seven brothers,

Sát bhai. The westerners call them as the Great Bear. In the beginning there was darkness. Brahmá by his effulgent lustre (truth) removed this darkness and then there was light. Thence proceeded in order the other things.

5-9. From Akása (the first primordial matter in its most subtlest and finest form), from the Parabrahma was born Brahmá. No end, no loss, no change he knows. He is the self-existent. A son had he named Márichi. Márichi's son was Kaśyapa. Kaśyapa begat Vivasván and Vivasván begat Manu. This Manu was the first Prajapati. Manu's son was Ikśáku. Manu gave to Ikśáku this world full of riches. Ikśáku was the first king of Ayodhyá. Ikśáku's son was Kukshi; Kukshi's son was Vikukshi, Vikukshi's son was the powerful Vána. Vána's son was Anaranya.

10-14. No famine marred his blissful reign, no drought destroyed the grain, no thief was seen to steal the property. From Anaranya Prithu was born and from Prithu came Trisanku. Trisanku went up bodily (in the same body he had) to the Heavens, owing to the true promise of Viśvámitra. Trisanku had Dhundhumára, his son. From Dhundhumára, Yuvanáśva came and from Yuvanáśva, Mándhátá came. From Mándhátá Susandhi came. Susandhi had two sons, Dhruvasandhi and Prasenajit.

15-17. Bharata was the son of Dhruvasandhi. From Bharata came Asita, the strong armed. Against king Asita rose in fierce array his royal foes, Haihayas, Tálajanghas, Suras and Sasavindus, fierce and wild. Asita arranged in battle array his troops and encompassed his enemies in battle. Still his father, thinking he might be defeated, sent him into the forest. He began then to think of the Paramátman (the Highest spirit), situating himself on the top of that beautiful mountain.

18-23. Such was the belief indulged by the people that his two queens were pregnant. One of them who wanted an excellent son, bowed down to the fiery Deva like Bhárgava Chyavana and the other wife mixed poison with her food and gave to her for the abortion or the destruction of the embryo or foetus. The Bhárgava Chyavana was on the top of the Himályá mountain. Kálindi went there and bowed down to the Rishi. She wanted a son. The Muni became pleased and said:—"O Deví! Your son will be a Mahátmá, glorious and world renowned. He will be pious and just, brave and strong. He, the scourge of his foes and lofty souled, shall still uphold his ancient race. She circumambulated the Muni and with his permission returned to her house and gave birth to her promised son.

24-28. He was named Sagara as his co-mother gave to her mother food mixed with poison; and he was born along with that poison. This Sagara got the sea dug out by his countless sons. He got Díkshá or initiation to perform a sacrifice on the Amábasyá day and he used to terrify his subjects by his hasty temper (asking to do things very quickly). So we hear that Asamanja was the son of Sagara. He was defiled with cruel sin, so he was banished by his father. Asamanja had a powerful son named Ansumán. Ansumán had Dilípa for his son. And Bhagírátha was born of Dilípa. Bhagírátha's son was Kakutstha; whence you are called Kákutstha. Kákutstha's son was Raghu whence you are called Rághavas.

29-33. Raghu's son was very fiery. He became known by four names Prabridha, Purusádaka, Kalmásapáda, and Saudása. Kalmásapáda was so called because his feet were spotted over. Kalmásapáda's son was Sankhana. So it is heard that this Sankhana was turned into a Rákshasa by the curse of Vasistha,

dying with all his host overthrown. Sankhana had Sudarshana his valiant son. Sudarsana's son was Agnivarna. Agnivarna's son was Síghraga. Síghraga's son was Maru. Maru had Prasusruva, his son. Prasusruva's son the highly intelligent Ambariṣa. Ambariṣa's son was the truthful and valorous Nahuṣa. Nahuṣa's son was the religious Nábhága.

34-37. Nabhága had two sons Aja and Suvrata. Aja's son was Dasaratha. You are his eldest son; his throne, O famous Rāma, is your own. Accept the sway so justly thine and view the world with eyes benign. In all the line of Iksáku, the eldest son becomes the king. In his presence, his younger cannot become the king. The eldest is installed to the throne. You should not destroy and overrule the rule kept by Raghu's children. Be famous like your father and govern this vast kingdom of plenty and wealth and gems and jewels.

Here ends the Chapter 110 of the Ayodhyá Kāṇḍam  
of Śrīmad Válmikiya Rāmāyaṇam.

### Chapter 111

1-5. Speaking thus to Rāma, Vaśiṣṭha spoke again :—The man that is born into this world gets his Guru (preceptor) Acháryá, the holy guide mother and father. Father gives birth, his physical birth, his Acharya or holy guide gives, and teaches him knowledge, (thus he gives his second birth). Nursed with maternal love they grow. So men should love and honour each. I am the Achárya, the holy guide, of your father, as well as of you. If you follow my advices, you will not go astray from the path of the virtuous and the good. See, the members of the assembly, the councillors, the relatives and friends, the princes have come. If you hear them and act virtuously along with them, you will respect still the righteous path.

6-10. It does not behove thee to disregard the words of your aged mother—pious Kauśalyá. Hearing her words will keep you virtuous. Yield thou to Bharata's fond request, pressed with earnest supplication; so wilt thou be true to thyself and pursue still your path of faith and duty. Thus argued sweetly in appealing language by his Guru (saintly guide), Rāma responded duly when his turn came, thus—The son can never repay the father's and mother's care and affection. They feed the son to the utmost of their power, dress them, make their sleeping arrangements, apply oil over their bodies, speak sweetly and nurture and protect them. The son cannot pay their equivalents.

11-15. The word which Daśaratha spake, my king and sire, I will never break. When Rāma said so, Bharata of the ample chest became very sorry and spoke to Súta, sitting close by—O Charioteer ! Bring the sacred kuśa grass and spread it over here. I will sit close by him until he gets pleased. With no food, with eyes not opened, like a poor Brahmin, I will sleep before this cottage, till he comes to Ayodhyá with me. Seeing Sumantra's eyes turned to Rāma, the sorrowful Bharata brought the Kuśa mat and, spreading on the earth, he sat thereon.

16-20. Rāma then said :—O Bharata ! What harm have I done to you that thou beseechest me, a suppliant now ? Thus stretched lying on one side, to force redress improperly for wrongs belongs only to the Brahmins. The kings do not do this; there is no such rule for them. Then up, lord of men, arise and quit this fearful vow, quite unfit for thee. Go back to Ayodhyá the beautiful celebrated

city. Bharata sitting in that position spoke to the people :—O Brethren ! Judge from all sides. Why are you not speaking to the Arya ? Why do you not make him understand ? Why not incline his stubborn heart ? The people spoke to Bharata “we know well that what you had spoken to Rāma are quite right and proper.”

21–25. And Rāma is also firm to obey the his father's orders. We cannot therefore, risk now to change his plan of action. Hearing his words Rāma replied “Pay your heed and act according to the advices given by your friends who always keep their watch over Dharma, righteous course of action. Hear the arguments of both the sides yours and mine and judge. Rise up, touch water do not speak thus again and pledge the following :—(that is to accept the kingdom). Rising up and touching water Bharata said :—Hear the assembly. I did not crave for this kingdom from my father, nor did I speak to my mother nor I gave my consent to send Rāma an exile to the forest. Indeed I did not know that Rāma would have to take shelter in the woods.

26–30. Now I see that Rāma is determined for the forest. In that case I will also remain an exile in the woods for fourteen years. Rāma was thunderstruck to hear Bharata and spoke to the townsfolk. Whatever thing my father in his life time has given to any body or what he has purchased, not I nor Bharata can annul that. I do not like to appoint and send another as my substitute to the forest. That is highly disgraceful to me. Kaikeyi wanted me to go to the forest and father accepted that. I know Bharata is forgiving and he loves to show due reverence to his superiors. All the best qualities are present in Bharata.

31–32. On my return from my exile I will become the king with my brother Bharata. Kaikeyi asked boon from my father and I have obeyed his word. O Bharata ! Now do thou clear the monarch's name from untruth.

Here ends the Chapter 111 of the Ayodhyā Kāṇḍam  
of Śrīmad Vālmikiya Rāmāyaṇam.

## Chapter 112

1–5. All the great sages, the Mahārṣis wondered when the two brothers, of unequalled glory and splendour met with each other. Their meeting caused the hairs of the body of the assembled ones to stand on their ends. The Muṇis present there, both invisible and visible (in their subtle and gross bodies) praised the two brothers very highly. The two princes were most virtuous, of right observances and practices, stimulating true and holy deeds, and the author of the cyclic dharma (giving fresh impetus to do good works). The Munis liked to hear more of their conference. Then the great sages wishing Rāvaṇa to be killed soon spoke thus to Bharata—O hero ! You are born of a noble family, and you are wise and famous. If you care for the reputation and well-being of your father, then agree to what Rāma has said.

6–8. We all eagerly want that Rāma always remains free from his debt towards his father. The king Daśaratha has paid off his debts to Kaikeyi and so he has attained to the Heavens. The Mahārṣis and Gandharvas spoke thus and went to their respective abodes. Hearing thus the Munis' words, Rāma became glad and praised them.

9-12. Bharata, then, became much agitated to see Rāma wholly in favour to go to the forest and spoke again with folded palms :—O Rāma ! Considering this dharma to protect the subjects, the law transmitted to us in regular hereditary succession, from precedence to precedence, according to the family line, kindly grant the prayers of my mother and of mine. I cannot guard and govern all alone so big a kingdom. I cannot satisfy and gain the love of the townsmen, nobles and swain. Your relatives and friends, warriors all look to you with anxious eyes as the farmers look fondly for the clouds and rains.

13-17. O highly intelligent one ! You keep in you strength enough to rule the people. Accept the kingdom of Ayodhyá, and protect it. Thus saying Bharata fell prostrate on Rāma's feet and again sweetly sued and sighed. "Hear me, Raghu's son". Then Rāma, the lotus eyed and dark blue in colour, raised him up and pressed his loving brother to his breast and spoke sweetly like a wild swan. You are intelligent, just and true; you may well control this earth. Take the counsels of sages, counsellors, peers and friends and perform thy arduous task.

18-21. The moon may abandon his glory; the Hill of Snow, the Mount Himalayas may lose its snow; the ocean may cross and extend its boundaries but I can never discard my father's promise. Do not worry about your mother's conduct, whether out of her will or greed she has sent me to exile. Pay your due reverence to her. When Rāma, beautiful and lovely as the moon on the Pratipad tithi (the first night after the dark fortnight) and fiery like the sun, said so, Bharata replied in his turn, thus :—O Arya ! Put these gold-bedecked sandals on thy blessed feet and give it to me. These will protect the realm and people.

22-27. Rāma put on the sandals (Khaḍgāṇḍa) and taking them off gave to Bharata. Bowing down to the sandals, Bharata said :—For fourteen years I will hold matted locks on my head and wear bark and tattered clothes I will eat roots and fruits, will remain outside the city and thus anxiously wait for thy return. At the expiry of fourteen years, if on the day following. I do not see you, I will enter into fire. Rāma consented and embraced Bharata. Rāma embraced Satrugna and addressed to him. "Watch and protect mother Kaikeyí. Do not be angry with her."

28-31. This is Sítá's earnest prayer and mine. We both swear and make this solemn promise. Thus saying with tears in their eyes he bade farewell. Bharata circumambulated the Rāma's sandals and placed them above his brows (on his head) and then on the mighty head of the royal elephant, duly bound. Then Rāma bade farewell duly in regular succession with love and tender grace to brothers, counselors and peers still firmly resolved on his duty. The mothers' throats were choked with deep feelings. So they could not ask anything then to Rāma. Rāma bowed down to all the mothers and weeping returned to his cottage.

Here ends the Chapter 112 of the Ayodhyá Kāṇḍam  
of Srímad Válmikíya Rámáyaṇam.

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### Chapter 113

1-5. Next Bharata with Rāma's sandal placed on his head sat on the chariot along with Satrugghna. Vaśiṣṭha, Vāmadeva, and Jāvāli of steadfast vows, and lords for eminent counsels as well as all the other ministers went ahead. All of them were foremost and best in judging the complicated points and secret matters and in giving their wise counsels (in other words their advices always bore fruits, never turned out unsuccessful; the counsels worshipped them, as it were). They came to the banks of the nice river Mandakini and circumambulating the Chitrakūṭa hill went towards the east. While on their way by the side of the Chitrakūṭa, they saw the peaks on every side and their strata coloured with marks and veins of thousands of metals. Not very far off from the hill Chitrakūṭa, Bharata saw the dwelling place of the Muni Bharadvāja.

6-10. And when the valorous Bharata came to his hermitage, he got down from the chariot to greet the saint, and bowed down before his feet. Bharadvāja looked pleased and asked 'Say, Bharata ! Is thy mission successful ? Did you see Rāma ? On Bharadvāja's saying thus, Bharata, the lover of religion and duty, replied: Vaśiṣṭha and I myself prayed to Rāma of steadfast prowess. Rāma with great pleasure said to Vaśiṣṭha—I will reside in the forest for fourteen years, which my father promised and I will duly observe that pledge.

11-12. Vaśiṣṭha, expert in understanding the motives of others, replied—Give gladly the sandals wrought with gold to Bharata and making them stand as representatives, let Bharata govern Ayodhyā and look after the welfare of the people and secure their food and living and hold their property free from any accidents.

Yoga Kṣema = the charge for securing property from accidents; welfare, well-being, security, prosperity.

13-15. When Rāma heard the royal priest, he rose, and looking to the east consigned the sandals to my hand that they for Rāma might guard the land. I returned and I am now on my way to Ayodhyā, taking his sandals. The hermit Bharadvāja, gratified by Bharata's tidings, replied thus :—

16-20. This is no wonder to you. As waters falling down on the low ground gather, so you follow Rāma. Your father Daśaratha has become free today from his debts. You are his worthy son, like virtue's self in human mould. Bharata bowed down to the Muni and bade to him farewell. He circumambulated Bharadvāja and marched towards Ayodhyā along with his ministers. The vast army of Bharata, his host of followers, horse carriages, bullock carts, horses, elephants marched and turned their way back.

21-25. Crossing the Jumna full of waves, they came to the Ganges of clear running waters. And they crossed the river Gangā. Bharata and his forces entered Srīngaverapuram. Ayodhyā came thence to their sight. Seeing the city without his father and brother, Bharata was deeply mortified and spoke to the charioteer:—Look ! Ayodhyā seems to have been plundered and robbed of her best thing. Her former glory gone, once bright and glad. Deprived of the joy and beauty, abandoned to itself, she mourns, as it were, silently.

Here ends the Chapter 113 of the Ayodhyā Kāṇḍam  
of Śrīmad Vālmikiya Rāmāyaṇam.

### Chapter 114

1-4. Deep, pleasant was the chariot's sound as the prince Bharata came to Ayodhyá. He quickly entered the city. There were passing cats and owls. The doors were all closed. Everything was invisible owing to the darkness. As Róhini, the dear wife of the Moon, becomes helpless on her husband getting eclipsed by the Ráhu, the Demon (the ascending node), so the city Ayodhyá looked helpless without her lord. As a hill streamlet looks almost dried up by the hot rays of the summer sun with its waters rendered hot and foul, where birds get swooned by the intense heat and where fishes, crocodiles and sharks go deeper down into the waters or become invisible, so the city Ayodhyá looked helpless and without the support from her lord.

5-9. When Ráma lived in Ayodhyá, the city looked clear and bright like fiery gold and now when he has gone to the forest, the same Ayodhyá presented an appearance of the sacrificial fire lustreless, cold and dead on account of the discontinuing of oblations of ghee (clarified butter made hot). She looked like an army whose armour has been broken, the elephants, horses, warriors and other conveyances in wild confusion, bleeding and entangled in difficult crises; harness rent, and captains slain. Like the ocean whose roaring billows had died away, the winds having had ceased. Like the sacrificial altar, noiseless, vacated by the praiseworthy priests, who had taken away all the materials that are of use to them and when all the sacrificial acts have been over. Ayodhyá looked like a cow deprived of her bull and fastened in the enclosure and not able to feed freely on the green grass.

10-14. Like the string of rosaries whence the bright, glittering gems, jewels, and padmarágas have been taken away. Like a sad fallen star no more shining with her lovely light. Like the forest creepers, loaded with flowers whereon the wild bees were humming, burnt with a conflagration fire. The Baniyás, tradesmen were disheartened to see the bazars crippled down, like the sky with the moon and stars hidden by the clouds. Ayodhyá looked like an uncovered and unclean drinking place whence all the wine had been drained and now strewn over with broken vessels. The drunken persons were hovering around those vessels, falling on each other's bodies and thus hurting each other.

15-19. The city Ayodhyá looked like the Pouslás, the places whence cold water is distributed to the passersby on the road, whose floors have been worn and cut up, not repaired and with big gaps and holes seen at intervals in them, where travellers got their feet entangled and they fell down. The city looked like a big bow lying on the ground with its string cut off by some hero. Like the horses of the chariot driven by a clever sowar killed by an enemy. Bharata, while sitting on the chariot thus spoke to the charioteer Sumantra. O Sumantra ! Why that music is not heard today in Ayodhyá as was used to be heard before ?

20-24. Why there is no intoxicating smell of Varuni wine, the fragrance of garlands and the sweet incense of Aguru and Sandal all around ? Why there is no deep rumbling noise of traffic in the city ? Why do we not hear the rolling sounds of nice carriages, the neighings of horses, the roarings of elephants, the clatterings of chariots ? The reason is the Ráma's exile. The youths do not use garlands of nice flowers scented with sandalpaste and aguru. No persons put on nice clothes; they use tattered ones. No festivities are held. In fact the splendour of Ayodhyá has left the city along with Ráma. It has lost all its beauty now.

25-29. When shall Ráma come back like a grand season of riotous feasting, merriment or amusement ? Like rains after the summer when the clouds are seen



hovering in the sky, gladdening the hearts of the people. When will the youths, nicely dressed and moving and parading proudly, adorn the streets of Ayodhyá ? Thus speaking he went to the palace where Daśaratha lived, like a cave without a lion. Bharata saw the zenana, splendour gone like a sunless day, mourned by the gods ; and he wept bitterly.

Here ends the Chapter 114 of the Ayodhyá Kāṇḍam  
of Śrīmad Válmikiya Rámāyaṇam.

## Chapter 115

1-5. Bharata then placed his mothers safely in Ayodhyá ; but he was still troubled with burning sorrows and he addressed Vasistha and the other holy guides, thus:— I am going to Nandigrām now and I invite you all there. So adieu, this day, my lords ! I bid goodbye to all of you. I shall suffer there the pangs of separation from my brother. Father has gone up to the Heavens and worshipful brother is in the forest. I will wait for the return of Ráma. He is the great king of Ayodhyá. Hearing these beautiful words of Bharata, all the ministers and priests and Vasistha said :— What you have said out of brotherly love is really commendable, and quite worthy of you.

6-11. You are always inclined to protect you friends. You are honest and you bear great love for your brother. Who will not approve of your words ? Bharata heard the words of his dear ministers approving his plan, and spoke to the charioteer "Get ready my chariot". He then took the leave of all his mothers, greeted them and sat on the chariot with Satrugghna and proceeded to Nandigram with counsellors and priests. Vasistha and all other Brahmanas went ahead eastward towards the direction of Nandigrāma. Even the citizens uninvited and unasked began to follow. To Nandigrāma Bharata quickly hastened.

12-17. Bharata then entered Nandigrāma carrying the sandals on his head. Alighting from the car, Bharata spoke to his Gurus, with sandals placed on his head thus :—My brother Ráma has given me his sandals as a trust to carry on the royal affairs of the kingdom. These sandals inlaid with gold will govern the kingdom. These sandals will act as the representative of Ráma. So hold the royal umbrella over it. Ráma has consigned the kingdom as a trust to me, so I shall have to protect it till his return.

18-21. When he will come back, I shall then myself with my own hands put these sandals under Ráma's feet; I will be relieved of my burden then and after reconveying his throne to him I shall pass my days in his service and when I will return to him these sandals, kingdom and Ayodhyá I will be freed from my stain and stigma. Bharata wore matted hairs and coats of bark and dressed himself in the garb of a Muni. He stayed at Nandigrāma with all his retinue and soldiers.

22-24. He installed the sandals on the throne and he himself stood by it respectfully holding the umbrella and chourie in his hands. Bharata acted as its subordinate and ruled. Whenever any royal concern or business came or cropt up, it was first presented to the sandals. Next due arrangements were made.

Here ends the Chapter 115 of the Ayodhyá Kāṇḍam  
of Śrīmad Válmikiya Rámāyaṇam.

## Chapter 116

1-4. Bharata went back to Ayodhyá. Ráma, while living in the woods, saw the ascetics there that were well pleased before but now greatly agitated. Ráma grew anxious; he humbly asked their chief, who looked eager to ask him something. The Munis were speaking slowly something private amongst themselves. Their eyes and holy brows were lined with the dread thought of some impending danger. Ráma anxiously addressed with joined palms the leader of the saints, thus :—

5-8. O Bhagvan ! Can aught that I have done displease the devotees ? Why are their loving looks, O say, thus sadly changed or turned away ? Are my dealings with them not the same as before ? Have you found me in any way deviating from the practices of former sovereigns that might disturb you ? Has my younger brother Lakshmaṇa done some unworthy thing out of his carelessness ? Have the other Rishis seen that ? Or has Sítá, engaged in my service, done something to you unfit for her ? One aged ascetic spoke trembling to the all compassionate Ráma.

9-12. O Revered One ! Sítá's nature is pure and good. She can never do any untowardly thing to us. But yet, due to the presence of you, a deadening dread of fiends has spread amongst our band. So they are much disturbed and are thus speaking amongst themselves. The younger brother of Rávana, the demon named Khara has killed all the ascetics living in Janasthana (a part of the great Dandaka forest). He is very cruel, bold and insolent, proud of victory, appearing with fist doubled, fearless, and he is a man eater. He wants to trouble and strike you.

13-16. O Revered One ! Our Guardian ! Since you have come to this Ásrama, the demons are giving greater and more terrible troubles to the ascetics. In many a wild and dreadful form they come in numbers around the trembling Munis. They can assume various rude and crude shapes, some hideous and ugly, mischief making and assuming savage and foul disguise. The sinful Rákshasas (formidable rovers of night) throw impure things before the Rishis and then kill them. They go to the different Ásramas and conceal themselves in unknown forms and impure sights and kill the Maharshis who know little about them, and get themselves thereby highly pleased.

17-20. They throw away the sacrificial ladles and other religious things, pour water on the fire, break the gharas or water vessels. They do all these when the Munis offer oblations. This ásrama or hermitage has been defiled by them. Therefore the Rishi was asking us to leave this ásrama and go to another place. Now they are ready to kill us. So we want to quit it. At a short distance, there is a beautiful grove where plenty of roots and fruits can be had. That is Asvarishi's ásrama. I will go there with my many companions.

21-24. O Ráma ! Khara will deal badly with you. So let you leave this place at once. Better come with us, if you approve of it. Though you remain ever watchful and vigilant and you are able and powerful too, yet some harm may befall on you here as you are living with your wife. The ascetics saying so, he could not stop them; so very anxious they were to leave that place Chanting praises and benedictions to Ráma and making him understand clearly his position and asking Ráma not to get confused, the monk-in-chief vacated that place with his pupils.

25-26. Escorting the Rishis to their destination, bowing down to the Rishi-in-chief, getting their instructions, as well as their permission which they gave so cheerfully, Ráma and others returned to their own Ásrama and rested. Ráma would not even for a moment go out of that place whence the saints had fled. Many other Rishis still remained there. Relying on Ráma they did not go to the other ásramas.

Here ends the Chapter 116 of the Ayodhyá Kāṇḍam  
of Śrīmad Vālmikīya Rāmāyaṇam.

### Chapter 117

1-5. Many hermits vacated that Āśrama. Rāma thought over the situation and did not like to remain there. "I met Bharata here, as well, as the people of Ayodhyā and my dear mother. I remember them still; and their conversations hang on my mind. And they seemed not to quit me. The army of Bharata camped here. Many horses and elephants were kept here; they have made this place dirty. So let us remove ourselves hence." Thinking thus he went away with Lakshmaṇa and Sītā. He went to Atri's pure retreat and bowed down at his feet. The saint treated him affectionately as a father deals with his son.

6-11. The Muni himself served Rāma hospitably and then looked with fond eyes on Lakshmaṇa and Jānakī. The famous sage then called his virtuous wife Anusuyā, devoted to penance, and asked her to receive and embrace Sītā. While introducing to Rāma the ascetic Anusuyā who delighted in her holy vows and who sought the good of all, Atri, the sage, said to Rāma :—"My boy! When people were suffering immensely from ten years drought, the pious Anusuyā caused grateful roots and fruits to grow and ordered Gangā to flow here (by her psychic power). She passed ten thousand years in penance. Thus through her vows she freed the saints from their cares; their rites were not impeded by those checks.

12. Always intent to hurry up the work of the Devas, Anasuyā turned the continued ten nights into one night to aid the Gods.\* She is fit to be adored like your mother. NOTE :—"When the saint Māndavya had doomed some saint's wife, who was Anasuyā's friend to become a widow on the morrow.

13-17. Let Vaidehi go to her, revered by all, stricken in years, who is free from wrath and who is ever kind. When the Rishi spoke thus, Rāma agreed and looking on Sītā, said :—O Princess! You have heard what the devotee has said. Now make haste and approach the saintly votaress for your welfare. The mighty things that she has done have won high glory in the world and she is worth seeing. Hearing Rāma, Sītā went to the wife of Atri.

18-22. Whose body turned loose with wrinkles due to old age and became weak, whose locks turned into white, and who shook like a plantain tree, moved by the wind. Sītā bowed down to her carefully and mentioned her name "Lady! I am Sītā." She asked her welfare. Anasuyā said :—It is gratifying for me to know that you keep your eyes on dharma. Leaving your friends and relations, born in a royal family, discarding your Ahamkāra, egoism, you have followed your husband, sent to exile. This is cheering.

23-25. She who loves her husband whether living in the city or in the forest, whether he be attached to her or ill-disposed towards her, attains great spiritual bliss and goes to the best worlds. To the good and virtuous woman, the husband is a Devatā, be he poor or wicked, or acting at his sweet will. After discussing at length you will not be able to find any benefactor or friend like your husband. He helps in this world as well as in the next. This is the undecaying reward of asceticism.

26-29. A lustful woman prompted by idle fancies and led by evil thoughts orders and controls her husband. That wicked woman does not obey and follow her husband. She does not know what is good and what is bad. Such women are sinful and they are divorced from virtue. But women like you who know what is the best virtue and what is middling, who follow their husbands, go to the heavenly regions and remain there in bliss. So practise virtue thus thinking your husband all in all and follow him steadfastly. Thus your fame will be enhanced and you will be able to know what is the true religion?

Here ends the Chapter 117 of the Ayodhyā Kāṇḍam  
of Śrīmad Vālmikiya Rāmāyaṇam.

## Chapter 118

1-4. Thus spoke to Jánakí Anasuyá, free from envy. Jánakí in return shewed her humble regard and gently replied thus :—There is nothing strange that you will teach me thus, O worshipful lady ! The husband is the Guru, the religious preceptor of his wife. Even if this my husband were of bad character, not able to earn his livelihood, I would have served him unhesitatingly. But what shall I say in his case who is endowed with so many laudable qualifications, who is kindhearted, his senses well controlled, steadfast, constant, loving, looking after me with maternal and paternal care and affection.

5-8. Ráma loves and honours his other mothers like Kauśalyá. Ráma looks upon her as his mother on whom Daśaratha ever cast his glance. The advices and instructions that my mother-in-law Kausalyá gave to me when I was about to start for the dense jungle is fresh in my breast. Nor have I forgotten what my mother (this wife of the king Janaka) instructed me at the time of marriage in the presence of sacred fire.

9-12. O thou, the observer of Dharma ! Those words are vivified and made anew by your words now. Woman pays her holiest offering when she obeys her husband's will and serves her husband. Sávitrí is worshipped in the Heavens due to her serving her husband. And you also have acquired the right to remain in the Heavens by your devotion and service to your husband. Rohini, the Moon's dear Queen, now a bright goddess in the sky is never seen without her lord for a moment even. And many a faithful wife besides is glorified in the Devalokas for her pure love.

13-16. Thus Sítá spake : Gentle joy thrilled through Anasuyá's pure veins and she kissed Sítá's head. I practised many hard tapasyás and observed various rules and regulations. I have acquired the ascetic strength and powers. I therefore will grant you some boon. Ask and you will get it. O Maithilí ! Your asking would be quite proper. I will be glad to grant you the favour. So speak out what dear thing I can do for you ? Hearing Anasuyá's words Sítá wondered and with gentle smile spoke to Anasuyá, possessing great ascetic powers :—'All have been done, O saint, she cried and naught remains to be wished besides.

17-20. She spake; the lady's meek reply swelled Anasuyá's high rapture. I will crown your contentment with sweet fruits today. I will reward you for your absence of greed. Take this beautiful garland, apparel, these ornaments and the precious balsam, sweet of scent. With these the lustre of your body will be enhanced. These are worthy of you and they will not be tarnished by use. Jánakí ! Apply this divine unguent on your body; this balsam spread on your fair limbs shall shed new radiance on your husband as Lakshmí's beauty embellishes the body of the Viṣṇu.

21-24. Jánakí accepted the raiment, the cloth, the dye used in painting the body, ornaments, and garlands, things given as a token of love by Anasuyá. Then she sat her self down, with meet reverence, at saintly Anasuyá's feet. Seeing Sítá standing before her, Anasuyá rich in firmly observing rites and vows, wanted to hear some dear news from Sítá and asked her :—That Ráma has won your hand amidst gathered suitors in Svayambara (the public choice by a girl of her husband from amongst a number of suitors assembled for that purpose in a place where the girl chooses her husband), I have heard.

25-28. I like you to describe it in detail. Sítá said :—“Hear” and she began to relate. Janaka, the great king of Mithilá was a great warrior, hero, and a religious man. He had a great affection for Kshattriya Dharma and ruled his kingdom justly. When the fields were ploughed by Janaka with the ploughshare in his hand, going

deep down, the ground was pierced. It burst asunder and a daughter came out of the earth. NOTE :—Some say Janaka was then levelling the ground for sacrifice.

29-32. The king Janaka was casting some handfuls of earth to level the ground when he found me out covered all over with dust. He was struck with wonder. The king had no issue of his own; he affectionately took me in his lap and said "you are my daughter!" and loved me. At that time an incorporeal voice was heard from the sky saying "O King ! Yea, even so. This is your daughter. O King ! Henceforth people will say this is your child." My virtuous father, the king of Mithilā was very pleased. He flourished very full on his getting me.

33. The king consigned me to his virtuous queen-in-chief who had no issues. She nurtured me like a mother.

NOTE :—Maina is the name of the queen-in-chief of Janaka, who nursed Sītā like her mother.

34-37. Seeing my marriageable age, my father became very anxious as a poor man becomes sad and distressed on seeing his wealth lost. The father of the daughter, be he like the Indra has to feel insult and get humiliation, if the daughter be married to a son, whose father is of equal or lower rank and position. He could not get himself beyond the ocean of cares like one who has no boat to cross. I was not born of a woman. So what sort my husband would be, the king could not make out and sank in cares.

38-40. He thought more and more till at last he hit on one plan :—"I will hold according to the ancient rule and custom the Svayambara (self-choosing the husband in an assembly of suitors)". During Dakṣa's sacrifice, the highsouled Varuṇa gave to my father one excellent bow and two inexhaustible quivers. That bow was too heavy to be lifted up. The kings could not bend that even in their dreams.

41-45. When my father got that bow, he invited all the kings and spoke in presence of them. Whichever man will lift and string this bow, I will hand over my daughter to him. There is no doubt in this. Seeing that bow heavy like a mountain, the kings, unable to lift the bow, bowed down and went away. After a long time, the highly lustrous Rāma, and Viśvāmitra came to see the sacrifice. My father worshipped the virtuous Viśvāmitra and the truly valorous Rāma and Lakṣmaṇa.

46-50. Viśvāmitra spoke to my father :—"This Rāma and his brother Lakṣmaṇa are the two Raghuvansī sons of Daśaratha. They want to see thy bow, so passing strong. As Viśvāmitra said, the Deva's bow was brought there and shewn to the prince Rāmachandra. One moment on the bow he gazed, quick to the notch the string he raised. Then he drew the string. When thus forcibly extended to the full length, the bow snapped in two at the middle, emitting a sound like a thunderbolt. Thus my father wanted to give me over to Rāma and lifted the jar of purest water.

51-54. But Rāma did not accept his word and he could not do anything without the consent and order of his father Daśaratha, the king of Ayodhyā. When my father invited my father-in-law Daśaratha to Mithilā and gave me over before Daśaratha's presence to Rāma whose valour had been tested. And he gave over to Lakṣmaṇa my younger sister, fair and chaste Urmilā. Thus I was betrothed in that Svayamvara. And I love duly my husband, the powerful Rāma, with great religious and sacred love and affection.

Here ends the Chapter 118 of the Ayodhyā Kāṇḍam  
of Vālmikiya Rāmāyaṇam.

### Chapter 119

1-5. When the religious Anasuyá heard Jánakís words, she took the smell of her head and embraced her. You have spoken very sweetly and distinctly your marriage incident, how the great king thy father celebrated that Svayambara or the maiden's selection without there being any equal or parallel. But the Sun has set, calling the auspicious holy night to come near. Lo ! The birds out for their food during the day are coming round back from all sides, twittering to the trees for their rest and sleep during the night. With gharás (pitchers) in their hands, fresh from their bath, their clothings and bark yet dripping, these hermit bands are also wending their way homeward.

6-10. The Rísís duly according to Sástric rules have poured libations of ghee on the fires of their Agnihotra. The smokes rising from the fires are driven by the wind and they look like the brown wings of the dove. The distant trees with a few leaves on their branches look as if overspread with many leaves from their far off situations; and the horizon is hardly visible. The beasts that prowl in the night time are wandering to and fro about the grove. The deer of the Ásrama are sleeping on the sacred altar grounds. O Sítá ! The night has come, the stars twinkle on the sky. The Moon has risen on the firmament, wearing the nice covering sheet of sheen moon light. Now I permit you to go to Ráma, thy husband, and serve him. Your pleasant story has given me great joy.

11-15. O Sítá ! One thing alone I need must pray : first dress yourself before me and shine in your celestial garb. Put on ornaments, clothings, garlands and apply cosmetics. O Daughter ! Gladden mine eyes thus. Putting on those ornaments and dressing herself, Sítá looked charming like a Deva Kanyá. She bowed down before the feet of Anasuyá and then went before Ráma. Ráma saw Sítá dressed with various ornaments and robes, divine, given as joy tokens and lovegifts by the wife of the Muni Atri. Sítá related to Ráma the whole history. Ráma and the Mahárátha, Laksmāṇa saw Sítá dressed in a way that is very difficult for men to get and they became very glad.

16-20. And they passed that night there. When the night ended, Ráma and Laksmāṇa took their baths. Then they did their Havana (oblation) and asked the permission of the forest ascetics to go to another forest. The virtuous forest ascetics told to them that the forest routes are inhabited by the Rakshasas, and infested with them. They cause and afflict with many troubles and disasters. The Rakshasas of diverse forms live there and devour men. Many serpents crawl here, that drink the blood of human beings. Whichever Brahmachári or ascetic becomes impure and careless, he is devoured by these beings. O Ráma ! Destroy or chase these. By this route, the Mahársis bring fruits from the forest. You ought to follow this path.

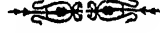
21-22. The ascetic Brahmanas addressed Ráma with folded palms and they blessed them by their auspicious prayers. Rama, his wife and brother left the holy crowd. They hastened their march in the forest. The Sun entered into the bank of the clouds also.

Here ends the Chapter 119 of the Ayodhyá Kāṇḍam  
of Śrīmad Válmikiya Rámāyaṇam.

Here ends also the Ayodhya Kāṇḍam

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# ŚRĪMAD VĀLMĪKĪYA RĀMĀYANAM



## THE ARANYAKANDAM

### Chapter 1

1-5. Entering into the deep and dense forest named Daṇḍakāranya, the self controlled and invincible Rāma saw the groups of hermitages of the dauntless ascetics, irresistible and difficult to be overcome. There coats of bark were hung around, and kusa grass and floral offerings were spread on the ground. That region of the saints shone brightly with the lustrous spiritual glory of the Brahmanas. Like the mid-day hot sun in heaven it shone, too dazzling to be looked upon. Wild creatures of all kinds found their shelter there. The courtyards of the Munis were kept always neat and clean. Many birds were flying there and beasts moved about. They rested in those favourable groves and roosted there. The Apsarās used to come and dance there daily. They worshipped the holy Āśrama grounds and the inmates thereof. Many big sacrificial halls were reserved apart, wherein the holy fire was fed. Sacrificial ladles and other apparatuses, sacrificial grasses and skins of deer were kept; many roots and fruits, burning fuel and many water vessels filled to the brim greatly enhanced the beauty of the place. Many big forest trees bearing sweet holy tasteful fruits were seen there standing in great abundance. Many tanks were there, overspread with full blown lotuses.

6-10. Sacrifices and solemn offerings of clarified butter, and chantings of the Vedic hymns made that home of hermits sacred. Many reverend and aged fathers and Munis dwelt there bright like the sun or fire. They subsisted on fruits and roots. They wore coats of bark and black deer skin and clothes, with their senses subdued. They were all a pure and saintly multitude. Taking their prescribed food regularly in due times, the great Rīṣis and saints adorned that place. The Vedas were chanted there. Thus the place looked like Brahmā's most glorious region. The Brahmanas highly fortunate and knowing the Vedas lived and shed a bright lustre. Rāma loosened his bow-string and went there.

11-15. The Maharsīs welcomed Rāma and gentle Sītā of great name and fame. Seeing Rāma tall and of proportionate limbs, beautiful as the rising Moon, Lakshmana and the glorious Sītā, the Munis of steadfast vows prayed for their welfare and took them to the hermitage. They were all struck with wonder at their lovely sight. And especially they wondered how could they travel in the woods, a thing unusual and unexpected before their eyes. Then the saintly hermits dwelling in the forest and rejoicing in all creatures' good led their glorious guest, the glorious Rāma within a hut thatched with leaves.

16-20. With highest honour the Munis received their guest and brought water for them to wash their feet. Greatly pleased they blessed him and said "all we

have is thine." Addressing Rāma, they said in a body, with folded hands, "Rāma! You are the protector of our dharma, you are highly renowned, and you are the saviour of us all. All pay homage to the king considering him as one-fourth of Indra's essence. He protects his subjects and he is, therefore, the best, the most worshipful and honourable. Therefore he is entitled to enjoy all good things; and all the people bow down to him. We live in your kingdom. You are our king, wherever you be, either in the city or in the forest.

21-23. We have conquered our anger, we do not pass any sentence on any body, nor do we chastise; we have subdued and purified our hearts (indriyas) and sensual cravings. We, the ascetics, have become like children. You ought to protect us. Thus saying, the ascetics entertained Rāma and Lakshmaṇa with fruits, roots, flowers and other forest edibles. Other ascetics whose purposes were always fulfilled, whose thoughts were always fructified, who were fiery like flaming sparks, whose character was all chaste and virtuous, pleased Rāma in various other polite and befitting manners.

Here ends the Chapter 1 of the Aranya Kāṇḍam  
of Śrīmad Vālmikiya Rāmāyaṇam.

## Chapter 2

1-5. Rāma was thus hospitably entertained by the Munis. He then got their necessary permission at the break of dawn and started onward fresh on his journey. Various kinds of wild animals abounded there. Tigers, bears and leopards were roving about freely. The shrubs and creepers were trampled under their feet. Tanks and big pools were especially worth seeing. The birds did not squeak. The humming noise of the beetles was only heard. Rāma, and Lakshmaṇa and Sītā were passing through such a dreary forest, inhabited by terrible beasts. There they saw a Rākhsasa, tall as a mountain peak with a mighty voice, sunken eyes and a protruding belly, hideous and terrible, devouring human beings alive. His mouth was monstrously gaping, his body very long and broad; some part of his body very high and protruding; some part very sunken, very fatty, with many irregularities and disfigurements in his unnatural body.

6-11. The monster was clad in a blood stained tiger skin, dripping fat; and he emitted a dreadful roar. He pierced with his iron spike three lions, four tigers, two panthers, ten deer and the head of a huge elephant with big tusks coming out of it, his mouth opening out widely, a dread to all, and a death incarnate. Seeing Rāma, Lakshmaṇa, and Sītā, he yelled terribly, shook the earth violently, ran towards them and snatched away Sītā, taking her in his lap and arms and ran to a great distance. The monster said:—You two have clots of hair on your head and you wear coats of bark. You have come here with your wife. Do you not have any love for your wife? In this Daṇḍaka forest you have come with your bows, arrows, and swords. How is it possible for you to stay here with your wife amidst the Munis, thus stigmatising their names?

12-17. Who are you the two sinners? Know me the Rākhsasa Virādha. I roam in this dense wood ever-armed with trusty steel, taking a saint for my meal. This fair young woman shall be my wife. And I will drink the blood of you two in battle. Thus hearing his fierce and wild speech Sītā got confused and she trembled like a young plantain tree tossed about by the wind. Seeing Virādha clasp



Sítá in his firm grasp, Ráma thus spoke to Lakshmaṇa with pale lips and dried mouth:—O gentle one ! Look ! My virtuous Sítá, the daughter of the king Janaka enfolded in the cursed hold of this infidel Virádha.

18-22. This daughter of the king, of good name and fame is nursed and brought up with all the happy cares of a king. Now falls early the blow Kaikeyi meant, successful in her dark intent. She is not satisfied with simply enthroning Bharata. She wants more. She expelled me from Ayodhyá. All the people loved me so well. This fatal day brings triumph to the younger queen. Now another man has touched Sítá's body. There is no sorrow more bitter than this. This calamity is greater than my father's death and banishment from Ayodhá. As Ráma thus spoke, Lakshmaṇa addressed Ráma with great anger, Lakshmaṇa's eyes were full of tears, his heart mortified. He sobbed like a panting snake.

23-26. O Kákustha ! you are the lord of all, powerfull like Indra. When your servant Lakshmaṇa, myself, is with you, why do you lament like an orphan ? Now in the twinkling of an eye I will kill this Rakshasa with my arrows and will shed his blood on the earth. As I got angry with Bharata, I will shew now that anger to-day to Virádha as Indra splits the mountain peak. I shall smite the monster in the chest with my deadly shaft that he will reel and fall down on the earth.

Here ends the Chapter 2 of the Aranya Kāṇḍam  
of Śrīmad Válmikiya Rámāyaṇam.

### Chapter 3

1-5. Virádha cried out with a fearful shout that echoed through the wood. What men are ye, say. And where you are going ? So Ráma replied to that fiery Rákshasa his question thus: He gave a description of the Iksáku line to the fiend whose mouth shot fiery flames and he spoke his name: We are the kshattriyas; we observe the customs of our line. We are now come to the forest. We want to know your whereabouts. Who are you, roaming in this Danḍaka forest ? Do you live here ? Virádha replied thus:—O Ráma ! Hear and mark me well. I am the son of a Rákhsasa, named Java. My mother is Satahradá. All the Rákshasas here call me, of this noble lineage, Virádha.

6-11. I got from Brahmá this boon for my asceticism that I won't be killed by any weapons nor will I be cut asunder by any swords or shafts. Now give up the hope of this woman and flee away from this place, or I shall kill you two immediately. Ráma's eyes grew red out of rage and he spoke thus to the vicious Virádha of a distorted appearance. O, you wretched creature, foolishly vicious and weak, lie on you ! You are surely seeking your death. Stand, for it waits you in the fray: with life you will never fly away. He spoke and put the string on his bow and shot at him. Seven times he strung the bow and seven times he shot swift arrows in quick succession, arrows winged with gold tips whose tails looked like peacock tails, moving faster than the wind and Garuḍa (the swiftest bird).

12-16 With full force on the chest of the demon they struck direct and pierced right through his huge powerful body and came to earth again in thin films of flame. The arrows were stained with blood. Pierced right through by the arrows, Virádha let go his hold on Janakí's body and with trident in hand ran

angrily towards Lakshmana. He yelled terribly and with his gaping mouth and trident in hand like Indradhvaja he looked like the God of Death, Yama, the Destroyer incarnate. The two brothers threw flaming arrows after arrows on the Demon Virádha, looking like the God of Death. They poured amain their fiery flood of arrowy rain. That terrible Rákshasa Virádha laughed and yawned, and as the monster gaped, those quick going arrows slipped and escaped from his jaws and from his body.

17-21. Due to the influence of the boon granted to him, the Demon Virádha withheld his breath, Prána Váyu for the time within his body and preserved still his life unharmed, he raised his mighty spear aloft in the air and moved forward violently towards Lakshmana. Ráma the holder of the best weapons, cut by two arrows into two pieces that spear of Virádha, dire as Indra's thunderbolt and shining like the flaming fire in the Heavens. Thus cut by Ráma's arrow, the Virádha's lance dropped down on the earth, as if some part of the mountain Meru fell down when pierced by Indra's thunderbolt. Then Ráma and Lakshmana drew swiftly their formidable swords, like dreadfully poisonous black cobras, and approaching to the Demon Virádha, hit him hard and straight on the vital part of his body. Not the least moved, though so severely hurt, the Demon caught hold of the two brothers by his two hands and went off.

22-26. Then Ráma saw the giant's plan and thus spoke to Lakshmana:—"O Lakshmana, let Virádha still hurry us onward as he will; for, look, O Sumitrá's son, he goes along the path we freely chose. He placed the two heroes, as if they were children, on his shoulders by his sheer might, roared on violently and moved towards the forest. There through that dense forest, closely interspersed and packed with many bulky tall trees of divers kinds, beautified with all sorts of birds of every gay plumage, frightful with deadly snakes, and cruel forest animals making their wild abodes there, with jackals running hither and thither, that Demon Virádha wended his way on and on to deeper and still deeper jungles.

Here ends the Chapter 3 of the Aranya Kāṇḍam  
of Srímad Válmikiya Rámáyanaṁ.

## Chapter 4

1-5. But Sítá saw Ráma and Lakshmana taken off quickly from her sight by that Demon, and catching hold of the two brothers\* shrieked aloud her bitter cry.

NOTE—or tossed her shapely arms on high.

Sítá spoke:—This Ráma is Dasarath's son, truthful, pure and good-mannered. He and his brother Lakshmana are now being stolen away by the Rákshasa Virádha. The bear, tiger or leopard will eat me to-day. O Demon! take me and leave Ráma and Lakshmana free. I bow down to you. Hearing Sítá's words, Ráma and Lakshmana made haste to kill the Rakshasa, spurred by avenging fury. Lakshmana broke his left hand and Ráma with no delay broke his right arm.

6-11. The demon felt the blow severely; his arms were quite smashed and he was greatly distracted. He fell down quite unconscious on the ground like a huge cloud, or a mighty rock rent asunder and broken down by thunderbolt. They beat their enemy with fists, hands, and feet; lifted him lightly and carried him on and on to an elevated ground and bruised him. The Rakshasa was pierced

with many arrows, cut by swords and dashed down on the ground; yet he did not die. In no way could he be slain, lying like a huge mountain; seeing this Rāma swift to give assurance of security in times of danger, spoke to Lakshmaṇa :—O brother! This demon is favoured with a boon for his asceticism, and cannot be conquered and made to die in battle. So let us drive him down into a pit in the ground and bury him alive. Dig a very big pit in this forest for this demon of gigantic mould, terror-inspiring as a dangerous elephant does.

12-16. Thus asking Lakshmaṇa to dig the pit, Rāma pressed his foot upon the neck of the demon trampled and stood on him. With joy the prostrate monster heard, victorious Rāma's pleasing words and spoke humbly :—O Lion amongst men! powerful like Indra, you have killed me. I did not recognise you till now out of my sheer stupidity. O Father! Kauśalya has become the mother of such a blessed and best son as thee. Now I come to know that you are Rāma and this woman is the highly fortunate Jānakī and the third is the celebrated Lakshmaṇa. Owing to a curse from Kuvera, I have got this demon body. I am the Tumbaru Gandharva.

17-21. When I pleased him again, he got satisfied and said when you would be killed in battle by Rāma, the son of Daśaratha, you will regain your former body and you will come then to the Heavens. He ordered me to attend him but I failed to go to him in due time. So he cursed me thus. I fell in love with the Apsarā named Rambhā. Kuvera then cursed me. Today I am freed by your grace from that terrible curse. Now I shall go to the Heavens. Let fortune, O Prince, attend thee. The virtuous saint Sarabhanga, of glorious nature, lives this side close by. His place is one and a half yoyana far off from here. He is fiery like the sun. Go to him soon and he will do you good and bless you.

22-26. First throw my body under this earth. Then go rejoicing on thy way. Thus the custom goes amongst the Rakshasas, that he whose body is interred in the earth at the moment of death, attains eternal homes in the skies. Hearing thus, Rāma ordered Lakshmaṇa thus :—Dig a big wide and deep pit to fit that Rakshasa's body formidable like a terrific elephant. Ordering Lakshmaṇa thus, Rama stood trampling on that Virādha Rakhsasa, having ears like darts or pegs, putting his feet upon the giant's neck.

27-34. Lakshmaṇa took a shovel or a digging implement with a long handle, (a spud) and dug a nice pit beside Virādha, Rāma quitted his hold of the neck and threw into that hole that demon, making an awful shout of joy. Thus they hustled the demon. When Rāma and Lakshmaṇa saw that the demon would not be killed by sharp arrows, the two clever brothers threw the demon cleverly into that dugout pit, who wanted to be killed by Rāma's hands, wandering in the forest and who spoke to Rāma that his death would not ensue from any weapons. Hearing the demon's word, Rāma decided to throw him into the ditch and with great force he and Lakshmaṇa shoved him there. And they were greatly delighted. Then they were free from fear. Ultimately they put a stone slab over the pit. Then in that deep forest they walked fearlessly as the great Sun and Moon traverse in the sky.

Here ends the Chapter 4 of the Aranya Kāṇḍam  
of Śrīmad Vālmikiya Rāmāyaṇam.



## Chapter 5

1-6. Then Rāma, having slain in fight Virādha of terrific might embraced Sītā and freed her from the fear of the Rakhsasa. Rāma spoke to Lakshmaṇa :—This forest is terrible and troublesome, not worth walking. We did not see ere this a similar forest. Now we will go soon to the ascetic Sarabhangā. Thus they left that spot and went to Sarabhangā's hermitage. A marvel they saw there. The Rishi Sarabhangā looked like a Deva, that has realised Brahma by his sheer asceticism. His body was shining, his lustrous glory spread round the skies. He was fiery like the Sun and Moon. The Devas were following him. He looked as if the king of the Devas sat on a chariot which did not touch the ground. His ornaments were glittering. He put on clothes that did not get dirty nor their colours tarnished.

7-13. Adorned and dressed like him, other masters of the holy order were worshipping him. Tawny horses were seen drawing his car, aloft in air, not touching the ground. It was round like the Moon; its colour was like the white fleecy clouds. It shone like the full grown Sun. This Rāma saw at a short distance from him. He saw over his head a white canopy wreathed with nice golden flowers. The lovely nymphs fanned him with a pair of first class chowries and punkhas studded with costly golden sticks and ribs. Indra was talking to the Rishi Sarabhangā; and the Gandharvas, the Devas, the Siddhas and many other Risis were chanting hymns highly eulogising that Indra, stationed high in the air. Seeing Indra there in the hermitage of Sarabhangā, Rāma spoke to Lakshmaṇa thus :—Look at the chariot; how wondrous it is. How bright and beautiful! It shines like the blazing sun up above the sky.

14-19. About those horses of Indra, the performer of many yajnas, we heard so often; those horses are standing there aloft in the sky. Hundreds of young persons with swords in their hands, wearing ear-rings, are standing all around the chariot. These are the highsouled personages with capacious breasts and shoulders, their arms like iron clubs, wearing red clothes and jewels, and appearing like tigers quite unapproachable for their might, with necklaces like wreathes of flames. They appear to be twenty five years old (this is the permanent age of the celestial youth). All these are the Devas. These Devas look always thus, they look very beautiful with their raiments and adornments. Wait here with Janakī till I ascertain who is that effulgent person in the car.

20-23. Rāma then went towards the retreat of Sarabhangā. When Indra saw Rāma going to him, he ordered Sarabhangā to go away. Indra then spoke to the Devas thus, see Rāma comes this way; but before he utters any word, let us hasten back to our abode. It is not proper that he should see me here. Indra said :—“I shall appear before Rāma after he conquers the great difficulties and dangers that lie ahead of him\*.” He will have to achieve a thing which is incapable of being performed by others.”

\* NOTE :—After he had slain Rāvaṇa.

24-27. Indra then bade good bye to the ascetic Sarabhangā and mounting on his chariot drawn by horses went back to the Heavens. Next Rāma went to the Agnihotri Rishi Saḍabhangā, with his brother and wife. At that time the Muni was seated in his chamber of fire worship. They bowed down before his feet. The sage asked them to take their seats and received them with due hospitality and

assigned separate places for them to take their rest. Rāma asked the Muni why Indra came there to him ? The Muni replied fully, as follows :—

28-30. O Rāma ! I have secured Brahmāloka by severe penance and meditation. Indra wanted to waft me hence from this world to Brahma's sphere. I practised hard austerities and got the control over my senses and so I am entitled to that, so very difficult for those who are abusing their senses, and thus have transgressed the law. But I postponed my going there when I came to know that a dear and worthy guest like you was close to my hermitage. I must pay my visit to you before I go. Without interviewing you, a personage so high souled and virtuous, I would not go to the Brahmāloka, attended and served by the Devas.

31-36. O Best of men ! Now I have won my way to those fair happy worlds which never decay, the heavenly region of Brahmā. I am giving up my right of those worlds to you. Now please accept it. Rāma, versed in all the Sastras replied to Sarabhangā, thus :—O great Muni ! I am giving you back all those worlds that you have given me. I want to stay in this forest where you have directed us. The learned Muni again said : O Rāma ! A great ascetic, highly lustrous, named Sutākhna Brahmachārī lives in this forest. He will take care of you (we will arrange for your staying, etc.) and he will do you good. Go along the bank of this thin river Mandākinī flowing westward and you will reach there.

37-42. There lies thy path : but ere you go, look on me, dear one, till I throw aside this physical mould of mine, as the snake casts off his old withered skin. Sarabhangā Muni located the sacrificial fire there and uttering mantras poured oblations of clarified butter (ghee) on that fire and then entered bodily into the fire where he laid himself down. The Muni burnt himself down completely, his hairs on the pores of the skin, the hair of the head, the skin, bones, flesh and blood all were burnt. Till forth, transformed, with radiant hue of tender youth, he rose anew. Far-shining in his bright attire, came Sarabhangā from the pyre. He transcended the regions of Agnihotris, Mahātmās, and Rishīs and the Devas and went to the Brahmāloka. There he saw Brahmā, surrounded by his courtiers, assistants (Pārsadas those who sit round him). Brahmā got pleased when he saw that twice born, the Brāhmaṇa Sarabhangā and welcomed him.

Here ends the Chapter 5 of the Aranya Kāṇḍam  
of Vālmikiya Rāmāyaṇam.

## Chapter 6

1. When the Muni Sarbhanga ascended the Heavens, the whole host of ascetics of the Daṇḍaka forest came to Rāma, in an united body.

2-7. There came all the different classes of the ascetics, namely, Vaikhānasas (who live upon roots which they dig out of the earth), Vālakhilyas (generally those divine personages of the height of a man's thumb), produced from Brahma's hair, (or, according to Gorresio, hermits, who when they have obtained fresh food throw away what they had laid up before), Sampraksālas (those who bathe always), Marichiyas (those who live drinking the rays of the Sun and Moon), Asmakuttas (those who pound their grains with stones), those who sustain their lives with leaves, the ascetics, those who pound their grains with their teeth (who do not use

pounding stones), those who remain submerged in water upto their neck, who sleep sitting (not lying flat), those who refuse every couch (who remain always standing), those who remain always in open air under the skies, those who live drinking water only, those who live on air only, those who live under the shades of trees, those who live on elevated flat stones, those who live on hill tops, those who have controlled their minds, those who put on always wet clothes, those who are always victorious, those who practise tapas and chant the Vedas, those who bear unflinchingly the five fires (four fires burning round them, and the sun above), those who are deeply absorbed in contemplation and meditate on light that lend heavenly knowledge towards the God, all these saints and sages came to Sarabhanga's āśrama, pressed round him and addressed thus to Rāma. These shone with Bráhmīc lustre, and they got their hearts concentrated to one point by the practise of yoga

8-13. You are the lord of this earth, O Prince of old Iksáku line, as Indra is the lord of the Devas. Your fame and prowess are well known in the three worlds. Thy filial love so nobly shown, thy truth and virtue are well known. We have got one request of ours to lay before you and ask your permission and pardon. O Protector ! Great demerits accrue to that king who takes the taxes from the people but who does not protect them like their sons and who does not look after their welfare. The king who always seeks the welfare of his people and takes all care for their protection and who looks on all the citizens and the inhabitants of the country more than their lives and takes their care always like a father towards his son, gets his everlasting name and fame in this world and gets in the end the region of Brahmá and there he is worshipped along with Brahmá.

14-20. The Munís who practise their dharma eating roots and fruits give only one fourth of their merits to the king who protects his subjects according to the prescribed rites and rules. O Rāma ! These Vánaprasthis, mostly the Brahmanas, look on you as their guide and ruler. Many of them are now being slain by the Rákhsasas. Their bodies are much tortured by them. Come and look. They live near the Pampa lake, near the Mandákini river and on the top of the Chitrakúta hill. Most of them are slain. We no longer can bear and tolerate them. We ask for your protection very badly. Protect us. No better one than you we see who are fit to free us from these Rákhsasas.

21-26. Rāma replied :—You just order me ; and I will obey you. You ought not to beseech me. I am your obedient servant. By the command of my father I have come to this forest to redeem my father from his pledge, I will root out and kill all the demons. I am present before you. I will reap much benefit by my stay here. I want to kill in battle these Rákhsasas, the enemies of the ascetics. Let them see the prowess and valour of mine and that of my brother Lakshmana. Thus promising before the Munís, the neverfailing virtuous Rāma, sought the āśrama of Sutíkhna, guided by the men whose wealth consists only in their penance.

Here ends the Chapter 6 of the Aranya Kāṇḍam  
of Śrīmad Válmikiya Rāmāyaṇam.



## Chapter 7

1. Sri Rāma, the tormentor of the foes, his brother Lakshmaṇa and Sītā Devī, the three, went to the hermitage of Sūtīkṣhṇa\* in company with those Brāhmaṇas.

NOTE:—\* Near the celebrated Rāmagiri or Rāma's hill, now Rāmtek, near Nagpore, the scene of Yaksha's exile in the Messenger cloud.

2-6. He had to march a long distance and cross many rivers flowing deep and full with waters when he saw a beautiful hill as high as the lofty mount Meru. Rāma and Lakshmaṇa, the two Raghavas, the best of the Ikshāku clan, accompanied by Sītā, went to that dense forest filled with many varieties of trees, bearing plenty of blossoms and fruits. There in a lovely place Rāma saw one āśrama where good many bits of clothes were suspended. The Muni Sūtīkṣhṇa was seated in the posture of Pankajāsana. His whole body was besmeared with mud. Rāma approached to him gently and spoke. O Bhagavan ! I am Rāmachandra. I have come to pay my humble visit to you. Kindly speak with me. O great Saint of undecaying merits ! You know the codes of religion and your tapasyā weilds an infallible influence.

7-11. The calm and quiet Sūtīkṣhṇa gladly embraced him and spoke. O best of truthful men ! O best of the Raghu clan ! I greet you. Welcome to you. Now this place has witnessed its owner, its lord and is blessed by him. I am expecting your arrival; for this very reason I have not as yet cast off this mortal coil and have not gone to the Brahmaloḳa. I heard about you a long since when deprived of your kingdom, you came to Chitrakūta. O Kākutsṥa ! Indra, the Lord of the Devas, came to my place. He spoke to me that I got myself entitled to all the Lokas by my holy deeds.

12-17. The good works that I have done have entitled me to go to all the worlds. O Rāma ! I gladly give out my opinion that you, Lakshmaṇa and Sītā can remain there in the Heavens with me by my good luck and enjoy yourselves as you like. To that illustrious, truthful and powerful ascetic Sūtīkṣhṇa, spoke Rāma in reply, as Brahmā speaks to Indra. O Muni ! I, too, give over those worlds to you, that you have just now given to me (I do not want the worlds that you have earned by your merits. I want your permission only to reside in this forest) This I have been told by the high souled Gautama Sadabhaṅga Muni, the son of Gautama that you bestow prosperity and seek welfare of all the beings and you are clever in all matters. When the Mahārṣi spoke sweetly thus :—O Rāmachandra ! This retreat is calm and quiet and it is very charming. Take your rest here, you will find all sorts of comforts here; many Rishis live here, and roots and fruits are always available in plenty.

18-24. Herds of gentle deer of big size, fearless, and many fair silvan beasts come here in numbers. They injure no body. They charm our eyes with their grace and beauty; and they pass away. No other nuisance except that of the deer is seen here. At this Rāma addressed them, raising his bow and arrow:—O fortunate ones ! I will kill those batches of deer and the silvan race by my sharp arrows. But that would pain you all much. And so nothing would be more painful to me. So I would stay here for a very short period. Saying so, Rāma became quiet and he went for his evening worship. Next he stayed with Sītā and Lakshmaṇa for that night in that āśrama. When the evening was over, the Muni gave meals fit for the ascetics, to Rāma, Lakshmaṇa and Sītā.

Here ends the Chapter 7 of the Aranya Kāṇḍam  
of Śrīmad Vālmīkiya Rāmāyaṇam.

### Chapter 8

1-5. Thus received by Sutíkhna, Ráma and Lakshmaṇa passed the night, there in the áśhrama. They got up early in the morning. Ráma rose with Sítá in the morning and bathed in cold water emitting fragrance like that of the lotus. Ráma and Lakshmaṇa performed the sacred fire worship duly according to the rules and bent down their heads to the Devas with due honour. When the Sun rose up above the horizon, they saw the hermitage and became freed from every stain. They went to Sutíkhna and most reverently spoke to him in gentle words:—We had a good sleep last night and now we ask your permission to depart. The Munís advised us to be quick in our journeys.

6-11. We want to waste no time in paying our visits to all the saintly Ríṣís dwelling in the Daṇḍaka forest, in their beautiful asylums. For your permission now we seek; as well as of these high class saints always true to their duty, who have controlled their senses and whose lustre shines like smokeless flame. Before the Sun becomes unbearably hot, like some unworthy man getting money by unlawful means, we like to go away. Saying thus Ráma, Lakshmaṇa and Sítá bowed down to the Muni. The Muni raised them up after they had touched his feet, embraced them cordially and spoke affectionately. Go with your brother, O Ráma ! Go safely not touched by any pains and sufferings. Go with your faithful wife, Sítá Devi, who is ever following you like a shadow.

12-16. And see the beautiful áśramas of those wise and enlightened ascetics. You will see there lots of roots and berries and nice trees with their blossoms, where gentle deer and birds swarm around. Where lotuses are full blown, and water is very clear and sweet and watch the joyous mallard and water fowls shaking the reeds that fringe the pool and lake. You will find rills and many rivulets issuing, glistening and scintillating and hear the peacock's cries reechoed from the woodlands adjacent. Go, O Child Lakshmaṇa ! Go and see the woods and come here again.

17-20. Hearing thus the words of the great Ríṣi, Ráma, Lakshmaṇa and Sítá circumambulated the Muni and became ready to depart. The large eyed Sítá handed over the two bows and the two quivers and the two shining swords to the two brothers. Stringing their bows and making loud twangs the two brothers departed. Thus the beautiful Ráma and Lakshmaṇa, getting the permission of the great Ríṣi, started with Sítá.

Here ends the Chapter 8 of the Aranya Kāṇḍam  
of Válmikiya Rámáyaṇam.

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### Chapter 9

1-5. Permitted and blessed by the sage Sutíkshna, Ráma marched onwards. Sítá spoke then gently, with modest fear, as follows:—You are an illustrious personage, a great and pious man; but if discerned finely and accurately you will be considered as sharing in an unrighteous deed (intending to kill the deer). But if you desist from doing this evil practically that you intend to do, you are on a safer ground (till you do not indulge it mentally, when you are fully saved). Three several sins defile men, born of their desires. The first is telling lies, and is taken as a great sin. The next two are greater even. The illegal connection with another's wife is the second. The third is envying and killing unjustly without



the sanction of due authority. The first, O Raghu's son, is not seen in you now nor ere this. You have not told lies as yet nor will you hereafter.

6-11. The illegal connection with another's woman, you do not dream even. You are self-controlled. You love only your own dear and faithful wife and none other. You are devoted to your duty and dharma; your promises are true. You are carrying out your father's will. So Dharma with all its limbs is found in you; and full truth, not partial, is practised by you. Justice, and faith, and many a graceful qualities have found a resting place in you. Such virtues may be acquired by the pure and the good who are the emperors of their senses, thus making them dear to all mankind. The third sin consists in taking the lives of the innocent persons. It is committed through ignorance and delusion. This has come accidentally to you. You want to kill the innocent ones (the deer and the innocent beasts). To protect the Rishis of the Dandaka forest and to kill the Rakhsasas in battles you have promised. I am thus speaking to you now as you are going there with your brother, and you carry bows and arrows in your hands.

12-15. I am well acquainted with your character. You are true to your promise. You have taken the vow to kill the Rakhsasas and this you should fulfil by all means. But for this I am troubled for your future, both here and hereafter. To go to the Dandaka forest, I like not—it seems not good. I give out my reasons. Hear. You will meet with all the wood-rovers there and certainly you will discharge your arrows on them. As the strength of the fire-wood is increased by its proximity to fire so the strength of the Kshattriyas is increased when the bows and arrows are beside them.

16-20. Hear a story. Erst one holy ascetic named Satyaván practised his asceticism in a sacred forest where beasts and birds were all calm and quiet, and they did not quarrel amongst each other

NOTE:—Some say Suchi was the name of the ascetic.

Now to set up an obstacle in his practice, Indra appeared on the scene in the form of a sepoy with a sword in hand. He kept that sword as a trust with the Muní. The above mentioned Satyaván took it and paid all attention to it for its safe custody. So much so he took the sword always with him and wandered in the forest. Wherever he used to go, to take roots and fruits, he carried the sword. Never he walked without that sword.

21-25. This carrying every day the weapons with him turned his mind to wickedness and his zeal for tapasyá slackened. Until he got so far ahead in his wicked motive that his sense of duty vanished, his religious fear was destroyed and he ultimately went to hell. As wood is burnt up by nearness to fire, so men are spoilt by combination with weapons. Out of my love and affection to you, I bring this to your notice, not because I want to give you lessons. Do not kill the innocent lives. Do not indulge yourself to kill the innocent Rákhsasas of the Dandaka forest. For he who kills without offence shall win but little glory thence.

26-30. The bow of the self controlled warriors is kept for a nobler end, to protect those in the forest, oppressed by enemies. The arms and ammunitions versus the forest life, the kshattriya religion and asceticism are situated at two poles wide asunder. So we ought not to concern us with such might. The forest rules should guide us too. To keep weapons with anybody spoils one step by step, mars his sense of understanding. Therefore when you go back to Ayodhyá, will then be thy warrior life restored. Leaving your kingdom and going to the forest, if you follow the footsteps

of the Munís, then my father-in-law and mother-in law will enjoy the everlasting bliss. Virtue, dharma, brings in wealth and happiness. It is through virtue and virtue only that everything is attained. This Dharma is the life and soul of this world.

31-33. The due observance of the several rules of conduct and the rules of life yield all earthly blessings to those persons that are clever. Therefore, O tranquilised one ! Practise asceticism and your religious duty and make your mind pure while living in the forest. All are known to you. Whatever manly qualifications are to be acquired in the three worlds, the secrets thereof are clearly reflected in your calm mind. You have given me word to declare thus frankly to you your duty. It is the natural restlessness of the mind of a wife that has caused me thus to speak to you. Otherwise who has got such a power to advise you in matters of duteous religion ? You can consult with your brother judiciously and decide your course of action. Do not make any further delay.

Here ends the Chapter 9 of the Aranya Kāṇḍam  
of Vālmíkīya Rāmāyaṇam.

## Chapter 10

1-5. Hearing Sítá's words who bore true love to her husband, the virtuous Ráma thus replied—O noble lady ! You have told me just now what would be to my welfare and benefit, and you have justly expounded the duties of a Kshattriya warrior out of love. What shall I say in reply ! You have yourself uttered that a Kshattriya warrior should bear arms to remove the pangs of the oppressed, to let cease the flow of the tears of the miserable. You are the daughter of the king Janaka and so you are fit to give me religious advices. You know well what is dharma, what are the right rules of conduct. O Devi ! The Munís of the Daṇḍaka forest are very austere observers of their vows. They asked me to remove their difficulties and thus to save them from their perilous situations. They eat roots and fruits ; they cannot remain there fearlessly nor spend their time in safety, at ease and convenience. The wicked Rákhsasas trouble them very much.

6-11. Those terrible demons make the human flesh their meat, they kill and eat the helpless saints. Those remnants of Brahmanas and Ríṣís, now about to be eaten up, came to me and spoke out their grievances. This I heard direct from them. I heard and replied that I myself ought to have gone to them and ask them. I am very much ashamed that they themselves had to come to me here. I asked them "What I am to do ? " "Save us" they replied. "Remove our present troubles from the Rákhsasas wearing at will each varied shape. When our time comes to offer oblations on Fire or when our half monthly sacrifices, Darsha Purnamása ceremony and other Parva ceremonies are performed at the change of the Moon, (by persons maintaining a perpetual fire), these very powerful cannibals trouble us greatly."

12-17. These Munís are now on their look out for their protector. We now come flying to you and think of you as our best and safest shelter. Though we can kill the Rákhsasas by the powers of our penance but we do not like to do that and thus to bring to nought the fruits of our asceticism continued for so many long years. O Ráma ! We are getting lots of troubles in our tapasyá; our penance rites are grown too hard to do, barred by many a check and trouble. They eat us up. Yet we curse not. You and your brother are our protectors. You are our lord sovereign

and ruler. Thus Ráma heard them and he gave word that he would protect them fully, to the best of his power. O Daughter of Janaka ! Now as long as my breath of life lasts in me, I must adhere to my word. For I hold truth most dear.

18-21. What I have spoken to the Munís, I cannot turn back from that, from my promise. Truth is dearest to me always. O Sítá ! I can quit my life. I can quit you and Lakshmaṇa. But I can not change my promise, the more so when my word is given to the Brahmaṇas. So I must protect the Ríśís. Even if the Ríśís did not ask my help, I would have protected them. Now I myself have already given my word. The words that you have uttered now are spoken out of your love and affection for me, so I am very pleased with you and thank you for your gentle speech. For those we love are those we teach. He who is not dear cannot give any advise. It is worthy of yourself, O fair one ! It is worthy of your noble hereditary line. You are my wife, you are the partaker in my virtues. You are dearer to me. Saying thus, he roamed with Lakshmaṇa and went to the several groves of the Ríśís.

Here ends the Chapter 10 of the Aranya Kāṇḍam  
of Válmíkíya Rámáyanaṁ.

## Chapter 11

1-5. Ráma moved ahead, Sítá walked in the middle and last of all Lakshmaṇa with bow and arrows in hand watched them and followed. They passed through many hill tops, forest grounds, and various beautiful streams and lakes. They saw sáras (Indian cranes) stalking on the river banks or on islets of the stream, many chakravakas (Brahmini ducks or ruddy geese), lakes full of lotuses, and water fowls. They saw herds of roes, the wild horned buffaloes, boars, and elephants who fiercely tore and clove the tender trees. They walked a long distance in the forest and when the sun was low, they spied at last a lovely stream-fed lake, one yojana long, (four krosas or nine miles nearly) (or across from side to side).

6-11. Many varieties of white and red lotuses were seen on the lake fully open and blown. Wild herds of elephants, aquatic birds, cranes, mallards, and swans quite swarmed the clear waters of the lake and its banks. From within the tank songs were heard coming above on the surface at the edge of the lake, as well as the sounds of musical instruments played in tune with the music. But no body was seen. Nothing was known whence the sound was coming. Ráma and Lakshmaṇa were stirred with wonder and asked the sage Dharmabhrit:—Kindly explain truly, O noble sage, the cause of this mysterious song and sounds of the instruments; we are very anxious to hear. The Muní then told the story of the fair lake thus:—Panchaksara is the name of this lake. The water always exists there. This was made by holy Mandakarni. His powers bought by austere rites worked it.

12-17. For ten thousand years he did a very hard penance by living in water and feeding on air. Agni and the other Devas were greatly terrified and they assembled together and counselled with each other. The hermit by his asceticism would gain the seat of one of us. To seduce the Muní from his stern vows and to throw obstacles in his path, they sent five apsarás fair as lightning. Though the Muní knew about Paramátmá, the Highest Self and Jivátmá (the individual self) yet he came under the sway of passion caused by the Devas to do their work. Those five Apsarás became the wives of the Muní who built homes for them within the lake.

18-23. Those celestial nymphs remained happily and he mixed with them very frequently, his youth being renewed by his ascetic powers. These musical sounds heard by you are those singers' dulcet tones blended sweetly with their tinkling zones. "How wonderous are these words of thine" said Rāma as he heard the sage. While Rāma was expressing his wonder, he saw a hermit's grove endued with light of heavenly lore, strewn with sacred grass and vesture, where small bits of tattered clothes were hung here and there. Rāma entered into that fair retreat with Sītā and Lakshmaṇa. Entertained by the Maharṣis, Rāma stayed there happily. Next he began to see in due order the hermitages of the several Rīṣis.

24-30. There Mastravetta lived before. Rāma stayed at some āśrama more than ten months, at others one year. At some four months, five months, six months he dwelt with ease and comfort. At some places, seven months, at others a little over a month, at some places half a month. At some three months, at some eight months he remained comfortably. Thus enjoying his journey with Sītā, ten years glided away smoothly and pleasantly. On his way back he entered again into the Muni Sutikshṇa's āśrama. Here he was received well by the Munis. He halted here for some days. He approached the Munī and spoke humbly:—"O Bhagavan! The best Munī Agastya lives in this retreat.

31-37. This I heard from the story reciters. But I do not know his place as this forest is too big and wide. Where is the hermitage of that intelligent Mahariṣi? I am very anxious to go and see the Munī Agastya and bend my knees before him. So that I may have the pleasure to serve him personally. Hearing these words of the religious Rāma, the Muni Sutikshṇa replied:—"I too wanted to ask you to go to that Munī Agastya with Lakshmaṇa and Sītā. It is a great pleasure to me that you have expressed this yourself. So I will inform you about the residence of that Munī Agastya. Go ahead four yojanas or thirty-two miles from the āśrama and you will see the big retreat of the brother of the Agastya. It is situated on a knoll, a level piece of ground on an hillock, and it abounds in Pippal trees; many fruits and flowers are there. Birds of different kinds are always cackling different notes. There many a lake gleams bright and cool and where abounds the waterfowls and chakravakas (swans and cranes). Stay there one night and start again on the morrow towards the south.

41-45. Going one yojana or eight miles you will see a plot, beautiful and covered with many trees. That is the retreat of the Agastya Munī. Jānakī and Lakshmaṇa will be highly pleased. That portion of the forest is very nice, indeed! Many trees are there. O high souled Rāma! As you have now decided to see the great Munī Agastya, start to-day. Rāma and Lakshmaṇa bowed to the Munī and directed their journey accompanied by Sītā. And they saw dark woods that fringed the road and distant clouds that looked like clouds, and as the way they followed, met with many a lake and rivulet.

46-50. He gladly followed the way suggested by Sutikshṇa and spoke with great joy to Lakshmaṇa. Certainly this is the āśrama of the brother of the saint Agastya, the hermitage of Idhmavaha. Thousands of trees are seen here bending their loads of flowers and fruits. A pungent smell of the ripe pippalis is being blown here by the wind from the forest. Fuels and faggots are scattered in heaps here and there, and the ground is interspersed with bright Kuśa grass looking like the chips and strips of shining lazulite.

51-55. Smokes like dark clouds are rising from the sacrificial fire of the áśrama. The Brahmanas have come out fresh from their holy baths from many Tirthas or holy places of pilgrimages. Thence they have brought flowers, plucking with their own hands. Now they are offering with those flowers oblations and sacrifices. As for as I have heard from Sutikshna, I infer that this is the retreat of the brother of Agastya. Whose renowned brother, the doer of the holy deeds killed the death-like demon per force and has made this place fit retreat for the several people. Once two brothers, very powerful cruel demons Vátápi and Ilvala, the Mahá Rakshasas lived here and they used to kill the Brahmanas.

56-60. Fierce Ilvala used to assume a Brahmin form and speak in terms of Sanskrit. He used to invite the Brahmanas to solemnize the Srádh ceremony, the funeral rites. His brother Vátápi turned into a ram with borrowed skin—as men are wont at funeral feasts—and Ilvala cooked his flesh and fed those gathered priests. The holy men ate up that flesh. Then Ilvala exclaimed with a shout “Vátápi, come out.” Hearing his brother’s voice, Vátápi, bleating like a ram, rent asunder the bellies of the Brahmin priests and came out, thus causing their death. Thus they, who could change their forms at will, killed daily thousands of Brahmanas and greatly enjoyed to feed on bleeding flesh.

61-65. The Devas then prayed to Agastya. Agastya was invited by those fierce fiends at the Srádh ceremony. He ate up the Mahá Rákhsasa Vátápi. Then he said that the Srádh ceremony was completed and gave water on Agastya’s hands for washing. Ilvala shouted aloud to his brother Vátápi “come out”. That slaughterer of the Brahmanas, the demon was calling out his brother when the intelligent Agastya, the best of the Munís laughed and said :—O Ilvala ! I have digested in my stomach your brother Vátápi taking the form of a ram. Now he is dead and gone. How can he come out ? Thus hearing the death of his brother Vátápi, the demon Ilvala got angry and prepared himself to kill the Muni Agastya.

66-70. The demon attacked the Muni. The Muni cast his burning eyes and fiery look on the demon Ilvala and burnt him up and reduced him to ashes. Now this is the retreat of the brother of that Agastya. It looks so beautiful with tanks and woods. Agastya out of his pity to the Bráhmaṇas did such a difficult mighty deed, indeed, an arduous feat ! Ráma was thus conversing with Lakshmaṇa, when the Sun sank down the horizon and the evening set in. He performed duly the evening prayers with his brother and went to the Muni’s áśrama and bowed down to the Muni. With courtesy Ráma was entertained with roots and fruits. He stayed that night in the áśrama.

71-75. The night passed and the Sun rose. Ráma asked the brother of Agastya and said “we passed well our night here. Now we go to see your elder brother. Permit us. The Muni gave them order to go. They walked along the road advised by Sutikshna and saw the forest. The wild rice, the jack trees, Sál, Asoka, Tinis, Chirivilva, Mahua, Bel, Tinduk and hundreds of other trees that bore loads of blossoms and many other flower-tipped creepers came to their sight.

76-79. Some of these trees were thrown down flat on the ground and broken down by the elephants with their trunks. Monkeys were sitting on trees, leaping, jumping and playing. Birds were singing on the tops of trees. The lotus-eyed Rámachandra spoke to the hero, the fortune-increasing Lakshmaṇa following close by. See ! how the leaves of these trees are glossy and soft. See ! How the deer and birds

are so tame ! Hence I infer that the retreat of the knower of Brahma is not far off. This hermit is celebrated under the name Agastya by his own meritorious deeds. Now we are seeing his calm retreat. He removes the pain of weary feet.

NOTE—As the term Agastya implies checking the growth of mountains and hills stopping its rise higher and higher and also not allowing it to grow wider at the circumference. Derived from Aga (आ) and Stai (स्तै). Agastya—Name of a famous saint; the star Canopus; a flower tree also called Vaka (*Sesbana grandiflora*). Agastya Yátrá=The starting of Agastya from the Vindhya mountains never to return; the first day of Bhadra, on which Agastya is said to have so started; the first day of any Bengali month. Agastyodaya=the rising of the star Agastya (Canopus); the rise of the sage Agastya in the heavens in the form of a star on the 17th or 18th of Bhadra.

It is thus stated in the Rigvedas that seeing the celestial nymph Urvashi in a sacrifice, the semen of Mitra and Varuna dropped. When this semen fell within the sacrificial jar, Vasiṣṭha and Agastya were sprung from the jar. Agastya was highly ascetic and very fiery. So it is widely known that the Asuras then used to hide themselves within the waters of the ocean and at favourable moments they came out and oppressed the Devas. The Devas asked the help of Agastya who drank up the ocean. So the Asuras unable to defend themselves went to the jaws of death. Agastya was an inhabitant of Gaura Mandala. The Muní resolved first not to marry. But once he saw his forefathers hidden in a cave head downwards and swinging to and fro. Agastya asked them the cause thereof. They replied :—"O child ! We are your forefathers. Unless you preserve the family line, we will not attain our good future. So Agastya agreed to marry, and created by his tapasya a good daughter. At that time the king of Vidarbha was practising tapasya to get a child. Agastya gave that child to the king. Thus the girl nurtured in the house of Vidharbharáj became known as Lopámudrá. Afterwards the Muní married this lady Lopámudrá. Once Agastya was in need of money and went to the house of Ilvala Dánava. Ilvala wanted to kill the Muní. He served him with flesh of the deer; but that was really the flesh of Vatapi and they satisfied him. The Muní came to perceive the foul motive of Ilvala and digested by his ascetic power the flesh of Vatapi. Then Ilvala being afraid gave the Muní the money that he wanted. It is said that Agastya was the Gurú of the Vindhya mountains. Once the Vindhya mountain asked the Sun to circumambulate him. But the Sun was disinclined; he did not agree and so the Sun refused the proposal. Feeling this as a great insult Vindhya began to increase his bulk and thus to stop the Sun's course. At this danger of the Sun, the Devas became anxious and went to Agastya for help. No sooner the Muní approached before the Vindhya Hills, Vindhya bent down low before him to make pranams or salutations. Then the Gurú Agastya ordered him to stay in that bent downwards condition until his return. The Muni never returned afterwards and so the mountain Vindhya did not rise higher. Many say that Agastya was the starter of Dravidian civilization. The grammar compiled by Agastya is the original grammar in Tamil language. Now the Muní is in the Heavens, southward, in the form of the star Canopus.

80-84. Where white clouds of smoke rise from flames beneath, where coats of bark are hung with many garlands; where many forest creatures deer, and other

animals are mild and gentle, and all sorts of birds are chirping and singing loudly. Where the great seer of holy merits killed the deadly Rákhsasa by his sheer strength for the welfare of human beings and made the locality fit for persons to live in. This is his Áśrama. By his prowess the demons took to the southern quarters with great terror. Now they do not devour the Ríśis as they did at first. Since the sage has come to the south, the Rákhsasas ceased their strife and have now become calm and peaceful. This southern quarters are famous in the three worlds by his name. The evil Rákhsasas cannot do any harm here.

85-89. The Vindhyan range of hills, the foremost of the mountains tried to grow bigger and higher to check the Sun's passage but he bent down under the orders of Agastya and he is still obeying him and has not risen up further. This is the beautiful retreat of the long-lived Agastya, doing deeds like lightning, where the dear roam gentle and calm. He is respected by all, always looking after the welfare of good persons. When we will go to him, he will certainly shew all grace to us and bless us. That here in comfort may we spend the last years of our banishment. The Devas, Gandharvas, Siddhas and Ríśis, content with scanty fare, remain here and wait upon Agastya's will and they serve the Muni, pure and temperate.

90-94. Here is no room for any cruel, deceitful, or vicious person or any murderer or any person beating other persons secretly or doing other unpleasant and foul acts. The Devas, Yakshas, Nágas, birds of Garuḍa type reside here. The high souled persons, the siddhas (a class of perfect beings) cast off their mortal bodies and assuming new bodies they ascend to the heavens in cars resplendent as the Sun. Here Gods give royal rule and many a good, immortal life and spirithood to living things who win their favour, pure from cruel sin. Now Lakshmaṇa, we have come to the Áśrama. Do you proceed a little further and inform the Muni of my arrival here with Sítá.

Here ends the Chapter 11 of the Aranya Kāṇḍam  
of Śrīmad Válmikiya Rámáyanaṁ.

## Chapter 12

1-4. Lakshmaṇa went and informed thus the one disciple of the Muni that he saw. The powerful Ráma, the eldest son of the king Daśaratha, has come here with his wife to pay his respects to the Muni. He would fain see the holy hermit. I am Lakshmaṇa, his younger brother, prompt to do his will, devoted, fond and true. Perhaps you might have heard my name, in course of the Muni's talking about Ráma. Ordered by our father, we have come to this dreadful forest. We all earnestly wish to greet the worshipful Agastya. Please inform him.

5-12. The ascetic replied "Aye" and he went to the Homaśāla, the ground where Homa was being performed. With clasped hands he gave the arrival news of Ráma to the Muni, as Lakshmaṇa told him. Ráma and Lakshmaṇa, the two sons of Daśaratha have come here with Sítá, the wife of Ráma. They want to see and serve you. Please order me soon as you think fit. Hearing this, Agastya said :— "Great joy at last is mine this day that Ráma hither finds his way, for long my soul has yearned to see him. Go forth, go forth, my dear disciple! and hither bring the royal three worth welcoming. Lead Ráma in and place him near by me.

Why stands he not already here-?" When the religious highsouled Muní said thus :—

13-16. The disciple bowed down with clasped hands and said "very well". He came out quickly and spoke to Lakshmaṇa. Who is that Rāma that has come to see the sage? Let him come himself. Lakshmaṇa went to the áśrama with the disciple and shewed Rāma. The disciple spoke humbly as Agastya said. Rāma received him well duly and they went to the áśrama with Sitá and Lakshmaṇa.

17-23. The retreat was full of herds of gentle deer roaming there without any fear. Rāma saw, as he walked on, the seat of many a god, Brahmá and Agni, Sun and Moon, Rudra and Viśṇu, Indra, Bhaga, Dhátá, (Kárya Prajápati), Vidhátá (Viśvakarmá), Váyu, Varuṇa holding Pása (noose), Gáyatri, the eight Vasus, the king of the Nágas or serpents, Garuḍa, Kártikeya, and Dharma (the god of Death). At this time the Muní came there surrounded by his disciples. The Muní looked bright like flames of fire through fierce devotion. Rāma saw the very fiery Agastya and spoke to Lakshmaṇa. 'Behold, Agastya is coming out whom all revere. From his combined frankness and solemn gravity, I infer that he is stored with the richest wealth of penance; and aloft my spirit is raised'

24-28. Rāma moved forward hastily to meet the sun-bright man. He bowed down and clasped his feet most reverently. Then rearing up his stately height stood suppliant by the anchorite. While Lakshmaṇa and Sitá stood by him. Agastya welcomed him, embraced him and offered him seat and water for washing his feet and enquired after his welfare and asked him to wait a little. After offering oblations into fire the hermit presented Arghya and food to them according to the rites of the Vanaprastha life. Rāma sat down with joined hands. Then Agastya resumed his seat and said :—

29-32 My boy! If the guest is not received with due hospitality, even an ascetic is doomed to feed upon his own flesh as a false witness is fed in the next world. You are king, righteous, heroic, noble, and adorable. You have graced my hermitage as a dear guest. And he worshipped Rāma, as he wished, with roots and fruits and flowers. Agastya then said :—My boy! Take this golden, celestial big bow of Viśṇu, beset with diamonds, made by Viśvakarmá as well as this case of infallible, unending arrows given by Brahmá. This quiver has been given by Indra and the arrows within this never get exhausted. These arrows are named Brahmádatt arrows.

33-37. It is quite full of sharp fiery arrows that flash with flames like the Sun. Here is the sword with gilded hilt in a golden scabbard. Vishṇu whilom (once on a previous occasion) slew with this best of bows his demon foes. O Rāma! Kill with this bow in battle the terrible Asuras and bring back Lakshmi to the Devas and their days of prosperity and independence as Viśṇu did in days of yore kill the Asuras. O glorious Lord! Now take this bow, the two quivers, arrows and sword to win the battles as Indra accepted the thunderbolt. Thus saying, Bhagaván Agastya handed over to Rāma all those best weapons and spoils.

Here ends the Chapter 12 of the Aranya Kāṇḍam  
of Śrīmad Válmikiya Rāmāyaṇam.



### Chapter 13

1-5. Agastya said :—O Rāma ! You have come here with Sítá and Lakshmaṇa to bow down to me. I am heartily pleased. But wandering through the rough rude wilds has wearied Sítá, the child of king Janaka ; so she wants rest. Sítá is very soft and delicate, young and fair. She is not accustomed to bear such hardships ere this. She has come to this forest, full of many nuisances and ravages simply out of her deep love and high regard for her husband. Do so that she may find herself comfortable here. She has attempted a very arduous thing in following you. From the beginning of creation, you will find the nature of women all along the same. They follow their husbands in happy times but they leave their husbands in times of distress. No pity then her heart can feel. She arms her soul with warrior's steel.

6-10. She is very fickle in nature like lightning, very sharp as weapons in extorting affection ; but in evil times they are quick as the wind, or Garuḍa, the king of winged birds. Not so thy wife : so she is praiseworthy and ranks the first and foremost amongst the chaste women like Arundhati in Heaven. You have blessed this áśrama by your presence here with Sítá and Lakshmaṇa. O Destroyer of foes ! let this now be your home. Rāma replied humbly to those fiery ascetics :—“I am blessed to-day, as the best Munís and preceptors like you are pleased with me.”

11-12. Kindly suggest to us a place where we get nice water, nice springs, and dense forest. We will erect our huts there and live happily. The religious Munis thought and spoke :—O dear Sir ! Two yojanas (four leagues) hence is a place Panchavaṭi [where five trees—(1) Aswatha or banyan, (2) Vaṭa or fig, (3) Bel or the (marmdar or woodapple), (4) Asoka\*, and (5) Amalaki trees (emblic myrabolam), are found ; a particular forest in Daṇḍakaranya, now a town named Nasik]

\*NOTE :—Asoka tree—the name of a tree ; it was believed that this tree having red flowers (Jonesia Asoka Roxb) would be in early flower if kicked by young ladies with the foot decked with jingling anklets.

13-17. Water, roots and fruits are there in plenty. Many birds and deer you will see. It looks most fair. Go there with Lakshmaṇa and build a cottage in the quiet shade. Take rest with ease and comfort, and obey thus your father's orders. All these facts and figures and your feelings I got visualised in my mind through my ascetic yogic powers and out of my affection towards the king Daśaratha. You first resolved to live here, but since you have already changed your mind I ask you to repair to the Panchavaṭi. This I have come to know by virtue of my tapasya or asceticism. Therefore I ask you to go to Panchavaṭi. That place is very lovely and rich with many a charm. Jánaki will be pleased there. It is near the river Godávari's pure stream.

18-21. O Rāma ! You are of good conduct, capable to protect others. So stay there, protect and maintain the ascetics. O hero ! You will see before you a very big forest of Mahuvá trees. Going towards the north you will see the Nagrodha trees and you will reach the Panchavaṭi forest.

NOTE :—The Madhuka, or as it is now called Mahuá is the Bassia latifolia, a tree from whose blossoms a kind of liquor or spirit is extracted.

22-24. Going across the fields and sloping mead near by, a hill you will get and then the picturesque Panchavaṭi forest where trees bloom ceaselessly. When the Rishi

thus spoke, Ráma and Lakshmaṇa bade adieu, paying respect to the truthful Muní. Having got the Muní's orders the two princes and Sitá went carefully towards the Panchavaṭi, with bows in their hands and quiver filled with arrows and steady in fight, along the road mentioned by the Muní Agastya.

Here ends the Chapter 13 of the Aranya Kāṇḍam  
of Śrīmad Válmikiya Ramáyaṇam.

## Chapter 14

1-4. Now on his way to Panchvaṭi Ráma saw in the night time a mighty vulture of a very huge body Ráma and Lakshmaṇa, as they saw the bird, went to him with reverence and awe and asked "Tell who thou art?" The bird answered in sweet and gentle words pleasing them "O my children! Know me as the friend of your father. Ráma venerated him, his sire's dear friend and not being confused, asked the bird his name and race whence he has sprung.

5-9. The bird spoke his name and family line. Also told the origin of all the beings. Listen! O Ráma! As I tell the first born-Fathers, one by one, Great Lords of life, whence all in earth and all in the Heavens derive their birth. First Kardama heads the glorious race. Next Vikrita, Sesá, Samsraya, the mighty Bahuputtra, Sthánu, Marichi, Atri, the powerful Kratu, Pulastya, Angira, Pracheta, Pulaha, Daksha, Vivasván, Aristanemi and lastly the highly energetic, lustrous and brilliant Kasyapa.

10-15. O Ráma! The Prajapati Daksha had sixty celebrated daughters. Kasyapa married eight beautiful daughters out of them. Their names are Aditi, Diti, Danu, Kálká, Tāmrá, Krodhvasá, Manu, and Analá. Kasayapa told them with pleasure:—After marriage it has been thus stated that they would beget children like himself who would be able to govern the three worlds. Aditi, Diti, Danu and Kálká, these four agreed; but the other four did not pay any heed to Kasyapa's words. The thirty-three Devas were born of Aditi's womb. Aditi begat the twelve Adityas, eight Vasus, eleven Rudras and the two Asvinikumárs. O Sir! Diti brought forth the celebrated Daityas.

16-20. At first all these forests and dales and the earth were under his possession and sway. Danu brought forth one son named Ásvagríva. Kálká brought forth two sons named Narak and Kálaka. Tāmrá brought forth Kraunchi, Bhási, Syení, Dhritarástri and Sukí, the five famous daughters. Kraunchi brought forth Ulúka and Bhási brought forth child named I háśá. Syení produced the energetic Gridhra and Syena. Dhritarástrá brought forth Hansa and Kalahamsa. Dhritarástrí begat Chakraváka. Sukí produced a daughter named Natá. Natá produced Vinatá.

21-25. Krodhavasá begat ten daughters, Mrigi, Mrigamadá, Harí, Bhadramadá, Mátangí, Sárdulí, Svetá, Surabhi, Surasá with all good qualities, and Kadru. O Best of men! Saví, Mriga are the sons of Mrigí. Mrigamandá's sons were Bhálu, Janglí, Gáya, and Chamari Gáya. Bhadramadá begat a daughter named Dúravatí from whom was produced the elephant Airávata guarding one quarter of the Heavens. Hari begat the son Simha (lion) and the monkey named Vivekí. Sárdulí begat tiger whose tails were like cow's tails.

26-30. O Best of men! Mátangí produced a son called elephant. Svetá produced the other Diggajas (elephants guarding the other compass points). The Devi Surabhí produced two daughters, Rohiní and Gandharví. Rohiní produced the cows and Gandharví produced horses. Surasá produced the Nágas (serpents), and Kadru produced the snakes called generally Nágas and Pannagas. (The snakes with many hoods are called Nágas and ordinary snakes are called Pannagas). Manu begat men, Bráhmaṇas, Kshattriyas, Vaisyas, and Súdras. In the Srutis it is written that the Brahmanas came out of the mouth, the Kshattriyas were born from the arms, the Vaisyas came out of the thighs and Sudras were born of the feet of Manu.

31-36. Analá gave birth to trees yielding fruits. The grand-daughter of Sukí, Vinatá gave birth to two daughters named Surasá and Kadru. Kadru begat one thousand snakes and hills. Vinatá begat two sons, Garuḍa and Aruṇa, I am the son of Aruṇa. My elder brother is Sampátí. My name is Jaṭáyú, I am born of the family of Syeni. Thy ready helper will I be, and guard thy house, if thou agree: when thou and Lakshmaṇa urge the chase, by Sitá's side shall be my place. Ráma thanked him for his courtesy and gentility and embraced him. Ráma often in past days had heard his father tell how he had loved well the Jaṭáyús, tied to him by bonds of friendship. He kept Sitá under the care of that bird for her safety; and he went to the Panchavaṭi forest with that bird to destroy the Rákhsasas and thus to keep the forest free from all dangers.

Here ends the Chapter 14 of the Aranya Kāṇḍam  
of Srímad Válmikiya Rámáyanaṁ.

## Chapter 15

1-5. Ráma went to the Panchavaṭi forest where many rapacious animals, snakes, and deer dwelt and he spoke to his energetic brother Lakshmaṇa, thus:— 'Behold, brother, our home is here: the worshipful hermit Agastya told us about this place. We have come to our destination. O gentle one! This is the Panchavaṭi region. Bowers here are made fair by every blooming tree. Survey it all round and select a site. You are an expert in the knowledge of forest grounds. Towards which side we would build our cottage, and which all people would approve. Where Jánaki may stay comfortably and remain well pleased, you and I may gladly remain, where there are tanks of clear, sparkling water, where fuels, flowers and kusa grass are found.

6-10. Lakshmaṇa replied with folded palms to Ráma and Sitá. O Ráma! A hundred years shall flee, and still will I obey my brother's will: select thyself a suitable site and order me to erect a cot there. The highly illustrious Ráma was highly pleased and he selected with observant care a most fair spot, suited to all conveniences. Ráma stood within that calm retreat, a grove most meet for hermit's home and spoke to Lakshmaṇa laying his hand on his brother's hand. This is a beautiful level plot with blossoming trees all round. You can erect here a beautiful áśrama for our purpose.

11-15. Close by is the lilled lake beyond that thicket covered with feather-like reeds, where odorous lotuses, pink and red, bright as the newly risen sun, are fully opened beautifying the place. We find now the Brahmajnáni Agastya's words literally true. We see all round the charming beauties as he told. The river Godávari

is flowing here with blossoming trees on both its banks. With swans and geese, waterfowls, chakravakas, and packs of deer, stealing from every covert close by, thus enhancing the beauty of the place. The deer are thirsty, and they come to drink its water. The peacocks are screaming from many a stately tall and lovely hill. There are many caves covered with full blown flowers. Gold, silver, and copper are available in plenty at all the places. With their dust the hill is covered all over and it looks like the bodies of elephants, painted in variegated colours. The gaps within them look like windows.

16-20. Their summits are crowned with various trees, Sála trees, Pálms, Tálas, Tamálas, Date trees, Jack trees, Nibáras, Tenisas, the Betel-nut trees. Mangoes, Asoka trees, Tilakas, Ketaka trees, Champakas which are intertwined with shrubs, bushes (less than fifteen feet) and creepers, with these the hill is covered. Other trees Syandana, Chandana (sandal wood), Kadamba, Barhal, Dhava, Asvakarna, Khair (Catechu trees), Samí, Palásas, Pátala trees stand on this hill. This place is very pure and pleasant. Here are the multitudes of birds and deer. O Lakshmaṇa! We shall spend here our happy hours with Jaṭáyu, our father's friend. At Ráma's request Lakshmaṇa soon built the cottage there.

21-25. He collected heaps of earth, raised the walls, and door. He put up nice pillars and finished bamboo work. The cot looked nice. He spread on the roof the branches of Sami trees and tied them well. On the top he spread kusa grass, kása and covered the roof with leaves. He levelled the floor nicely. Next he went to the Godávarí river, bathed, gathered lotuses and flowers and returned. He did the act of Balidán (sacrifices) with flowers (flower sacrifices), did the Sánti work, the peace ceremonies duly. Then he shewed the áśrama to Ráma.

26-31 Ráma and Sítá saw the hut built by Lakshmaṇa and was very much pleased. He heartily embraced Lakshmaṇa and said:—O capable and clever Lakshmaṇa! You have done a very urgent, necessary and important work. I am highly pleased. I ought to give you good reward for this. I give you now my embrace heartily. This is the reward, the sole grace I can bestow to you. O Lakshmaṇa! You are a reader of human heart. You are grateful, virtuous. When a son like you survives, father appears to be still living through you; the fact that he has gone to the other world does not arise at all in my mind. Thus spake the prince, the pride of Raghu's race, that increases the good fortune and wealth of others, and spent gladly his days there, abounding in plenty of fruits. Thus Ráma, served by Sítá and Lakshmaṇa, whiled away his time there, as Devas dwell in Heavens.

Here ends the Chapter 15 of the Aranya Kāṇḍam  
of Śrímád Válmikiya Rámāyaṇam.

## Chapter 16

1-5. While there, the high-souled Ráma spent his days happily for some time in the forest. The Autumn season passed. Then came in the season of mists and dews. One day, at that time, when the night ended, Ráma went to bathe in the romantic river Godávarí. The powerful and humble brother Lakshmaṇa followed Ráma with Sítá and addressed him thus:—The best season of the year that you like so much has now come. This part of the year is the befitting ornament of the whole year. It is the gracious season's joy and pride by which the rest are glorified. The skin gets dry. The earth is full of crops, the water and the streams we loved

no longer please. But near the fire we take our rest and get warm and find ourselves pleasant and agreeable.

6-10. Men now please the Devas and the Pitars by the Agraháyaná sacrifice, purge away their sins and offer young corn's fresh sprouted blade and take new rice. The people's desires are amply and heartily fulfilled. Rich stores of milk are got. Kings protect people and wishing for conquests march with their army to smite the foes. The Sun recedes towards the south. The north looks dark and shines no more, reft of the bridal mark, the tilak, she wore on her brow. The mountain Himálayas being by nature the abode of snow is now cooler the more, the Sun receding much to the South. The midday sun appears to be agreeable and the people move about gladly. The day seems very pleasant. The water and the shade of the trees are not at all liked, they are shunned.

11-15. The Sun's glare has diminished, dews fall in profusion, the cold is felt bitterly. The people look not happy and gay. This forest is vacated by men. The lotuses have been destroyed by the frost. Thus the days appear now. The people do not sleep now outside in the open skies. The nights end as indicated by the asterism Púsyá. They look hoary with frozen dew. The nights are longer. The splendor of the Moon has now gone over to the Sun. People now like the Sun more than the Moon. Owing to snow, the solar orb has become greyish. As the breath's obscuring cloud is seen when upon the mirror's sheen, so the Moon is now not manifest. The full Moon night looks dim through frost, and looks like Sítá grown pallid by heat. The western breeze, naturally cold, is now doubly cold in the morning owing to snow.

16-20. Whatever wheat has sprouted, is now covered with frost. The waterfowls, curlews and the sárasas are screaming there. This forest and the wheat and barley fields look grand at this early sunrise. Look at these rice fields, golden yellow, with rice in husk, looking like date flowers, and their tops bent down a little. The Sun's rays are peeping out of mist and snow and the mid-day Sun, though fairly high above the horizon, looks like the Moon. In the morning the Sun's rays are feeble and yellow. These greyish rays look highly beautiful when they fall on green grass wet with dews. The green forest grounds look spotted with dew drops owing to frost. They look very splendid now as the rays are quite fresh.

21-29. The water is very cold. Look at the thirsty elephants! No sooner they touch the water with their trunks, they pull and pluck them back in shivering haste from the cold wave they fair would taste. These water birds are sitting on the banks; they do not immerse and dive into water, like cowards fearing battles. This forest gets enveloped with frosty mists at night and with dews in the morning. The trees are flowerless and seem to be asleep. The sárasas (water cranes) get themselves hidden from sight. You hear those sarasas' cry from floods that lie wrapped in vapour. The frosty-shining sands reveal the grandeur and beauty of the river that appears to flow underneath the ground. The hoary hoar-frost, the weak Sun and the cold make the water falling on naked stones worthless, poisonous, and quite unfit to be taken, drunk or used for any other purposes. The cold has killed the lily's pride; leaf, filament and flower all have withered and died. With chilling breath the rude winds have blown; the withered stalk is left alone. Bharata has forsaken the kingdom and many other royal enjoyments. He is now sleeping on the ground in this winter season, taking his meals frugally and he is fasting like hermits. He is doing all this for his deep devotion to you, to see you as the king installed. He goes now in such a severe cold season along with his ministers to the banks of the river Sarayu for his morning bath.

30-34. Nursed with all the love and tender care, so delicate and young and fair, how he takes his bath in the river Sarayu at the last watch of the night! The lotus eyed blue looking fortunate Bharata is not fat. His stomach is not big. He is of lean waist. He speaks truly, he is virtuous and the master of his passions. He is shy and he keeps himself aloof from wicked thoughts and wicked acts. He is of sweet speech. He is beautiful. His arms are long, reaching upto his knees. His colour is soft green. He subdues his foes. Now he has forsaken all the pleasures of life and with his whole life and body has taken your refuge. Your brother Bharata has conquered the Heavens by his following your exiled footsteps truly in his severe asceticism in his city life (at Nandigram). The bipeds do not inherit the qualities of their fathers but they inherit the mothers' qualities. This is the proverbial saying. But Bharata has shown it contrary-wise. He has shown his love towards his father.

35-39. How has Kaikeyi turned out so cruel, whose husband is Daśaratha and whose son is Bharata! Lakshmaṇa out of his love to Rāma and the other members spoke much against his mother Kaikeyi. But Rāma could not bear any aspersion against Kaikeyi and said:—Brother! You ought never to blame Kaikeyi, you may talk of Bharata and the King Daśaratha. Though I am firm in my resolve, yet love for Bharata disturbs my thoughts and makes me restless to see Bharata. I do often remember so many his sweet words, which appear like nectar to me and delights my heart and pleases my mind.

40-43. When shall I meet you again, Bharata, Satrugna, and you? When shall we, the four brothers, meet again? Thus lamenting, Rāma went on and approached the river and the three bathed then in the fair Godāvāri. They poured their libations of water and performed tarpanam. They chanted hymns at sun-rise to the Sun and the other Devas. After their bath Rāma looked bright with Sītā and Lakshmaṇa as Bhagavān Rudra looks bright after his bath with Pārvati and Nandī.

Here ends the Chapter 16 of the Aranya Kāṇḍam  
of Srīmad Vālmikiya Rāmāyaṇam.

### Chapter 17

1-6. Rāma, Lakshmaṇa and Sītā bathed in the river Godāvāri and returned to their hermitage. They performed their morning rites and services and they finished their tarpanams in honour of the gods and they offered pindas to the manes of the ancestors. They said their prayers to the Sun. While residing at their leafy cottage, they got the loving tenderness and respect from the great seers there and whiled away gladly their time. Rāma looked shining like the Moon in conjunction with the star Chitrā. He used to hold discourses with Lakshmaṇa on divers topics, dwelt on the Purāṇas and Itihāsas (history). Once while Rāma was thus busy, a giantess Surpanakhā (with her finger nails like a winnowing basket) came there at random and saw the beautiful Rāma, shining like a Deva. She was the elder sister of Rāvaṇa.

NOTE:—This Sūrpanakhā was the eldest of all the three, Rāvaṇa, Kumbha Karna and Bibhīṣaṇa.

7-11. She saw Rāma, his bright and graceful countenance, his long arms, of royal qualifications, blue like blue lotus, and beautiful like the god of Love, Cupid, the Kāmadeva. Rāma appeared as of fair mouth and of lean waist. He looked like Indra. The Rākhsasī had her face hideous, and her abdomen bulky. Rāma had his

eyes large and elongated ; Súrpanakhá had her eyes ill-shaped and ugly. Ráma had very beautiful hairs on his head, whereas the Rákhsasi had her hairs prickly and red. Ráma was beautiful, she was grim and foul of face. Ráma's voice was soft and sweet, but her's was grating, jarring and fierce. Ráma's behaviour and manners were good; her's was foul and vicious. In a word, Ráma was graceful, Súrpanakhá was rude and hateful.

12-16. Fierce passion and lust awoke in her bosom and she thus spoke to Raghu's son :—" I find matted locks on your head and bow but arrows in your hands ; tell me, in sooth, why you have come in the guise of a hermit with your wife to this land of the Rákhsasas. Ráma answered plainly and fully without any fear. King Daśaratha reigned of old like gods celestial, brave and bold. I am his eldest son and I am his heir. My name is Ráma. With me is my brother Lakshmaṇa and the third is my wife Sítá, the daughter of the Videha king.

17-21. Under the orders of my father, controlled and directed by my mother Kaikeyi, I have come here for virtue's sake to lead a forest life. Now tell me, O Fair of form ? Who art thou ? Whose daughter you are and in what family you are born ? You seem to be a demoness by your form. What is your name and race ? Why have you come here ? To which country do you belong ? Speak truly, Then Súrpanakhá smitten with lust replied ; "I am Súrpanakhá by name ; I am a Rákhsasi; I can assume any form whatsoever as my fancy wills," and I range about in this forest by striking terror into every body's heart. My brother is Rávana, the lord of the Rákhsasas. Perhaps you have heard his name.

22-25. The very powerful hero Kumbha Karṇa, the son of Visravá is also my brother, slumbering deep in chains of never ending sleep. Vibhiṣaṇa is also my brother and he is religious. His nature is not demoniac. Khara and Dúshāṇa are my other brothers. (Note—Khara means ass). The Demon Khara as one of the generals of Rávana, had his face like that of an ass. Dúshāṇa means one who opposes, spoils, corrupts, pollutes. And so the demon Dúshāṇa implies such a one polluting the sacrifices of the Rīṣis, and leading a corrupted life. I am the eldest of all, and I keep great strength in me. You are beautiful and I have fallen in love at the very first sight of you. I possess wonderful powers and can go wherever I list. Now let you be my husband for ever. What will you do with that poor Sítá ? She is good for nothing.

26-29. That Sítá is ugly and deformed, not fit and worthy of you. I am the most worthy of you. Now consider me your wife. This Sítá is of lean waist, unchaste and bad looking. I shall devour her along with your brother. You shall then roam with me freely, wherever you like, on the summits of mountains and in this vale of the great Daṇḍaka forest. At this saying of the demoness, the clever Ráma replied to her whose circular eye balls were rolling and whirling.

Here ends the Chapter 17 of the Aranya Kaṇḍam  
of Śrīmad Válmikīya Rámáyaṇam.

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## Chapter 18

1-5. Rāma replied to Sūrpanakhā, ensnared in Kāma's noose, with a sweet smile, in clear terms, thus :—I am married. See ! Here is my dear wife and she is with me always. A co-wife will be very painful and disagreeable to a woman like you. Here is my younger brother Lakshmaṇa. He is beautiful, heroic, and of good manners. He is gracious and gallant. He has no wife with him. Up till now he has not seen the face of any woman. So this young man wants a wife badly and he will just suit your match. O large eyed woman ! Choose this my brother as your husband and you will then have no fear of a rival wife and you better remain with him as the sun loves to rest upon the darling Meru's breast.

6-10. The demoness, infatuated with lust, heard and went soon to Lakshmaṇa and said :—“Come, for thy wife take me, the beautiful one who will just suit you. You will then roam with me freely throughout all this Daṇḍaka forest. The clever Lakshmaṇa smilingly replied :—I am myself a servant, what will you gain being my wife ? Will you be content to live like a maid-servant ? I am under the orders of my elder brother whose colour is like that of a lotus. All sorts of wealth and prosperity belong to him. Let you be, O thou fair creature and bright eyed, truly his younger wife. The colour of your body looks like that of a red lotus, and you will be pleased with him and your desires will be satiated.

11-16. Rāma will turn away his wife, grown old and grey, deformed and untrue, of lean waist. He will gladly leave her, of withered charms, and he will make you his own. O Fair one ! Who is there so intelligent as to leave this beautiful form and to love a woman Sītā, a poor human creature ! The Rakhsasi took as true the Lakshmaṇa's word, for she was not clever enough to understand the fun. And she came back to Rāma in his leafy cottage and spoke to him under the influence of lust. You are not casting on me your loving eyes. You do not yet discard that ugly, lean old hag of unchaste character. So I shall devour her in your presence and will roam and enjoy with you freely, by getting rid of the co-wife.

17-21. She spoke, and with a fiery glance rushed on the fawn-eyed Maithil wife as if a huge and horrid meteor rushed and marred the star Rohini. The powerful Rāma obstructed her coming to attack Jānaki like Death's noose and spoke angrily to Lakshmaṇa. Never should we jest with rude creatures of savage race and wrathful mood. Think, Lakshmaṇa, think how Jānaki is half dead with fear. O Tiger of men ! Disfigure now this illformed, unchaste, wicked mad Rakhsasi, infuriated. Mar her shape. Lakshmaṇa in great anger drew his sword and in the presence of Rāma chopped off the ears and nose of Sūrpanakhā.

22-26. Thus her nose and ears chopped off, the demoness burst into all sorts of terrible yells, like the rumblings of a thunder-cloud and ran away into the thick of the forest with upraised arms whence she came, drenched in blood. The deformed Sūrpanakhā went to her very fiery brother Khara, living at Janasthān with his Rakhsasas' troops and dropped down on the ground as lightning falls from the sky. There for a while out of fear, with senses dazed, silent she lay and scared. Her whole body was covered with blood. She told to his brother Khara about her injuries and mutilations, and shame and showed her bleeding face.

Here ends the Chapter 18 of the Aranya Kāṇḍam  
of Śrīmad Vālmīkiya Rāmāyaṇam.



## Chapter 19

1-5. Seeing his sister disfigured and drenched with blood, lying prostrate on the ground, the demon Khara burned with anger and spoke:—Arise, my sister; cast away this numbing terror and dismay. Speak out clearly who has thus mutilated you? For who will lay his finger tip on the innocent black snake in childish play and unattacked provoke his poison laden fang with idle stroke? Who is the miscreant that, finding you, has drunk the deadliest poison and does not know out of sheer foolishness that he has coiled round his neck the noose of Death. You are yourself very formidable; you wield great power and tricks; and you can roam freely wherever you will, you can assume any form you like. To whom did you go who has thus deformed you and made your state thus piteous.

6-10. Is he a Deva, a Gandharva, or any other being or Mahátmá or Rishí? Who is that powerful one as to mar and mutilate you thus? I do not see any body in this world who dares commit thus an unpleasant act of injury towards me. Even Indra, the thousand eyed who killed the fierce demon Páka cannot treat with me thus. I shall to-day take away the life of the guilty as the swan drinks the milk mixed with water. Whose frothy blood it is that the mother earth wants to drink, when by my shafts, his heart transfixed, he falls slain upon the battle ground? From whose dead body shall ravenous birds feed tearing the flesh?

11-15. Who is there amongst the Devas, the Gandharvas, Pisáchas, Rákhsasas that can save the miscreant when I will unsheath my sword from my scabbard? Regain slowly your consciousness and memory and name the man who has disfigured you thus while in the forest. Hearing thus, Súrpanakhá replied shedding tears and sighing deeply. It is the two sons of the king Daśaratha, strong, resolute and young and fair. They put on coats of bark and skins of black deer. Their eyes are fully expanded like full-blown lotus. They eat roots and fruits and their senses are well controlled. They look as ascetics and they are Brahmaçharís. Their names are Ráma and Lakshmaṇa.

16-21. They look like the Gandharva kings, endowed with the regal signs. They may be Devas or Danavas. I cannot say exactly. With them there was seen a lady fair, blooming, young, with thin waist, and graced with her bright apparel. Those two Ráma and Lakshmaṇa, have rendered my state thus helpless and comfortless like some lost woman for the sake of that lady. Perfidious wretch! I will be glad then and then only when I will drink her foaming blood and as well as that of the other two men. Then Khara, by his sister pressed, inflamed with fury gave his peremptory orders to the fourteen Rákhsasas, looking like the king Yama, the god of Death incarnate.

22-26. Two men wearing barks and deer skins have come to this forest with a woman. Kill those two men first and then that vicious woman. My sister will drink their blood. O Rákhsasas! My wounded sister longs to take this vengeance for her wrongs. Go and kill those two and thus satisfy her desires. When those two brothers are slain in battle, my sister will gladly drink their blood in the battle ground. Thus getting orders, those fourteen Rákhsasas went there with Súrpanakhá, as mighty clouds pass in autumn, urged on by the wind.

Here ends the Chapter 19 of the Aranya Kāṇḍam  
of Śrīmad Válmikīya Rāmāyaṇam.

## Chapter 20

1-5. The terrible demoness Śūrpanakhā came to Rāma's hermitage and pointed out to the eager giants the two brothers and Sītā and gave their acquaintance. The demons saw the powerful Rāma sitting in his leafy cot. Sītā and Lakshmaṇa were ready by his side and they were serving him. When those enemies approached, Rāma spoke to Lakshmaṇa thus ;—O my dear brother ! Stand a while here by the side of Sītā. I will kill these enemies who have come here with Śūrpanakhā. Lakshmaṇa agreed, submissive to his brother's word.

6-10. Rāma strung his great bow adorned with gold and taking his weapon addressed the giants :—We are the sons of Daśaratha, named Rāma and Lakshmaṇa. We have come here with Sītā in this wild and drear Daṇḍaka forest. We eat fruits and roots ; we are selfcontrolled ascetics, the Brahmacharīs. We live in this Daṇḍakāraṇya. Say why would ye oppress our lives who walk in this wilderness. It is you that are fit to be killed, you have harmed much the good many Rishis here. With their orders I have come here with bows and arrows to kill wicked persons like you in the battle. If you want to fight, wait here and do not turn your backs. And if you want to save your lives, go back.

11-15. Those fourteen demons heard and replied with violent rage. They held in their hands the tridents to kill the Brahmanas. Their eyes turned red. Their natures were very rude and rough. They spoke to Rāma, powerful, famous, sweet speaking, with his eyes a little reddish and of a peaceful countenance. Nay you have angered, overbold, Khara our lord, the mighty souled and for that sin you will have to pay the debt of your life. We outnumber you. How dare you stand before us ? How can you strive for fight ? You shall have to yield your bow, your strength and your life, being vanquished by our lances.

16-22. Saying thus, maddened for strife, the fourteen demons raised their weapons and swords and ran after Rāma. They threw their levelled spears against the matchless hero. And Rāma with his sixteen gilt arrows cut off those fourteen tridents and searched for his brighter arrows. Rāma selected fourteen arrows, too sharp to cut the stones, strung them on and threw them off, as Indra throws his bolt. Those arrows burst asunder their chests and dropped on the ground, dyed with their gore like snakes coming out of anthills. The Demons fell on the ground lifeless, distorted and bathed in blood. The demoness Śūrpanakhā saw the whole fight and became unconscious with anger.

23-24. She bent at Khara's feet, lamented loudly, and fell flat on the ground. Her nose and ears bled profusely, the blood coagulated and she looked like a tree oozing out gum. Oppressed with sorrows, her face bent with shame, she cried, ran and spoke to her brother all about the routing of the forces and their death and destruction.

Here ends the Chapter 20 of the Aranya Kāṇḍam  
of Śrīmad Vālmikiya Rāmāyaṇam.

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## Chapter 21

1-4. Seeing Súrpanakhá, the incarnate in bringing on mischief and ruin to the whole family of Rákhsasas, laying herself thus low on the ground, Khara spoke to her with rage and in terms quite explicit and clear, as follows :—I sent with thee at thy request for fulfilling your desires the bravest of my giants, best of all, who feed upon the slain. Why art thou weeping here again? Those Rákhsasas are my devotees, greatly attached to me, and ever praying for my welfare. Though about to be slaughtered in the bloody fray, they will certainly obey my commands. O sister! Now I like to know the cause of this your fear and calamity. Why like a snake you are writhing here, calling for aid in wild despair? Nay, lie not thus in lowly guise. "Cast off thy weakness and arise".

5-9. You are weeping and crying like a helpless one, guardianless. I am your guardian here. Arise, do not be disturbed. When Khara made her understand thus, the demoness wiped off her tearful eyes and thus spoke to her brother:—With my severed nose and mangled ears, drenched in blood I sought thee in shame and fear; and you have comforted me. You sent, indeed, fourteen captains to kill Lakshmaṇa and satisfy me. But they were all instantly killed by the heart-rending arrows of Ráma, who cannot bear others' offences and who holds in his hands the tridents and axe (a kind of weapon).

10-13. Seeing this valorous feat of Ráma in killing those powerful Rákhsasas in the twinkling of an eye and in laying them low on the ground, I am struck with great wonder and fear. Thus terror stricken, and morose, I see all around fear and I have therefore come to you again for refuge. I am sinking down in great unfathomable depths of the sea of sorrows, whose sharks are doubt and terror, where each writhing wave is dark despair. Why do you not uplift your hands and save me? The flesh eating demons sent from our side are all killed by the sharp arrows of the enemy and they are lying low and dead on the ground.

14-18. O rover of the night! If you feel for these demons and for me too, if you are strong enough to fight with Ráma, then kill, kill Ráma today, the enemy of the demons, living in the great Daṇḍaka forest. If you do not kill Ráma today, I will give up my shame before thee and quit my life here. But I see with the eye of my intelligence that though you are strong, you cannot stand before Ráma when he meets you hand to hand. You are a hero in name only; you are the mere semblance of egoism in thinking yourself an hero. But you are not a real hero. Therefore get yourself up soon with your friends and go straight out of this Janasthán. O Wretch! O Disgrace to your family! Kill Ráma in battle.

19-22. If you be not strong enough to kill Ráma and Lakshmaṇa, how can you and your men, weak and insufficiently strong, hope to live here? Ráma, the son of Daśaratha is fiery and energetic. Soon will you die, overmastered by Ráma. His brother Lakshmaṇa, too, is very powerful who has mangled me so. Thus the huge-bellied Súrpanakhá lamented before Khara and began to cry beating her abdomen repeatedly. She began to beat her chest with her hands sorrowfully, and overwhelmed with grief, she swooned and fell to the ground.

\* Here ends the Chapter 21 of the Aranya Kāṇḍam  
of Śrīmad Válmíkīya Rámāyaṇam.

## Chapter 22

1-2. Thus reproached and insulted by Súrpanakhá, Khara spoke very roughly in the midst of the Rákhsasas. He became very much angry, beyond all comparison, no sooner he saw Súrpanakhá there. He could not restrain himself as the salty sea water cannot on the full moon night keep its bounds. Khara repeated—"I count a fig for Ráma as far as his prowess is concerned. He is a human being to live only for a moment. He will lose his life for his own fault. Do not shed tears. Do not get perplexed. Very shortly I will send Ráma to the abode of Death with his brother. My warrior's axe shall stretch him slain to-day, ere the setting of the Sun, upon the plain. Drink then his hot blood, shed in torrents and be satiated.

6-11. Súrpanakhá became very pleased and fondly praised him as the boast and glory of the Rákhsasas. She first made Khara wrathful and then at the next moment she praised him through her levity. Khara addressed his captain Dúshana thus:—"Brother! Call those fourteen thousand fierce Demons who know no defeat in battle, who take pleasure in cruelly injuring the people, those who always carry out my wishes and those who look like dark clouds. Keep ready all the war materials, arms and ammunitions and bring quickly my chariots, bows and arrows, my swords, my divers lances, long and keen. I will lead personally those demon heroes on the battle.

12-16. No sooner he gave his command thus, Dúshana replied:—"The great chariot is ready, shining like the Sun, yoked with excellent dappled steeds of diverse colours. That chariot was high as a peak rent from Meru, ornamented with gold: the pole was made up of lazulite, Vaidurya gem and the bright wheels whereon it rolled were of gold. Golden ornamental designs of fish, flowers, trees, hills, auspicious birds, as well as those of the Sun, Moon and the stars decorated the chariot. The banners and flags were fluttering on the top and the weapons, the swords, etc., were kept at their proper places. Sweet bells were swinging there, making tinkling, jingling sounds. Nice horses were yoked there. Khara indignantly rode on this chariot. Seeing thus the chariot, shield, weapons and banners and the huge army, Khara and Dúshana ordered the forces to march.

17-21. They sallied out of the Janasthán with eager speed, din and shout. On the chariot were placed clubs, battle-axes, sharp spears, chakras, bills, steel quoits that flashed afar, huge bow, and swords and scymitars, and lances or tomaras. Many bows, Sakti weapons, Pattisa weapons, clubs, swords, Musalas, Vajras, all very terrible to look, the Rákhsasas wielded. So went forth those fourteen thousand terrible Rákhsasas obedient to the call of Khara from the Janasthán. He saw the fierce demons marching and running and he asked his chariot to be led somewhat slowly.

22-24. Next the charioteer drove quickly and filled the four quarters with tumultuous murmurs and uproars. His pride and anger were awakened deep within his breast while he marched as Death incarnate. His voice was very rude and rough. He wanted to kill his enemies quickly. He looked like the king of death and like the roaring cloud bringing with it stormy winds, and showering stones. He ordered the charioteer to move very fast.

Here ends the Chapter 22 of the Aranya Kāṇḍam  
of Srimad Válmikíya Rámáyanaṁ.



### Chapter 23

1-6. Then while the terrible army of Khara was marching with all its retinue, an awful rumbling cloud showered a flood of rushing red water mixed with blood and thus portended evil. The horses of the chariot, though strong and quick, suddenly stumbled and fell on the plain even ground where flowers lay fresh scattered all over on the royal way. A dark circle with a red rim was seen near the Sun. The banner of the chariot of Khara flew very high in the air suspended on a golden rod. A huge vulture came and perched upon it. When this big army came near the Janasthán, the voracious birds and beasts began to make clamorous yells, noises of various notes and inauspicious jackals howled, turning towards the Sun.

7-11. Like mad elephants, the terrible clouds vast and containing red waters covered all over the sky. Above, below, all around it was terribly pitch dark, causing hairs of the body to stand on their ends, and making the quarters all around not clearly distinguishable. Untimely the evening set in wearing a garb blood-dyed. The dreadful beasts and birds cried very harshly in front of Khara. The terrible adjutants or scavenger birds, jackals, and vultures screamed, and the terror inspiring she-jackals, whose cries indicate sure disasters in the battle fields, screamed with their mouths turned towards Khara's army. And near the Sun was seen to glow a macelike comet boding woe.

12-16. The Sun was eclipsed by Ráhu, the ascending node, though it was not the full moon night. The winds blew hard and the Sun shone dimly. And stars like fireflies shed their light, not waiting for the distant night. The lilies drooped, the brooks were dried. The fish and birds that swam there died, and every tree that was so fair with flower and fruit was stripped and bare. The fruits and flowers were all spoilt. The wind ceased to blow hard; yet dark dust storms raged in the air. The Sariká birds twittered long dolefully. Terrific meteors came roaring from the sky with flash and flame. Khara, seated on his chariot, roared loud and the earth around, hills and forests, trembled.

17-23. His left arm throbbed, his voice sank, and all around he saw the people with their eyes filled with tears. He was seized with a terrible head-ache. But Khara did not pay any heed to all these through foolishness. Seeing those ominous portents on all sides, Khara smilingly addressed his soldiers "I do not care at all for all these protents as the strong do not care for the weak. I shall bring down the stars on the ground by my sharp arrows and shall bring death even unto Death himself. I will not return from the battle field without killing the self-sufficient Ráma and his brother Lakshmaṇa. Let my sister, for whose sake their senses were so much blinded, drink their blood and be satisfied. Till to-day I never suffered any defeat.

24-30. Fear not for me, O giants; true are the proud words I speak to you. If I get angry, I can kill the king of the Devas mounted on his elephant and holding the thunder bolt in his hand. What of these two mortals, then! Hearing these, the whole army of Khara got well pleased, entangled in the noose of Fate. There came the Rishis, the Devas and Gandharvas and Cháranas. They talked amongst each other. Now let auspiciousness attend the cows and the Brahmanas; let auspiciousness attend those who are in want of it. Let Ráma conquer the terrible Demons born of the family of Pulastya, as Viṣṇu with discus conquered the Asuras in yore. The best Rishis came there and the Devas came there on their chariots, anxious to see the result and they saw the forces of the Devils.

31-33. Khara advanced ahead and his twelve chiefs Shyen-Gami, Prithushyam, Jojana Satru, Vihangama, Durjaya, Khara viráksha, Parusha, Kalkamuk, Meghmali, Mahamali, Varashya, Rudhiráshana went with him. Mahakapal, Sthulaksha, Pramotha and Trishirá followed Dúshana as the planets move towards the Sun and the Moon, to blot them out, so the fierce Rákhsasa army rushed towards Ráma and Lakshmaṇa in lust of battle.

Here ends the Chapter 23 of the Aranya Kāṇḍam  
of Srímad Válmikiya Rámáyanaṁ.

## Chapter 24

1-5. When fierce Khara drew near the Ráma's leafy shed, Ráma saw all sorts of disturbances and evil portents, that threatened the demons. He became sad at the sight of those terrible bad omens threatening mischief to all the subjects, and spoke to Lakshmaṇa thus:—Look! O mighty armed One! at these dark omens presaging the destruction of all the beings and the Rákhsasas. See, the dark clouds are raining blood! Lo! The wild birds are shrieking piteously. And my shafts are flaming in war-delight. They look white with wreaths of smoke. And my gold-plated bow is throbbing with restless enegry.

6-10. Each forest bird is telling that great danger lies ahead and many lives would be lost. My arm is throbbing repeatedly. This shews that war must ensue. There is no doubt in this. Soon we will get victory and our enemies will encounter defeat. Your face too, O Lakshmaṇa! looks bright and your brows are clear. For when the eye can trace a cloud upon the warrior's face, stealing the cheerful light away, his life is doomed in battle fray. Hark! The cruel Rákhsasas are blowing their trumpets, and sounding their kettledrums. They are sending forth their loud war-cries.

11-16. The wise who value safety know how to meet well prepared the coming blow. So take your bow and arrows and take Vaidehi to the caves of mountains where no others can enter and which is well covered by trees thick on all the sides. I will not have thee, O Lakshmaṇa! to say one word in answer, but I wish you to obey. By all thy honour for these feet of mine, dear brother, I entreat. Go and delay not. You are a hero and I doubt not that you are brave enough to slay these demons, but I wish to kill them myself. Thereupon, Lakshmaṇa answered not; he took his bow and arrows and hied, with Sítá following, for shelter to the inaccessible mountain side. Ráma got satisfied with Lakshmaṇa's ready compliance and put on his coat of mail round his waist.

17-21. He shone with his armour on like a column of fire in the midst of darkness. He took his big bow and arrows, got himself ready and resounded the quarter with twangs of his bow and patiently waited for the Rákhsasas. The Devas, Gandharvas, Cháranas and Siddhas appeared on the scene of battle of their own accord to witness the fight. The Rishís, Mahatmás and the best Brahmarṣis renowned in the three worlds, all those virtuous ones came there and talked with each other:—Let the cows and the Brahmanas be benefitted. Let those who want good to the whole world be benefitted. Let Ráma win the battle against the Rákhsasas, the descendants of Pulastya.

22-26. As Viṣṇu, the holder of the discus, conquers the demons in the battle. Saying thus they saw each other and repeated thus; on one side the violent

evildoers, the Rákhsasas have assembled. And on the other side there is only the single self, the virtuous Râma. How this fight will end? The royal sages, the Siddhas with their attendants, the best Bráhmanas, and the Devas seated in their Vimána cars became very anxious. All the beings were perturbed with fear to see the fiery Râma of wonderful appearance standing in the battle field like the terrible Rudra.

27-31. While the Devas, Gandharvas, Charanas and others were thus talking with one other, the Rákhsasas' army rushed roaring with their terrible weapons, formidable shields, hoisting their flags and they attacked Râma from all the four sides. Long, loud and deep their war cry pealed, as on they rushed with flag shield. Each one of the demon crowd meeting one another proud of his proper valour, urged to fight. Rang the twang of their bows and the sounds went off from their bowstrings. All the forest was filled with that sound and beasts were terrified and they fled in all directions to find some tranquil spot and they did not look behind. Repeatedly they made the sounds from their bow strings, the enemies came close to Râma and frequently yawned and some were blowing their trumpets. That Rákhsasa army, vast like a sea, made its way for Râma. They were holding various arms and weapons.

32-36 Râma, skilled in warfare, saw the demon army. He went in front for battle. He drew his formidable bow and took arrows from the case. He became awfully angry and wanted to kill the enemies. He looked then formidable, incapable of being looked at like the conflagration fire at the ends of the Kalpa. The forest deities saw Râma's tremendous form and were terrified. He looked like the Mahádeva, ready to thwart off the sacrifice of Daksha. The carnivorous Demon forces with their bright bows, ornaments, chariots and coats of armours, looked like the masses of blue clouds at Sun-rise.

Here ends the Chapter 24 of the Aranya Kāṇḍam  
of Srimad Válmikīya Rāmāyaṇam.

## Chapter 25

1-5. Coming to Râma's áśrama, Khara with his charioteer, saw Râma, the killer of enemies. He saw him stand ready with his bow fully equipped. Râma very angry. Khara of harsh voice took his bow, strung it fully and ordered the skilled charioteer to drive his chariot before Râma. Ordered thus, the charioteer drove the horses to the place where Râma swayed his weapon and strung it, and was twanging his bow. Soon as the children of the night saw Khara rushing to the fight, his generals with loud supernatural cry followed their chief and gathered nigh all around. Khara, seated in his chariot looked amidst the Rákhsasas like the planet Mars surrounded by the lesser stars.

6-10. He pierced Râma with one thousand arrows and shouted loudly. The Demons showered arrows and weapons with great fury on the invincible Râma holding in his hand the terrible bow. They cast iron clubs, tridents, Prása weapons, scimitars, Parasus and various\* other weapons over Râma. The bodies of the powerful Rákhsasas looked very huge like clouds. They ran, riding on horses and chariots towards Râma. Then mounted on elephants, high as the peaks of mountains, the Rákhsasas rained arrows on Râma to kill him.

11-15. As if thick clouds were raining on the king of mountains. Rāma found himself surrounded by the demons of terrible forms. He showed like Siva surrounded by all his spirits when night's shadows fall. As the great river receives each rill and river rushing from the hill (Himalayas) he bore that flood of darts, and broke with well aimed shaft each murderous stroke. By arrows Rāma's body was sorely wounded. Yet he never failed like some high mountains which defies the red bolts flashing from the skies. Blood came out from various parts of Rāma's body, pierced by the Demons' arrows, like the great mountain pierced by thunder bolts. Rāma looked like the Sun covered by the evening clouds. At this the Devas, Gandharvas, Siddhas and Rishis became grieved.

16-20. For they saw the single Rāma surrounded by many thousands of Demons. Rāma drew with furious wrath his own bow which became circular. And rained hundreds of thousands of arrows, unbearable, like Death's noose, and irresistible. With great ease he shot those golden arrows. The Rākhsasas' bodies were pierced and drenched with blood. The arrows of Rāma, innumerable, flew through the air with flaming brilliance.

21-25. He cut off the hundreds and thousands of arrows, flags, shields, armours, hands and ornamented arms, thighs like elephant's trunk in that battle. He cut off the gold decked horses and charioteer, slew elephants with their drivers and riders, and other foot soldiers and infantry. Rāma threw weapons of divers sorts, Nālikas (iron tipped), Nārachas (wholly of iron) and sharp Vikarnis (whose mouths are bent and crooked) and pierced the demons who began to wail and lament bitterly.

26-30. The Rākhsasas did not feel glad; as dry woody forest does not get satisfied with fire. Some demons got very angry and cast on Rāma, spears, tridents and Parasus and other weapons. Rāma thwarted off all those weapons and took away their lives and cut their throats. The plain was strewn with corpses. When the shields, bows were cut and their heads severed off, they fell on the ground as the trees, blown by the wings of Garuḍa, drop down. The survivors became sorry and took the shelter of Khara.

31-35. Khara asked them not to fear and ran towards the angry Rāma like the god of death, with great fury and rage. Becoming fearless under the arms of Dūṣhaṇa, the Rākhsasas that turned their backs, caught hold of the Sāla, the palm trees, etc., many other stones and attacked Rāma. The powerful demons took spears, clubs, and nooses, pikes and brands and showered weapons and arms on Rāma. Some showered trees, some stones and the fight grew very intense and virulent, causing the hairs to stand on their ends. Rāma fought with Dūṣhaṇa and other Rākhsasas and was pressed by them.

36-40. All the four quarters were covered by the enemies' arrows. Then he sent a mighty shout and shot the very fiery Gandharva weapon. Thousands of arrows came out and the ten quarters were filled with them. They saw his mighty hand draw the bowstring; yet could no wounded giants' eye see the swift stream of arrows fly. The Rākhsasas were struck with wonder at his quickness. They could not ascertain when he took his shafts from the quiver and when he discharged them from his bow. Dark grew the air with hails of arrows and the Sun was hid as with a veil.

41-45. With one stroke the Rākhsasas fell, with one stroke they were killed. Thus the earth was filled with the corpses of many Rākhsasas. Some were dead, some were on the point of death, some were rolling in agony in the dust and they



were rending the sky with terrible yells. The battle field became strewn with heads decorated with turbans, arms with various ornaments and gloves, with cut down limbs, umbrellas, chowries, flags, chariots, dead horses, elephants and broken cleft arms.

46. Seeing so many dead bodies, the other Rákhsasas became very sad and mortified and could not dare to come face to face with Ráma.

Here ends the Chapter 25 of the Aranya Kāṇḍam  
of Śrīmad Válmikiya Rámāyaṇam.

## Chapter 26

1-5. Dúṣhana finding the army dispersed and scattered by Ráma's shafts asked five thousand fierce Rákhsasas to charge. They never turned their backs on the field of battle and their impetuous charge was quite tremendous. At Dúṣhana's command they began to shower their arms, weapons and missiles on Ráma. They showered spears, Pattisas, swords, stones, trees and arrows continuously on Ráma. Those showers of stones and trees were quite sufficient to take away the lives of all. Ráma became violently angry to kill them all and he was clothed with fiery brilliance. Ráma undismayed, stayed their missiles with his arrows and weakened, ere it fell, the shock of that dire hail of trees and rocks and, like a bull with eyelids half closed, opposed the pelting of the storm.

6-10. Ráma showered the rain of mortal darts on the fault finder, the slayer of the enemies, the foeman's dusky dread and on all his soldiers. He covered Ráma with his thunderbolt like arrows. Ráma got angry and with his Kshura weapon cut off the Dúṣhana's bow. With four arrows he killed his four horses and with his semi-moon-like crescent arrow cut off his charioteer's head and struck three arrows on the demon's chest. The demon's arrow was rent in twain, horses killed and charioteer slain. The Demon then raised the dreadful Parigha weapon like a hill peak, gilt with gold and a terror to the gods.

11-16. Sharp thorns of iron were stuck there. Its iron spikes yet bore the stains of mangled foemen's blood and brains. Its heavy mass of indented steel was very hard, capable to cut the gates of a city with little effort. Fierce Dúṣhana seized the ponderous mace like a monstrous deadly serpent, and burning with anger, he rushed upon the foe. At this, Ráma with two shafts cut down his two arms decked with ornaments. When his hands were cut down, that vast weapon Parigha fell on the earth like the flag Indradhvaja and Dúṣhana fell down on the ground as big elephants are thrown on the ground and they die bleeding when their tusks get broken. And the giant lay low on the ground when his arms were rent away. And all the beings praised Ráma.

17-21. But the great three who led the host, Mahákapála, Sthúlaksha, and the powerful Pramáthi enraged to see their chieftain dead rushed upon Ráma fierce and fast. It seemed then they were shadowed by Death. The demon Mahákapála raised aloft the big massive spear, Sthúlaksha took the axe (Pattisa), and Pramáthi charged with his battle axe. Seeing these coming towards him, Ráma gave them welcome with his sharp arrows as if they were his honoured guests and cut off the head of Mahákapála. †With innumerable arrows he oppressed and destroyed Pramáthi and filled the large eyes of Sthúlaksha with arrows.

22-25. When Rāma saw, he received the onset of the three with keen darts and they fell on the ground like trees cut off. Soon then Rāma sent the five thousand demon soldiers of Dúṣhana to the region of Death with five thousand arrows. Khara heard about the sad fate of Dúṣhana and his followers and got enraged and ordered the generals :—This Dúṣhana has fallen dead with his followers. Now make ready immediately your big army and fight with this wretched low man, this Rāma, with darts of every shape and kill him. See that he does not escape from your wrath.

26-30. Thus saying, Khara rushed infuriated on Rāma. Along with him followed plying their arrows the twelve generals Syenagamí, Prathugriva, Yajñaśatru, Vihangam, Durjaya, Kara Viráksha, Kálakármuka, Parasa, Hemamáli, Mahámáli, Sarpásya, and Rudhirása. Rāma fired arrows fiery, bright, golden, pointed that came with gold and diamond bright as flame and threw the remnant of the demon crew dead on the earth. Those shafts with feathers bright as gold like flames covered with smoke killed the demons as the thunderbolts destroy and burn the tall trees.

31-35. Rāma slew one hundred Rákhsasas by one hundred Karnis (the arrow pointed and studded with keen barbs of iron) and one thousand Rákhsasas by one thousand arrows. The Demons smitten by Rāma's arrows covered the earth with their bleeding bodies. Their coats of armour were broken asunder, their ornaments were spoilt, and bows were cut down. The Demons drenched with blood lay on the ground. Like some great altar, filled with kusa grass when the battle field was covered with the loosened hairs of bleeding giants. The darksome wood, each glade and dell where the wild demons fought and fell was like an awful hell whose floor was thick with their flesh and gore. Thus the fourteen thousand bloody demons were killed by one man alone on foot, Rámachandra.

36-38. Amongst the armies assembled there, Khara, the great chief, Triśira, the Demon of the triple head on one side and Rāma on the other survived. All the other valiant Rákhsasas were killed in the fight. Those that were very terrible and daring all lay dead, being killed by Rāma, the elder brother of Lákshmaṇa. Khara, seeing that Rāma had killed that huge powerful army, according to just rules of warfare, quickly mounted on his big chariot and came to Rāma like Indra with thunderbolt in his hands.

Here ends the Chapter 26 of the Aranya Kāṇḍam  
of Srímad Válmikiya Rámāyaṇam.

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## Chapter 27

1. Seeing Khara ready to go before Rāma and fight with him, the general Trisirā, the three headed demon, went to Khara and spoke thus :—

NOTE :—Many Rākhsasas had many heads, three, ten and so on by Brahmā's boons.

2-6. Give over the charge of this courageous and bold fight to me. Better you stand aloof. And see Rāma killed by me in this onslaught. I make this promise. I touch my sword. I will slay Rāma and spill his blood whom every giant's arm should kill. Either Rāma will slay me or I will kill him. Restrain thy spirit. Be neutral; check thy car and view the combat from afar. Look as an umpire. When Rāma will be killed, you would be glad and you would better return then to Janasthān, (the human habitation). Or if I be killed, go forward and meet him in battle. Thus Trisirā, courting his death, pleased Khara. Khara gave him orders to advance and fight. Trisirā marched onwards.

7. Trisirā instantly got upon a resplendent chariot yoked with horses; as if a mountain with three peaks was moving on.

NOTE :—Think of Hydra = a water serpent with many heads, which when cut off were succeeded by others. A genus of fresh water polypes remarkable for their power of multiplication by being cut or divided.

8-12. He began to shower rains of arrows like a dark cloud and shouted like the deep sullen roars that come discordant from a wet drum. Rāma stopped the advance of the demon by shooting sharp arrows on him. The fray commenced and grew very terrible. It looked like the fight between a lion and an elephant. Trisirā struck three arrows on Rāma's head. Then raging as Rāma felt the stroke, Rāma spoke angrily to inflame the wrath of the Demon. Heroic chief! Your power is not at all strong enough; it seems as if the soft touch of flowers. I feel the gentle blows thine arrows deal.

13-18. Receive in turn my shafts and know my power. Thus saying, he shot fourteen dreadful arrows on the chest of Trisirā. By four arrows whose three knots were curved downwards and shaped to deal a mortal wound with barbed steel, the glorious hero slew the four good steeds that drew the car. By eight arrows he dropped the driver from his seat and in the dust laid the banner that proudly played over the chariot. Rāma cut off his flags aloft. He then struck his chest while he tried to get down from his broken chariot. And he became inert like an unconscious being. Then Rāma of unequalled prowess got angry and cut off his head with three quick flying arrows. Forth emitting blood and smoke, the headless trunk, bedrenched with gore, fell to the ground and moved no more.

19-21. The fiends yet alive were routed and crushed in battle; they fled in fear to Khara's side, trembling, like deer scared by the hunter. The demon Khara became furious to see his scattered demons turn their backs. He quickly made them return and ran towards Rāma as Rāhu rushes to devour the Moon.

Here ends the Chapter 27-of the Aranya Kāṇḍam  
of Śrīmad Vālmikīya Rāmāyaṇam.

## Chapter 28

1-3. Khara got terrified to see Dúṣaṇa killed in the battle along with Trisirá by the power of Ráma. He became much grieved and troubled to find so many powerful Rákhsasas of unbearable strength, as well as Dúṣaṇa and Trisirá slain in the fight. He advanced towards Ráma as the Namuchi Demon went to attack Indra.

NOTE:—Namuchi—A Demon born by Kasyapa from the womb of Danu. Indra killed the other asuras, but he was at last defeated by the demon Namuchi and captured. Next Indra made the promise that he would not kill the demon in the day or in the night and got his release. Afterwards to save himself from the disturbances of the Demons, Indra slew the demon Namuchi in the evening time which cannot be termed day or night. Danu was a daughter of Daksha (married to the sage Kasyapa), and she was the mother of the Danavas or demons, the Titans of Hindu mythology.

4-8. He repeatedly stretched the string of his bow, displayed his skill in arms and roamed in the battle field. Khara, the great Maháratha, covered the sky by his arrows. At this Ráma took his huge bow. And he filled all the quarters by his fiery and unbearable arrows as a cloud fills the earth with rains. The sky was overcast with very sharp arrows of Khara and Ráma.

9-13. The Sun was hidden thereby and could not be visible. Khara struck Ráma with Nálika, Nárácha, and sharp edged Vikarni arrows; and seated on the chariot, he looked like the god of Death holding his noose. Khara thought Ráma tired at that time, Ráma, capable to kill all the troops, very strong and incarnate of the fourfold objects of human pursuit. Khara looked powerful like a lion and moved about with lionlike gaits. But Ráma was not at all afraid as a lion gets not terrified by seeing other smaller beasts.

14-18. Seated on his huge sunlike chariot, Khara moved towards Ráma, as insects rush towards the glowing fire. Next Khara shewed the agility of his hand and cut off Ráma's bow and arrows and the place where the bow is taken hold of by the closed hand (the fist). Khara struck seven other arrows, thunderbolt-like on Ráma's chest. Next he wounded Ráma with one thousand arrows and shouted aloud. Ráma's sun-like bright coat of mail was cut to pieces by the fine knotted arrows shot by Khara. The band and buckle rent away and it lay glittering on the ground.

19-23. Ráma's body was pierced all over and he shone in the field like smokeless fire. His every limb was dyed with blood. Ráma took another bow, strung its string. Its sound was very deep and profound. Taking in his hand the ponderous Vaisnavi bow given to him by the Maharṣi Agastya, Ráma advanced running. He raised on high that mighty bow and with his well-wrought shafts of bent knots, whereon bright gold between the feathers shone, Ráma struck the pennon fluttering over the chariot, and it waved no more. Ráma at once cut down Khara's golden standard and it fell into pieces on the ground, as if the Sun had fallen down on the earth by the reproaches of the gods.

24-28. Becoming maddened with rage, Khara knowing well each vulnerable part struck four arrows on the chest of Ráma as a driver strikes the elephant with goads. Thus Ráma was pierced with good many arrows flung by Khara. Ráma's body was distained with gore. The prince's wrath waxed wondrous hot. Ráma, the best of the archers, took up his bow and shot six arrows. One arrow on the head, two

arrows on two arms, three, with the crescent heads they bore, crooked headed arrows on his chest. Next the fiery Rāma with great anger shot thirteen Nārācha sharp flaming arrows.

29-33. He cut off the chariot wheels with one arrow, the four variegated horses with four arrows, and the head of the chariot driver with six arrows. With three arrows he cut the pole or shaft, with two arrows the axle and with twelve arrows cut the arrow and his hands. The bow was cut off, the chariot was broken, the horses were killed. The charioteer lay dead. Khara took the mace and club in his hand and fell on Rāma. The Devas and Rishis, assembled on the Heavens, praised this deed of Rāma and blessed him.

Here ends the Chapter 28 of the Aranya Kāṇḍam  
of Śrīmad Vālmikiya Rāmāyaṇam.

### Chapter 29

1-5. When the highly energetic Rāma saw the demon Khara dismounted from his chariot, and standing on the battlefield, with mace reared high, he spoke at first in mild terms, and next in a stern voice, thus:—O Khara! When you were the leader of a great host with elephants and horses, and chariots, you did very violent and cruel acts, blamed by all. Look! He who agitates and troubles the hearts of all the living beings, who is vicious and cruel cannot remain in his position even if he be the lord of the three worlds. He must perish dreaded and abhorred. When a man returns home, doing cruel acts, he is blamed by all his family members as if they would kill a cruel and deadly snake. As a Brahmin's wife dies who unwisely eats hailstone (an ancient superstition), so the people delight to see the end of him who through greed or lust becomes consciously or unconsciously addicted to vice.

6-10. O Rākhsasa! What have you gained by killing the pious hermits of the Daṇḍaka forest? He who is hateful, cruel and vicious, meets with his fall at no distant date, though rolling in wealth, like a deeply rooted tree standing on a river bank whose roots have been eaten away by the dashings of the river water. The doer of evil deeds certainly reaps in time the terrible effects as the tree blooms in due season. As one can immediately perceive the effect after taking unwittingly any poisonous food, so the bad results of sin can readily be perceived. And know you, the rover of the night, that I am sent to the forest by the king of Ayodhyā to kill the sinners, who court the hate of men whose laws they violate.

11-12. This day my vengeful hand shall send shafts bright with gold to tear and rend and pass with fury through thy breast and go into the earth as serpents enter into the ant hill. You with your whole host of army will lie dead to-day fighting with me in this battle field and follow the path of the Rishis of the Daṇḍaka forest whom you had devoured.

13-17. These hermits whom you killed first will now, from their chariots and seats of gold, see you and your whole host of Rākhsasas killed by my arrows, wallowing in hell. Mean scion of ignoble line! You may now strike me as you like, try your best as you like I will bring your head down to-day like a palmyra fruit on the ground. At these words Khara's eyes grew red hot. He broke forth with a smile "Rāma! Why do you boast? Why do you think so high of yourself by killing the meaner giants of my train? And canst thou idly vaunt thy might and praise thyself that you cannot rightfully claim as yours! He who is strong, valorous and fiery, does not praise himself.

18-22. He who is low, unsteady, who is a disgrace to the Kshattriyas, brags uselessly his own prowess as you, O Ráma ! are praising yourself now. Who in the terrible death like battle boasts of his power uncalled for and advertises about his own heroism by citing his pedigree ? So you have in your utmost vaunt disclosed in every way your own lightness and fickleness as the fire of kusa grass looks burning like gold. I am standing before you with mace in my hand like an immovable mountain, variegated with veins of many ores of metals. Don't you see this ? Lo ! I hold power within myself like yamaraj with his fatal cord. I hold mace and can take the lives of all the beings in the three worlds.

23-28. Enough of this. Much more remains that should be said : but time constrains. As the sun will immediately go down and the fight may be interrupted. You have slain fourteen thousand Rákhsasas and in exchange I will kill you to-day. Thus saying, Khara hurled his mighty mace on Ráma, ringed round with gold like a flaming thunderbolt. The heavy mace, as it passed, threw around fiery flashes. Trees, shrubs were all burnt to ashes. Thus it came before Ráma like Yama's noose. But Ráma cut into pieces the mace in its course in the air, the pieces falling on the ground, like a great poisonous snake deprived of its venom by the power of mantrams and medicinal pants.

Here ends the Chapter 29 of the Aranya Kāṇḍam  
of Válmikíya Rámāyaṇam.

## Chapter 30

### KHARA'S DEATH

1-5. Thus the virtuous Ráma cut into pieces the club of Khara and said with a superior smile to Khara, the furious fiend :—O meanest of the demons ! This is all the strength that you have shewn just now. I see you are quite inferior to me in your power and you are very mean. Thy vaunting threats are idle now. Your club is cut into two by my arrows, useless it lies on the ground ; and all thy pride and haughty trust lie with it levelled in the dust. What you have just now said that you would kill me and take in exchange for the blood of the heroic Rákhsasas is all false, void and vain. You are a liar, mean and vicious, evil in thought, word and deed. As the bird Garuḍa stole nectar, so I shall rob you of your life.

6-10. To-day the earth will drink your blood ; thy corpse shall lie on the ground and froth and blood shall deck thy skin. You will then with lopped off arms and body covered with dust, embrace the earth like a fond lover, hard to win and lie for ever in your deep repose. At your death, this Daṇḍaka forest will again turn out a refuge for the devotees. When this Janasthán, at present the hold of you and your demon followers, will be travelled freely by happy hermits without any fear. This day the terrifying Rákhsasas will fly away with tears in their eyes when they will find their friends and relations killed.

11-15. This better day shall bring woe and misery to all the demons that think you as their lord and king. Your vicious damsels, fierce like you, shall be overwhelmed with grief and know bereft of joys the taste of woe. Ah ! Cruel wretch ! mean minded and the plague of Brahmins and mankind ! It is through your fear that the ascetics could not perform their sacrifices freely with holy fires they fed with trembling hands in dread of you. Then replied fiercely Khara in harsh tones. You are very haughty, it seems, who looks fearless in fearful hour. On whose head the shadow

of Death overhangs, he does know how to speak properly. Brought unto the jaws of death, men cannot ascertain what to do and what not to do. His senses become dim and numbed by that deadly influence.

16-20. He spoke, and when his speech was done he bent his fierce eye-brows on Rāma. He saw eagerly all round if some deadly thing can be seized; not far away and full in view a Sāl tree towering grew upwards. He chewed his lips and uprooted that big tree. He roared and hurled it against Rāma, crying, "Rāma! You are doomed." Thereupon the powerful Rāma cut down that tree and became red with anger. He began to perspire all over his body. He swiftly shot a thousand arrows and tore and rent the giant's bosom.

21-25. The foaming blood flowed in torrents from Khara's wounded body as cascades flow swiftly from the precipitous hill. Being greatly smothered by Rāma's arrows and rendered furious by the scent of blood he charged on Rāma in utter confusion. But Rāma watched, with ready bow, his bleeding enemy of his attack. And before the demon reached, Rāma drew backwards in haste a yard or two. And he took up an arrow given by Indra and glowing ablaze like fire, a second Brahma-danda that Lord Indra, the ruler of the skies, himself had given the glorious prize. He flew the arrow at the demon Khara, that hissed and roared like the blast of tempest on its way.

26-27. The pointed head of the arrow struck the foe's breast. Then fell the fiend. The quenchless flame burnt furious in his wounded frame. As Siva burnt Andhaka in Svetāranya. So it is related in the Purānas. Andhaka is the name of a Daitya. He was born by Kasyapa in the womb of Diti. By his severe asceticism he got the boon that he would be invulnerable to all except Mahādeva. Then he oppressed the Devas. Becoming restless, the Devas took the shelter of Nārada. Then Nārada with a garland of Mandāra flowers on his neck appeared before Andhaka. The king of Daityas knowing the history of the flower went to Mandāra hill to get it. The quarrel ensued with Mahādeva there and Andhaka was killed at the hands of Mahādeva. Thus another name of Mahādeva is Andhakāntaka. Andhaka Asura may mean figuratively as the giant Darkness.

28-32. Khara pierced by Rāma's arrows fell down dead on the ground like Vritrāsura slain by Indra, Namuchi by foam, like Vala by bolt. The Devas and Chāranas united became glad, sounded their drums, Dundubhis, and showered flowers. They wondered that Rāma killed with sharp arrows in three muhurtas, Khara, Dūṣana and fourteen thousand Rākhsasas. This is indeed the wonderful deed of Rāma, relying on his own self, this is the wonderful prowess of Rāma. He seems to be like Viṣṇu.

33-39. Thus saying the Devas went to their respective abodes. Then the Rajarṣis and Brahmarṣis came. They worshipped Rāma with the Muni Agastya at their head. They then said gladdly "For this reason the Pākasāsana Indra came to the holy hermitage of Sarabhangā Muni and the Muni brought Rāma here for the slaying of these vicious Rākhsasas. O Son of Daśaratha! You have rendered so much good service to us." Now the Mahārṣis will do their religious rites in the Dandaka forest without any hitch. At this time Lākshmaṇa and Sītā Devī came out of the caves of hills and entered gladly into the hermitage. Next the victorious joy-giving Rāma worshipped by the Maharṣis entered. Lākshmaṇa worshipped Rāma.

40-41. The Rākhsasas were killed. At this the good Sītā Devī became very glad and embraced her husband, who remained unwounded.

Here ends the Chapter 30 of the Aranya Kāṇḍam  
of Śrīmad Vālmīkiya Rāmāyaṇam.

### Chapter 31

1-5. Rávana hears and plans his course of movements. Then one Rákhsasa named Akampana, the only survivor, hurriedly left Janasthán, appeared before Rávana, and delivered the message, thus:—O King! Many Rákhsasas living in Janasthán are killed. Khara has been killed. I have somehow escaped alone with much difficulty and managed to come here. When the ten headed Rávana heard this, his eyes turned red and he spoke thus to Akampana, burning every thing by his angry frown. Tell, O Akampana! who wishing for his own death has destroyed Janasthán? Who is he that does not want to remain in all these worlds? Becoming hostile to me Indra, Kuvera, Yama, and Viṣṇu even cannot rest in peace and become happy.

6-10. I am the Kála of Kála, I can burn even fire, I can kill even Death itself! So much power I hold. With all surpassing might I can restrain the fury of hurricane and burn in my violent anger the glory of the sun and fire. Thereupon Akampana with folded palms asked for protection in trembling voice. When he received his permission and assurance of his life, he said. The youth Ráma is the son of the King Daśaratha. The mould of his frame is like that of a lion. His shoulders are long and broad. His arms are round and long.

11-15. He is renowned, beautiful and successful. His limbs are bluish. No warrior can be a match for him. He has killed Dūṣana and Khara in the battle at Janasthán. Hearing Akampana, Rávana, the lord of the Rákhsasas breathed heavily like the lord of elephants and said:—Say, O Akampana! Whether Ráma has come to Janasthán with Indra and the other Devas? Akampana heard and described again and again the strength of Ráma. Ráma is highly energetic and he is the chief of the bowmen. He knows fully well the use of the weapons of the Devas and he is very powerful in the field of battle.

16-20. His younger brother Lakshmaṇa is with him and in power and bravery he is equal to Ráma. His fair face is round like the full moon. His eyes are red. His voice is deep like the rumbling of a kettle drum. Lakshmaṇa follows Ráma and strengthens him as fire is strengthened by the wind. This Ráma has destroyed Janasthán. No Devas or Mahátmás assisted. Give up the idea that they received any help from any source. Ráma is all in all. He discharged his swift winged arrows, each bright with gold and ornament. These arrows changed into the five mouthed serpents and devoured the Rákhsasas. Wherever these Rákhsasas fled in wild dismay, Ráma was there to strike and slay. By the help of Lakshmaṇa, O sinless king! Ráma has laid desolate your fine Janasthán.

21-25. Hearing Akampana, Rávana retorted:—I will go personally to Janasthán to kill Ráma. O King! Akampana said, O listen! while I relate to you the terror of the hero's strength. When the high-souled Ráma appears in the battle field, with angry frown, none can check, none can tame Ráma. He with his resistless shafts can check the course of the full flowing river or make it flow in another direction as he wills. He can destroy the Heavens with stars, planets, and constellations and sky. His power could uphold the earth itself immersed in peril, down sinking as it sank of old (in the great deluge). He can cut away the banks of the ocean and drown all the plains and cities of the earth. He can crush the great deep's impetuous will or bid the furious wind be still by his arrows.

26-30. He can destroy or make the whole worlds vanish; he can create them anew again. O Rávana! You cannot conquer Ráma in open fight as a sinner cannot enter into the Heavens. All the Devas and Asuras united cannot kill him. I will



now disclose to you another plan how to kill him with guile, how that wondrous man can be killed. Hear. His wife is Sítá, full of youth and grace above all women. She is of nice lovely dainty waist, with limbs fairly proportionate and a soft skin of lustrous hue. She is decked with gems and jewels. 'She is the gem of womankind. No Deví, GhandarvÍ, Apsará, PannagÍ, no woman can challenge her in beauty.

31-35. Beguile the hero in the wood and steal in the meanwhile his lovely spouse. Without Sítá, Ráma cannot live long. Rávana heard Akampana and thought over and over again. He then spoke—Well said! I approve. Tomorrow early morning I alone will start with my charioteer and bring her gladly here in this Laṅká. Saying this Rávana mounted on a chariot yoked with asses and shining like the Sun and casting splendour all around. The chariot moved on lightly through the sky. (like the aeroplane but driven by asses). The chariot shone like the Moon in the sky among a mass of clouds.

36-40. After crossing a long distance, Rávana arrived at the place of Máricha, the son of Tádaka. Máricha received Rávana with high class food, rarer to men. He offered seat to the king Rávana and worshipped him. With water he washed his feet. He then spoke wisely :—O king of the Rákhsasas! Is everything going on well with thee and the rovers of the might? I have great misgivings in my mind seeing you alone, coming here in such a hot haste? Then Rávana highly energetic and expert in speaking spoke as follows :—My guards stationed to look after my border land here and the bravest leaders of my followers are slain by Ráma. And I find Janasthán, that is free from the attacks of foes, is rendered desolate.

41-45. I want to steal his wife Sítá away. Come and help me in my plan. Máricha heard carefully and answered :—What foe in friendly guise is he who spoke of Sítá's name to thee? Who is the wretch whose idea would fain destroy the head of the Rákhsasas? Whose is the evil counsel, say, that bids him to carry away his wife? And careless of thy life has incited you in this matter? He is your greatest enemy. Whose ill advice would bid thee draw the venomed fang from serpent's jaw? My king! Which enemy has advised you to follow this evil and highly dangerous path? Who has hurt you so on your head while you were asleep?

46-50. This Ráma is Gandha Hastí (the elephant whose smell drives away the other elephants). He who sees Ráma from afar in the battle cannot live. His trunk shews that he is born of a high breed. His pure ancestry is his trunk, valour is his temporal sweat, two arms are his tusks. Not to speak of challenging him in a fight, you can not even stare at him! He, the expert in battle, is the killer of the deer-like demons. Ráma is like a formidable lion, his movements in the field of battle are his manes and joints. No lion's tooth can match his sword or his arrows fiercely shot. He sleeps, he sleeps, the lion lord; be wise and rouse him not. Arrows constitute his body. Sharp sword is his teeth. O monarch of the giants! Think well of my words. Lest thou for ever in the hell of Ráma's vengeance sink: Ráma is like a deep ocean going to the nether regions, the bow is its alligator, the swing of his arms is its mind, heavy fight is its water, shafts are its billows! O King! It is not desirable to face that deep ocean, going to the Pátála. To fight with Ráma is to court death. Ráma can resist the current of the ocean. Be pacified, O King of Laṅká! and get self possessed. Rest thou in Lanka's imperial bowers with thine own wives content, and in the wood see that Ráma's hours with Sítá be safely spent. At these words of Máricha, Rávana departed to Lanka.

Here ends the Chapter 31 of the Aranya Kāṇḍam  
of Srimad Válmikiya Rámāyaṇam.

## Chapter 32

### RAVANA ROUSED BY SURPANAKHA

1-5. Rāma alone has killed fourteen thousand Rākhsasas, the doers of cruel deeds. This Sūrpanakhā saw with her own eyes. She saw Dúṣaṇa, Khara, and Trisírā killed in battle. She used to speak like a roaring cloud that brings the rain. Now she gave vent to her pain by roaring. Such a great heroic deed cannot be done by any other personage. Seeing this wonderful deed Sūrpanakhā became very anxious and went to Laṅká, the seat of Rávana's sway. She saw Rávana, highly energetic, begirt with counsellors and peers, sitting on a royal throne, in the seven storied (or seven mahal) palace, like Indra surrounded by the Devas, Maruts (the Stormgods) etc. He sat upon the exalted golden throne shining bright like the Sun in the meridian. He sat upon a golden dais and looked red like the blazing fire, fed upon a golden altar.

6-10. He was invincible in the battle by the Devas, Gandharvas, other beings or by other great saints and Rísís; he gaped his mouth at every breath, tremendous as the jaws of Death. In the fight between the Devas and the Asuras he bore on his person the scars left by Indra's thunderbolts. The scars still marked his ample chest by fierce Airavat's (Indra's elephant) tusk impressed. He had twenty arms, and ten heads. He wore excellent elegant robes. He had a capacious ample chest and bore all the signs that mark the heir of a kingly line. His body shone like Vaidúrya blue gem (Lapis Lazuli). He had golden ornaments on his body. His arms were beautiful and his teeth were white. His mouth and face were very large and big and he was tall and high like a mountain. In the war with Viṣṇu and in other great battles he was struck at hundreds of places on his body by Viṣṇu's disc and by other weapons and he was driven out. He bore the scars on his chest and shoulder.

11-13. He could even change the ocean that changes not. He could wake it to wildest rage. He could do and effect his works wonderfully quick as if in the twinkling of an eye. He could break and uproot the mountains; he could crush the gods, he could churn the ocean. He was the destroyer of Dharma; he was the violator of other's wives, he was an enemy to all sacrifices. He forcibly took away the Soma liquor from the place of sacrifice. This great hero went to Bhogavatí's town (Bhogavatí, in Pátála, is the region under the earth, is the capital of the serpent race whose king is Vāsuki) where Vāsuki was beaten down and Rávana stole away being victorious in the strife, the beloved wife of Taksaka (the great serpent).

NOTE:—Taksaka born of Kadru's womb by Maharṣi Kaśyapa. He had friendship with Indra. His dwelling place was in the Khándava forest. Once Taksaka kept his wife and son Asvasena at his home and went to Kuruksettra. That time with the help of Krishna and Arjuna, the Deva Agni burnt the Khandava forest. The wife of Taksaka with her son tried to flee but they were killed by the arrows of Arjuna. Asvasena was saved by Indra's help.

To pay the Guru Dakshinā, Utanka Muni asked for the two earrings of the wife of Pausya Rāja. He got them. While he was carrying them, Taksaka stole on the way. Utanka went into the Pátála and after many efforts recovered the ear-rings. Since then he bore great enmity to Taksaka. Sringi, a Ríṣi's son, cursed the king Parikshit that he would be bitten by Taksaka, who to carry out the curse to success went towards Hastinapur. On the way he saw the Brahmin Kasyapa well versed in the art of taking away poisons. Kasyapa wanted to bring the snake bitten

Parikshit again to life and was going to Hastinapur. Knowing the Brahmana's intention, Taksaka asked the Brahmin to shew proof of his knowledge. Taksaka bit a tree which dried. The Brahmana brought the tree again to life. Taksaka knowing the Brahmana greedy for money gave him large sums of money and desisted him from going to Hastinapur.

14-16. Then Taksaka assumed a very fine body and entered into a fruit and came to the King Parikshit. When the king was breaking the fruit, Taksaka appeared and bit the king to death. Afterwards the son of Parikshit Janamejaya wished revenge and made a Yajna to kill the race of serpents with Taksaka. Taksaka out of fear took the shelter of Indra. Indra refused. Then Taksaka was going to fall on the sacrificial fire when the Muni Astika was sent by Vasuki to stop the Yajna. The king Janamejaya stopped the ceremony and Taksaka got saved.

17-22. Ravana went to the mountain Kailasa and conquered Kuvera and carried off his Puspaka Vimana, going at one's free will. Ravana destroyed the Chaitra-ratha garden and the heavenly city named Nalini of Kuvera, destroyed Indra's Nandana forest out of sheer anger. Ravana could stop by his hand the course of the Moon and the Sun when they were going to rise, who was so calm and patient as to practice asceticism for ten thousand years, and offered his heads to Siva, and who got the boon to be invincible to all, to the Devas, Danaves, Gandharvas, Pisachas birds and serpents, human beings only excluded, who was praised by the twice born in sacrificial ceremonies. Who going to the place where Somajuce was being extracted, destroyed it, who put obstacles to the sacrifices nearing completions, who killed the Brahmanas, who did cruel acts, who was ruthless, who always did bad to all the living beings, who was a terror to all, who used to make the people cry, such a brother that Rakhsasi saw. He was clad in excellent robes and nicely garlanded.

23. Surpanakha saw seated on a throne the son of the family of Pulastya, who appeared like Yama Raj at times of dissolution.

NOTE :—Pulastya is considered as the ancestor of the Rakhsasas or giants, as he is the father of Visravas, the father of Ravana and his brethren.

24-25. Confused with fear, the Rakhsasi Surpanakha went to Ravana, the killer of enemies, surrounded by his counsellors, and spoke to him. Surpanakha who used to roam fearlessly to all the quarters, now impelled by fear and greed, no longer bold, deformed by Rama she shewed her disfigured appearance to Ravana, told the tale\* as it happened on the face and spoke harsh words to him (Ravana), whose big eyes, widely extended, were glowing like fire.

\*NOTE :—Not the real thing that she wanted to enjoy Rama and Lakshmana and therefore she was disfigured.

Here ends the Chapter 32 of the Aranya Kandam  
of Srímad Válmikíya Rámáyanaṁ.



## Chapter 33

## SURPANAKHA'S SPEECH

1-5. Súrpanakhá, burning with rage, addressed harshly Rávana, the plunderer and tormentor of men and other beings and who used to make people cry out in their violent agony, in the midst of the assembly of counsellors and ministers, thus:— O Rávana! You are wilful and intoxicated with lust; you don't see the coming fate that threatens you. You still pursue unchecked your selfish will. People do not honour the king who becomes attached to women and amorous pleasures, who is subject to lust and greed, just as people do not prize the fire of funeral pyre. The king, who does not see himself in time his duty, goes to rack and ruin; his work also is wholly spoilt. People avoid the presence of that king from a distance who does not keep secret spies, who does not see his subjects in due time, who is subject to women as elephants avoid the treacherous river's miry edge.

6-10. The king prospers not who does not keep his control over his subjects, countries and lands as rocks submerged in ocean get checked in their rise. You have created enmity with the Devas, Gandharvas and Dánavas who control their senses. You have no secret emissaries; you are attached to women. How can a fickle being like you become a king? You are void of sense, childish, knowing not what you ought to know. How can you remain as a king? O Rávana, the conquering Chief! The prince who boasts of his treasury, his rule and his hosts but who is led by others, though lord of all, becomes mean like a common man. The kings who know through their loyal spies and messengers about dangers hanging overhead are reckoned as far sighted.

11-15. Your ministers are illiterate. No secret spies are engaged by you. You will not seek aid from such and you are self-sufficient. So no notice has come to you about the destruction of your friends as well as of Janasthán. Single handed Ráma has killed fourteen thousand demons and Khara and Dúshana. He has promised that the hermits of the Daṇḍaka forest need not fear and he has converted the Daṇḍakáraṇya into a safe asylum. But you are greedy, lustful, sensual and worldly, so you close your heedless eyes to dangers that rise in your realm. The king who is unkind to his ministers and overstrict with all his subjects, who pays very little to them, who is always careless, egoistic and who harms them deceitfully, is not helped by his people in times of difficulties.

16-20. The king who is very egoistic, who hears no body, who thinks himself all in all, who is angry, his people will kill him in times of dangers and difficulties. The king who does not do his duty, who fears not when there is the real ground for fearing, soon will be removed from his kingdom. He becomes poor and miserable, grass like. Even some useful purposes are served by dry wood, clods of grass, and by handfuls of dust; but nothing can come out of a dethroned king. As a cloth worn by another, or as a faded garland, crushed and torn by another becomes useless, so is, unthroned, the proudest king, though mighty once, now a useless thing. But the king who keeps the correct and full news of his kingdom, who is always careful, who controls his senses, that grateful religious monarch long remains secure and flourishes long.

21-24. He who sleeps with his physical eyes but he who remains mentally ever awake in his policy, with eyes of morality, watching with a ruler's eye, whose anger and graciousness are practical in dealing their effects, is worshipped by his people. O

Rávana ! You are void of any sense. These kingly virtues find no place in you who have not learnt from the watchful spy that your giant followers are lying dead in the battle field. You never care for any body. You do not realise the true situation of any thing. You are attached to sensual worldly objects ; you do not distinguish times and places. You do not judge rightly of merits and demerits. So soon you will encounter difficulties and involve the kingdom in danger. Rávana heard Súrpanakhá with attention and judged. Rávana, the lord of untold riches, haughty and proud of his imperial might, long pondered in his breast.

Here ends the Chapter 33 of the Aranya Kāṇḍam  
of Válmikíya Rámáyanaṁ.

### Chapter 34

1-5. Seeing Súrpanakhá uttering such harsh words in the assembly of the ministers, Rávana asked, furious with rage:—"Who is this Ráma, whence and where ? How is his form ? What is prowess ? What are his deeds ? Declare. Why has he come to this Dandaká forest, hard to travel ? What weapon does he wield ? With which weapon he has killed the Rákhsasas ? He has killed in open battle Khara, Dūṣana and Trisirá ? Tell all truly, O beautiful One ! Who maimed you thus ? At this, Súrpanakhá burnt with her fury unrepressed. The giantess declared at length justly in due order the form of Ráma. Ráma's arms are long and his eyes wide and large. He wears a black deer's skin.

6-11. He is the son of king Daśaratha, fair as Káma, the god of Love. He discharges fiery iron arrows like deadly venomous snakes from his bow, strung to the full extent, and bent down almost circular, and studded with gold rings. While he stretched his bow, no body could see him ; but our soldiers were seen by the shower of his glittering arrows. As Indra destroys nice fields and crops by hailstorms, so Ráma alone on foot killed and with his sharp arrows slain Khara and Dúshana with fourteen thousand formidable demons within three Dandas (one Danda is equal to twenty four minutes) And he had freed the saints and made safe and fearless their dwelling place in the great Dandaka forest.

12-15. He has spared me, thus insulting me, as he feared to kill a woman. The fiery brother of Ráma is like him in his valour. He is the lover and devotee of Ráma. His name is Lákshmana. He serves his great brother with his heart and soul, with the whole might of his body. He is the impetuous victor, bold and wise, first in each hardy enterprise, ever ready to stand by his side, a second self or a better hand. He is like his outgoing breath, (his Bahih Prána). Ráma's lawfully married, his rightful wife is Sítá, of large eyes, of a full-moon like face. She lives in their his company and is always alert in doing everything dear to her husband.

16-20. With glossy hair and beautiful nose, Sítá from head to foot has nothing to blame. Her nails are well-shaped and of reddish tinge, her waist lean, hips heavy, breast high and plump. She looks a second Lakshmi, the goddess of the forest. Her colour is like molten gold. She is the daughter of the king Janaka and her name is Sítá. Never I saw before any Deví, Gandharví Yakshí, or Kinnarí like her. Whose wife she becomes and embraces gladly, that fortunate man will be more longlived than Indra in all the worlds. She is worthy of you and you are worthy of her. She is good natured. Her limbs are fair. None else exists like her in this world.

20-26. Her capacious hips, thighs and legs are beautiful, her breasts plump and prominent. I went to bring her here as your wife. But the cruel Lakshmaṇa has disfigured me. You shall see to-day her moon-like loveliness and your amorous bosom shall be smitten at her sight by Cupid's arrows. If you want her, then stand up, put your right foot forward, begin your journey for her, win her and prepare for the battle and conquer Rāma. Advancing the right foot is auspicious to men for any heroic work whereas left foot is so for women. O king of the Demons! If you approve of my advise, then do what I say. Know that Rāma is weak and try to make Sītā your wife. Rāma has killed all the Rākhsasas of Janasthān by his straight and swift going arrows. He has killed Khara and Dúṣana. You have now heard everything. Awake, arise, and before the Sun sets, take vengeance for the slain.

Here ends the Chapter 34 of the Aranya Kāṇḍam  
of Srimad Vālmikiya Rāmāyanam.

### Chapter 35

1-5. Rāvaṇa heard the stirring tale from Súrpanakhá, causing the hairs to stand on their ends, held a deep consultation with his ministers and gave them necessary orders. He applied his thought how he would steal Sītā, ascertained the merits and demerits thereof, the gain against the dangers he pondered, he surveyed the strength and weakness of the parties and finally settled to carry out the plan into action and went to the stable, the place where chariots are kept. Slowly he went to the stable and ordered the charioteer to yoke the chariot. The active charioteer at his lord's command soon appeared with the best of chariots.

6-10. That golden car flew in the Heavens according to the owner's will. It was decked with gems and jewels. On such a chariot Rāvaṇa sat. Asses with heads of goblins drew that wondrous car wherever it flew. As it went, it made thundering noise, like that of a cloud; and Rāvaṇa, the younger brother of Kuvera came to the ocean and crossed it. A white umbrella spread over his head, two white chowries were on his two sides and his body was adorned with ornaments. Rāvaṇa shone like the Vaidúrya gem (of red and black colour). Ten heads, twenty hands, nice raiments, the God's enemy and the killer of the asectics Rāvaṇa marched on like a mountain with ten peaks. Flying on that aeroplane going at the owner's will, Rāvaṇa looked like the clouds where lightnings flashed and wherein rows of cranes flew in their close array.

11-15. He saw on his way mountains, oceans, and thousands of trees, adorned with fruits and flowers. He looked on many a liliated pool with cool and sweet waters. There were big retreats of the Munis where there were spacious meet altars. Plantain fields with cocoanut trees within were seen. That place was filled with Tāla, Tamāla, and Sál trees, pendant with their fruits and flowers. There the Rishis dwelt, very abstemious in their food and drink. The Devas, Gandharvas and Kinnaras lived there in thousands of numbers. The Siddhas and Cháranas, self-controlled, adorned the place. Brahmá's sons, the celibates from their childhood, the Ajas, the Máshas, the celibates, the Valakhilyas, and those Munis the Marichipás, who live drinking the Sun's rays adorned the place.

The Másha=an ignorant man, a fool, a blockhead. The Valakhilya Munis=a class of sixty thousand divine saints of the size of thumb who are said to have been produced from the hair of Brahmá's body. Malyavat=name of a demon, son of

Suketu. (He was the maternal uncle and minister of Rávana and aided him in many schemes. In early times he propitiated the God Brahman by his austere penance, as a reward of which the splendid isle of Lankā was caused to be built for him. He lived there with his brothers for some years, but afterwards he left it, which was then occupied by Kuvera. Afterwards when Rávana ousted Kuvera from the island, Malyavat returned with his relatives and lived with Rávana for a long time.

NOTE :—Kinnaras are a class of beings with the body of a man and the head of a horse. Ájas Marichipas, Vaikhánasas, Máshas, and Bálakhilyas are classes of supernatural beings who lead the lives of hermits.

16-20. The Apsarás, lovely nymphs of heavens, frequented there in thousands with celestials' garlands; they were of graceful forms, playing and sauntering about. The glorious wives of many gods trod those beautiful recesses. Those gods and Dánavas, all who eat the food of heaven, rejoiced to meet. The swans, the sárasas, the curlews and the ducks and various other birds thronged the place; where the sea sprays rose soft and white over the rocks, they were shining like vaidurya gems and the whole place looked charming. On all sides there were big vimánas, the pale chariots of the Gods, bearing each lord whose austere rites had raised him to the heavenly sphere. Thereon the celestials' garlands hung, songs sung and music sounded. By merits of their penances, they could go to all the regions. Their vimánas, the heavenly cars or balloons as well as the Apsarás, Rávana saw.

21-26. There stood the sandal tree—the sources of sweet extract. There was Aguru, of excellent perfume; at one place stood Kokkala trees bearing sweet scented fruits. At other places there were blossoms of Tamala, thickets of black pepper. Heaps of pearls were seen lying on the sea shore. Rávana saw grey rocks rising from amidst the red coral washed and laid bare from ocean's bed. Heaps of precious stones, beautiful Mungás, mountains bearing gold and silver, beautiful, and wonderful cascades, riches and grains, beautiful women, elephants, chariots adorned all those cities. Thus Rávana saw.

27-33 On the beaches of the ocean Rávana saw those heavenly sights. He saw a very big banyan tree round which on the ground sat many Munis. Whose branches spread as far as one hundred yojanas. Once Garuḍa sat on one big branch of that tree taking within his claws a big elephant and tortoise for his food. That branch with many leaves broke under the weight of Garuḍa, the king of birds. Under that branch were many Vaikhanasa Rishis, Másas, Valakhilya Rishis and Marichipás, sons of Brahmá. There were other best Munis drinking smoke. Garuḍa out of compassion towards them flew away in great speed holding with one claw the broken branch one hundred yojanás long, and the elephant and tortoise with another; and after flying to a great distance he ate up the two huge animals and satiated his appetite. He ruined the Nisáda country by letting the branch drop down on the country. Thus he saved the Munis who became very pleased.

34-38. Garuḍa's strength doubled owing to his joy in this act and he now further wanted to carry off the nectar. And he took away the nectar that was kept secretly in Indra's abode, breaking the iron nets thereof and the jewel chamber. Rávana saw the banyan tree named Subhadrá which was marked by Garuḍa and where bands and jhunds of the great Rishi dwelt. Crossing the ocean, he saw a hermitage that stood sequestered in the holy wood. There lived the Rákhsasa Máricha on frugal diet, clad in black deer skin and wearing matted locks. Seeing Rávana come there,

Márícha welcomed him with meat and gave him water for his feet and then addressed the giant king sensibly thus:—Lord! Is it well with thee and with the inhabitants of Laṅká. May I ask you why you have come here so quickly and so suddenly without sending any previous information? The King Rávana, the mighty guest of Márícha replied in befitting words, thus:—

Here ends the Chapter 35 of the Aranya Kāṇḍam  
of Srímad Válmíkíya Rámáyanaṁ.

### Chapter 36

1-5. Hear me, O brother Márícha. Now I tell you the reason why I seek your abode. I am greatly distressed and I am very anxious. You are now my only help and the surest hope. You know Janasthán where my brothers Khara, the powerful Dúshana and fierce Trisirá who feeds on human blood and flesh and my sister Súrpanakhá dwelt. Many other demons energetic in battle, brave, strong and true were stationed there. These lived there under my orders and they used to kill the Rishis and other devotees. They did terrible deeds and delighted in warfare. They were fourteen thousand in number and were obedient to Khara. They followed him wherever he lead them.

6-11. A great battle ensued between Khara armed with all the deadly weapons on one side and Ráma on another side. Without saying anything harsh, Ráma, alone on foot, killed all those Rákhsasas by his fiery arrows. He killed in the fight Khara and Dúshana too. He killed Trisirá also and made the Daṇḍaka forest again fearless and a safe asylum to the Rishis. This Ráma has been expelled by his noble father in great ire along with Sítá in mean attire (bark of wood). His life period is now worn out and flickering. This wretch, a disgrace to the Kshattriyas, has slain the best of our race. He is uncultured, unmannered, harsh, wicked, fierce, avaricious and uncontrolled in his character and note that he is a veritable fool.

12-17. He has abandoned the Kshattriya Dharma (living now like a Muni); he likes to pain all the beings; and thinking himself strong without any cause, he cut off the nose and ears of my sister and disfigured her. Now I want to seize this Ráma's wife, named Sítá, fair of form like a goddess and bring her per force as the prize triumphant from the forest. For this I seek your willing aid. If you help me and stand beside your friend, I may defy all Gods standing against me in battle. Come sharp, help me now, for you only have got the power to lend me assistance in this doubtful momentous occasion; and if you do so along with Kumbhakarna, my brother and my other brothers I am afraid of none. In heroism, valour, strength and in battle there is none equal to you. You are a great hero, very resourceful and capable in devising various means and schemes. You are skilled in magical power and in deceiving others. You are a conjuror. Therefore I have come to you. Now hear what you will have to do for me.

18-24. In semblance of a golden deer with silver spots, move about and jump before Sítá and Ráma. Sítá will then ask Ráma and Lakshmaṇa to catch hold of the creature and bring that to her for its beauty's sake. When both of them will depart and leave Sítá alone, defenceless, I will seize the lady as Ráhu storms the moonlight and I will fly up in the air towards Laṅká. Ráma will be greatly weakened by the separation of Sítá and then I shall succeed in destroying him easily.



Máricha's face grew dark as he heard Rávana. He was greatly alarmed by the proposal and being almost half dead sucked his dry lips and stared at him with winkless eyes. Máricha well knew Ráma's might. Máricha stood with suppliant hands and began to tell his counsel for Rávana's good and as well for his own.

Here ends the Chapter 36 of the Aranya Kāṇḍam  
of Srimad Válmikiya Rámāyaṇam.

### Chapter 37

1-14. Máricha heard attentively the ruler of the demons. Then the highly energetic Máricha, clever in speaking, replied :—O King ! Sweet speaking persons are always easily available but it is rare to find unpleasant but wise speaking persons as well as the persons who hear them and act accordingly. Certainly you are not aware of the prowess and valour of the all qualified Ráma : for you have no private spies and you are restless. I want the peace and welfare of the Rákhsasas and I pray that he out of his wrath may not kill all of them. May it not be that Sitá is born for your death ! Let not the lady Sitá wake a tempest to break down on thy head. Is it that this city of Laṅká is going to be destroyed along with all the Rákhsasas on her getting you as a king, highly wilful and quite unrestrained, not curbed by any hook or iron goad ? Foolish men such as you with wills uncurbed, sinful and unrestrained, destroy themselves, the king, the state, and leave the people desolate. Ráma has not been banished by his father. Please don't consider him as greedy, disreputable, haughty or the meanest of the Kshatriyas. He is not void of dharma nor of qualifications. He gives joy to his mother Kauśalyá. He is free from all touch of rancorous spite. He delights in doing good to all the creatures. He does not make any one anxious and uneasy. Kaikeyi has deceived Ráma's father Daśaratha. Ráma said like all true and duteous sons "Father ! What thou hast promised shall be done." He wanted to see his father stand on the true and honourable path. To satisfy Kaikeyi and to serve Daśaratha, Ráma of his own accord left the royal pleasures, resigned and went to the Daṇḍaka forest. O Brother ! Ráma is not cruel, no senseless fool nor unrestrained by any rule, without any control over his passions. You ought not to utter false words that you heard from false sources. Ráma is Dharma personified, he is incarnate of truth and goodness. He is the king of all the worlds like Indra. Jánaki is protected by Ráma's prowess. How do you dare to steal her away inseparable like the rays from the sun ?

15-20 Ráma is like a burning fire. Arrows are his flames. The bow and sword are the fuels. Hero can you suddenly plunge yourself into that unsurpassable fire ? Ráma is like Yama, the god of death. The bow he knows so well to draw is his flaming jaw. He holds his bow and arrow. He is stern and capable to destroy his enemy's soldiers. Why do you go to him, casting away your kingdom, pleasures and life so dear. You cannot steal away Sitá, protected by Ráma's arrows, the dear delight of Ráma unapproached in might. Ráma is the lion of men and he is of a lion chest. Sitá is devoted to her husband's will, through prosperity and adversity. You cannot steal Sitá, the wife of that fiery Ráma. For she is like a flaming fire.

21-25. Why do you exert yourself in this vain attempt ? What gain would you derive ? If in the fight he sees you, know your days are at an end. Consult with all

your religious ministers, Bibhiṣaṇa and others and settle what to do. Think well of the pros and cons of your strength, weakness and other shortcomings. Discuss what you can do and see what Rāma does. Think of your welfare. Then do what you think best. I think you ought not to fight with Rāma. My prudent counsel do not slight; be patient and act wisely.

Here ends the Chapter 37 of the Aranya Kāṇḍam  
of Śrīmad Vālmikiya Rāmāyaṇam.

### Chapter 38

1-5. Once I became very strong and roamed this wide world all over from one end to another. I was high like a mountain and could wield strength like one thousand elephants. My colour was like that of a blue cloud. I had golden ear-rings and a crown on my head. I used to rove in the Daṇḍaka forest with a Parighā weapon in my hand. People would become afraid at my sight. I devoured the flesh of the Rīsīs. The great Muni Viśvāmītra got very much afraid of me. He approached the king Daśaratha and said:—"Let Rāma protect me carefully while I perform the sacrifices. I am much terror stricken by Mārīcha Demon."

6-11. Daśaratha answered "This Rāma Chandra is now twelve years old. He has not been fully trained in the art of shafts and missiles. And Daśaratha wanted to go himself with his vast army for slaying the demons as he liked." The Muni then replied:—"No other than Rāma can be a match for that Rākhsasa. You have helped the Devas in battle and you are well known in the world for your wondrous deeds. You have many forces. But let all those remain here." Thy fiery son, though yet a boy, will in the fight chastise or destroy that fiend. Rāma alone with me shall go. Be happy, conqueror of enemies!

12-17. Saying thus, Viśvāmītra took the boy Rāma gladly to his hermitage. The Muni again initiated himself to perform the yajna in Daṇḍakāraṇya. Rāma with his miraculous bow arrived at that spot. At that time beards did not grow on his face. He was a beautiful lad and his colour was soft green. He stood there like a newly risen young Moon and adorned the Daṇḍakāraṇya. He wore one cloth a beautiful sikhā (clot of hair on his head) with a golden garland round his neck. Mārīcha said "I with gold ear-ring suspended from my ears, huge like a cloud, powerful, invincible of the Devas owing to my boon from Brahmā, I went with great pride into the āśrama. No sooner I entered, Rāma without any confusion took the bow and stretched it.

18-22. Out of my senselessness I could not make out Rāma's strength. Thinking him a mere boy I ran where Viśvāmītra was sitting before his altar, whereas Rāma the destroyer of the foes discharged his sharp arrows and threw me off one hundred yojanas into the sea. O Brother! Rāma did not then like to kill me. He preserved my life. Becoming senseless by the violence of the arrows I was cast far off into the ocean where I lay long. When I got again into my senses, I went to Laṅkāpuri. Thus I was spared, but all my friends fell, slain by Rāma, Rāma, a mere boy untrained in warrior skill, of iron arm and dauntless will.

23-27. If you with Rāma still in spite of my warning and prayer be determined to fight, I see woe and dire defeat, ending your days. Thy followers approve joy and amorous sports and are very fond of them. They all will feel the blow and share

the fatal overthrow. You will see your begemmed Lanká city destroyed and lost for ever for Sítá's sake. Even he who is pure, who commits no sin, becomes destroyed by the sinners' sin as fishes are destroyed, living in tanks infested with snakes. You will see the Rákhsasas wearing nice sandal pastes and bright ornaments lying dead on the battle-field by the sheer folly of yours.

28-33. The Rákhsasas who survive will fly away to all quarters and roam, some with their wives, and others without their wives. You will see Lanká filled with arrows, burning with fire and their residences burnt. There is no greater sin than contact with others' wives. O king ! There are in your zenana thousands of wives. You better be well pleased with them. And you better preserve your line, the Rákhsasas, your honour, property, kingdom and your dear life. O king ! If you want to live long with your fair wives and friends, better quarrel not with Ráma. I speak as a true friend to you; yet if you persist and per force if you steal away Sítá, you will be killed with Ráma's arrows and your friends and all other members will go with you to the realm of Death.

Here ends the Chapter 38 of the Aranya Kāṇḍam  
of Srímad Válmikiya Rámáyanaṁ.

### Chapter 39

1-5. In that fight Ráma somehow spared my life. Now hear, O Rávana ! what wonderful thing happened afterwards. I was not awakened to my senses; see such a veritable fool was I. I did not feel any insult and humiliation though I suffered so terribly. At length restored to strength and egoism I and two other powerful demons assumed the forms of deer and entered into the Danḍaka forest and roamed there at large. My tongue was fiery, teeth large and pointed and horns coming to a sharp end. I ate flesh. At the Agnihotra sacrifices, at the landing descents (ghats) of the rivers and near the trees where the Devas are placed and worshipped, with my formidable form I affrighted the ascetics performing their Tapas. I killed the pious saints living in Danḍakaranya, drank their blood and ate their flesh.

6-10. I got intoxicated, drank their blood and terrified the forest recluse. Getting thus intoxicated with human blood, once in the wood I chanced to see Ráma again, a devotee, a hermit living on frugal diet, doing good to all and also saw honourable Sítá and mighty Lakshmaṇa. I lost all remembrances of the power of the well controlled and powerful Ráma, now residing in forest ; and taking him to be an ascetic and recollecting my past enmity I ran with my sharp horns to kill him. I did not discuss well the pros and cons of the case. I remembered well the blows dealt first by him.

11-15. Drawing his big bow he shot three swift going arrows at me, flying quickly like Garuḍa and wind. They fell on me very quickly. At that I stepped aside at a little but the other two demons were immediately killed. Thus being saved from Ráma's arrows I gave up my vicious habits and soon I began to lead the virtuous life of an anchorite. To speak the truth under the shadow of every tree I used to find Ráma, clad in bark of black deer skin, standing like Death with noose in his hand.

NOTE :—It is said that at the time of Death, Yama casts the thread of destiny like a noose round the dying man's neck and drags out the reluctant soul, the real being, encased in a fine body, from this mortal abode of flesh. Hence probably Death is represented as holding a noose in his hand.

16-19. And through my fear I saw thousands of Rāma. It seemed the whole forest had become one fearful Rāma now. I started even in my dreams at night at his sight. I saw Rāma even where there was nothing and startled at names beginning with R. such as Ratna and Ratha. Though Rāma is not here, yet, O Lord of Laṅkā ! I see him here. I know his strength. You should not fight with him. He can kill Vali and Namuchi.

Namuchi=Kandarpa or Madana (the god of love); name of a Daitya or demon slain by Indra.

20-23. O Rāvaṇa ! You may, if you like, fight with Rāma or you may forgive him, but if you like to see me, do not raise the topic of Rāma before me. The good persons whose holy lives were spent in religious thoughts, most innocent, with all their people many a time have perished through another's crime. But I do not like to be ruined for another's folly. Do what you think right. I cannot help you in this act. Rāma is highly energetic, very powerful and forcible. He can bring destruction and ruin to all the demons.

24. If at the words of Súrpanakhá, and for her sake Khara went to Janasthán, fought and died, what offence has Rāma done by killing Khara in battle ! So let you swear and declare Rāma's fault and sin. You are my friend. I speak this all for your welfare and if you hear me not this my last appeal, you will die this day in the great fight with thy relatives and friends when the hero bends his great bow and casts off his shafts quickly one after another, without missing their marks.

Here ends the Chapter 39 of the Aranya Kāṇḍam  
of Srímad Válmikiya Rāmāyaṇam.

## Chapter 40

1-6. As one courting death takes no medicine, so Rāvaṇa, whose end was nigh did not accept those reasonable words of Mārīcha; on the contrary he harshly replied, prompted verily by Death himself. Is this your advice O Mārīcha, now to me, so unworthy of the race of the demons, so weak and base ? Your advice is fruitless to me like seeds cast on a barren soil. These words of yours will never succeed to change me in my programme to attack Rāma quickly. He is a fool, inured to sin, a despicable human being who could renounce his parents, friends, kingdom and every thing at the bidding of a woman. I shall now steal and carry away before your sight his dear wife away from him defeating in battle, the cruel murderer of Khara.

7-11. This is my strong deliberation and nothing can change its course; no, not even if Gods with Indra at their head attack me. Had I asked you to give your views on this course of action, to explain the merits and defects, hindrance and success, you could have answered as you have done. An intelligent counsellor, if he wants his welfare, should express his views when questioned by the king. And he should speak softly, sweetly, not dead against the king's liking, beneficial and imbued with moral principles and sanctioned by polity. He should not speak bluntly, grievous and painful even if he finds prudent words bearing no effect. For a king who is particular about his dignity rejects even the well meaning of words derogatory to his dignity, if they are in any way insulting or contradictory to his opinion.

12-16. Five are the spirits of the five Gods assumed and vented by a king :— Agni (fire), Indra, Chandra (Moon), Yama (Death) and Varuṇa. Agni (fire) produces haughtiness, Indra (Jupiter) prowess, Chandra (Moon) generosity, no doubt a gentle quality; Yama (Pluto or Death) the power of repression or punishment and Varuṇa (Neptune in Sanskrit he is also the presiding deity of wine, hence) producing contentment or cheerfulness; merriment is a proverbial accompaniment of drink as in Bacchus in Greek mythology). O giant ! The loftysouled monarchs are kind and gentle, stern and bold; they dispense their gifts with gracious love and swiftly punish each offence. Thus subjects should view their rulers with all respect and due honour. But you do not know the rules that a minister is to observe and therefore you are now fallen into ignorance and delusion. I have come over to your place here and you thus speak insultingly and taunt me. I have not asked you to give me your opinion on my course of action nor about any loss or profit in my plan.

17-21. I only wanted your help. Now hear the work that I wish you to do for me and you will have to do it. Assume the form of a golden deer spotted with silver marks. And near the cottage in the way of Rāma and his wife move about and saunter. Enchant Sītā and go away. Sītā will be struck with wonder seeing the golden deer and she will then and there take the fancy and ask Rāma to bring it. On Rāma going a long way off from the hermitage, you cry out "O Sītā ! O Lakshmaṇa ! Hearing that, Lakshmaṇa at the urgent request of Sītā and confused out of his brotherly love will follow Rāma in his search. When both Rāma and Lakshmaṇa have left her side, I will easily steal away Sītā as Indra stole Sachi.

22-27. Do this my work and go away wherever you like. I offer you half of my kingdom. Go forth, may luck attend thy way that leads to thy happy end. I shall follow you in my car to the Daṇḍaka forest and after deluding Rāma, I shall return with you to Laṅkā after procuring Sītā. And, O Mārīcha ! If you don't keep my request, I will kill you outright even now. This work you must do to-day. Who acting contrary to the wishes of his king, can reap any name and fame ! Now think well and ponder over each word of mine and do what seems to you the best.

Here ends the Chapter 40 of the Aranya Kāṇḍam  
of Śrīmad Vālmikiya Rāmāyaṇam.

## Chapter 41

1-4. Being thus commanded by Rāvaṇa, sorely pressed against his judgment Mārīcha disliked and fearlessly challenged the threats of death, and replied in bitter words, thus :—Ah, my king ! Who is that wicked that has advised you to rush headlong to your ruin with your children, counsellors and kingdom ? Who is that vicious one who has become unhappy at your ease and happiness ? And who has thrown open the wide gate of Death for thee by shewing you falsely this plan ? O Rākhsasa ! It is obvious that some of your weak enemy wants to see your end by entangling you in fight with some higher and more powerful enemy.

5-10. Who is that mean fellow that has thus advised you like your enemy ? To all thy false counsellors, death is the meet punishment, who see you tread this dangerous way, and do not try their best to stop you in your attempt fraught with grievous consequences. The good ministers ought to have checked you. The

king becoming wilful follows the vicious course, he ought to be warned by his capable and excellent ministers. How is it then that your ministers do not stop you? The ministers acquire dharma, wealth, káma, and fame through the cheerfulness of their masters. But when the monarch stoops to sin, they lose each joy they strive to win, and all the people, high and low, fall in the common overthrow. If the master falls into difficulty, all these ministers turn out useless and other people suffer. Owing to the victorious and best king one acquires merits and fame. A king therefore ought to be protected and looked after at all places, at all costs and on all occasions.

11-15. A kingdom cannot be governed by sternness. Quarreling with the subjects and enchained by one's own sensual cravings a king cannot rule. The ministers reap the evil fruits who advise strong repressive measures. The king also suffers. As the foolish charioteer suffers with the master going on a rough road with ups and downs, strewn with roots, and stone, so those who advise cruel deeds must perish when their master dies. Many good and innocent people, religious and self controlled were destroyed with their companions for others' faults. The king who deals highly repressive measures and chastises severely, going against the will of the subjects does not see his subjects flourish. Thus might a deer-eating jackal tend the deer. O Rávana ! All the demons will now die. There is no doubt in this. For you are their king, harsh, cruel, evil minded, and uncontrolled.

16-19. Suffering for this act and meeting the stiff and cruel result (death from your hands) is sudden. But you all will be destroyed with your soldiers. Therefore I mourn. Killing me first, Ráma will kill you next soon. I die, and if by Ráma I am slain and not by thee, I count it a gain. I would be well pleased. No sooner I appear before Ráma, I will be killed. Know this full well And when you will steal Sítá, verily you will be killed, know this too, with your friends. If you go with me and steal Sítá from Ráma's hermitage, you, your Demon followers, all, every one included, will not survive. I look to your welfare whose end draws nigh, and hence I I warn you and pray. But you do not take any heed over my words: so men never hear their friends' and councillors' advices and warnings.

Here ends the Chapter 41 of the Aranya Kāṇḍam  
of Srímad Válmikíya Rámáyanaṁ.

## Chapter 42

1-4. Thus Márícha spoke harshly to Rávana. At length being distressed and rendered humble by the fear of the Demon chief, Márícha replied :—"Arise, let us now start." Once Ráma sees me, know me dead and gone for ever then and there. Ráma has raised his weapons to kill us with bow, arrows, and sword in his hand. None can attack Ráma and escape with his life free from his deadly stroke. Yama's deadly staff is hanging over your head. And Ráma is fit to deal it. You and I will certainly be killed. When you have turned out so sinful, what more can I help you in this cause? Brother ! May you be happy ! Let me now take leave of you and go to Ráma.

5-10. Rávana was delighted and embraced him warmly and said. "Uncle ! These words to carry out my words express your true heroic attitude. Now you are the true Márícha, you are your proper self. Before, you were another demon.

Now sit with me in my jewelled aeroplane, moving at the free will of the owners, yoked with asses, having faces of Pisáchas (goblins). After alluring Sítá, go wherever you like. Finding Sítá thus lonely, I will seize her and carry her away from there. Márícha, the son of Táḍaká, agreed. Rávaṇa and Márícha mounted on that chariot, high like Vimána, started soon from the hermitage of Márícha, looking on cities and forests.

11-15. They crossed mountains, rivers, countries and cities and entered into the Daṇḍaka forest and saw the hermitage of Ráma. Alighting from that golden chariot, Rávaṇa clasped Márícha's hand and said :--Look ! There is that Ráma's áśrama surrounded by plantain trees. Friend ! Do quickly this work for which we have come here. Márícha heard and soon took by magical power the wonderful form of a deer and roamed round Ráma's áśrama.

16-24. His horns were like Indranila gem (sapphire). His face was black relieved with white, looked like red lotus. His ears were beautiful like ruby and turkis. Neck a little raised. Belly like Indranila gem. His ribs were like Mahuá flowers. His colour was like the pollens of red lotus. His hoofs were like Vaidurya gem (dark blue stones). His thighs were lean and the joints were firm. His body was flecked with silver dots and sparkled with the sheen of diverse metals. His tail, a little raised up, shone like a rainbow. The green forest and the cottage of Ráma were all illumined by its strange beauty. Thus to tempt Sítá, the deer, whose back looked like the lotus filaments, moved onward bounding, cropping on his way the green grass and entered the plantain grove.

25-30. Afterwards he came to catch the glances of Sítá and the tall deer of splendid hue shone at length full before Sítá's view. He jumped ahead some distance; he returned again in a moment. Thus playing, he skipped about hither and thither and then sat. Coming again near the entrance door of the áśrama, he went on towards the other herds of deer and joined with them. They saw him with fear. Awhile they followed but fled, getting the peculiar smell of his body. When the deer went towards Sítá, it ran circling round and round wonderfully. Márícha saw other deer, liked to eat with them but he did not eat to conceal his real form.

31-35. That time Sítá was busy in picking up flowers and gradually she came towards trees producing bright but scentless flowers (karnikára), asoka and mango trees. She, not fit for forest life, saw the jewelled deer, whose lips and hips were beautifully overlaid with gems and jewels and whose hairs were silvery. She fondly gazed with rapture and fixed attention. Seeing, with a side-glance, Ráma's wife, and illumining the whole forest, the magic deer moved on. Sítá saw such a deer now for the first time and greatly wondered.

Here ends the Chapter 42 of the Aranya Kāṇḍam  
of Srimad Válmikíya Rámáyanaṁ.

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## Chapter 43

## MARICHA, THE GOLDEN DEER

1-5. Thus culling and picking flowers, the beautiful Sítá, coloured like gold and of beautiful hips and loins, saw that deer golden and silvery side by side, became very glad and called her dear husband Ráma, and Lakshmaṇa with arms in his hands. Again, again she called Ráma and looked closely at that deer. "Come, Ráma, with Lakshmaṇa." Ráma and Lakshmaṇa both went and saw, others also saw. Lakshmaṇa looked, got terrified and spoke:—"I think, this deer is that demon Máricha, and no other."

6-10. Previously in the guise of a stag, he destroyed many princes who came for hunting in this forest. Now that Máricha has taken up this form. It is all false like the Gandharva city in air (like a mirage). It is impossible that such a jewelled deer exists on earth. Verily, it is Máya (sorcery). No doubt in this. But Sítá of the lovely smile, under the thwarting influence of the giant's spell waived aside the Lakshmaṇa's words and replied with eager words, thus:—Her knowledge regarding the true nature of the real deer having been utterly forgotten. She said:—O son of Araya! This deer is very fair and it captivates my heart. Bring it for my delight and we will have our play with it.

11-16. All sorts of herds of deer and other animals, Chámar, Srimar, Riksha, Prisat, Sangha, Monkeys and Kinnaras, etc. are beautiful and strong. But never before I saw such a deer, looking so fiery, so shining. It is coloured with various colours and full of gems and jewels. It is fair like the Moon. It illumines the forest, it seems it has no fear and it comes before me of itself. Ah me! What form and grace are there! Its limbs how fine, its hues how fair! How sweet its voice! Words fail to describe it. Or if you would, to please me, strive to take the beauteous thing alive. That would be a great wonder. It will surprise many.

17-21. And when our exile period will be over, when we will regain our kingdom, this wondrous animal will grace the chambers of my dwelling place. This deer will serve our play thing, our toy, to Bharata, yourself, and my mothers-in-law. If it eludes your grasp, strike it and the skin will be a treasure, kept inside. I shall spread this golden skin over the grass and I shall sit over it beside you. What I tell you to satisfy for myself is improper for women and it sounds very harsh and ugly; this I know. But to speak the truth. I am greatly fascinated by its look.

22-26. With its golden hairs, its branching horns tipped with sapphires, bright as the galaxy of stars or the first blush of the opening day, with graceful form and radiant hue, it charmed thy heart, O Chieftain, too. Ráma was also enchanted at the sight of the deer. And being pressed by Sítá, thus spoke to Lakshmaṇa. See, how well Janaki is pleased! This deer is really very beautiful, indeed! So it cannot now live. No such deer can be found in the Nandana forest and the Chaitraratha forest. How then can it be found in this earth!

27-31. Its hairs are partly straight and partly curved, spotted with golden dots. Look well. When it yawns, the tongues coming out like flames of fire, look bright, as if lightnings flash in the clouds. Its mouth is like the Indranila (a very highly esteemed mineral of velvety green colour) cup; its forehead shines like the sun with emerald tints and almandine (a red transparent variety of the garnet), while pearly light and roseate glow of shells adorn his neck below. Who can rest, not wondering, when he sees its golden and begemmed form, as if divine. O Lakshmaṇa! The



kings with bows and shafts in their hands kill the deer for flesh in enclosures on the occasions of their royal sports.

32-36. People in need of money search in the forest for gems and jewels, gold and many other minerals. These forest riches are by far the best and most excellent; they tend to increase the wealth and treasury of the people, like objects of enjoyment obtained with the very desire of those inhabiting the heavens. Political economists define that thing as wealth which people, desirous for wealth, pursue with a fixed determination. On the golden hide of this best deer Vaidehi will sit with me by my side. Soft like the skin of this deer, no other skin, be it of Prabhedhi, Kadali, Priyaka and Bhenda (all varieties of deer), can equal it.

37-41. This beautiful stag and the Mriga roaring in the sky (Mriga sīrṣa nakshatra) are best as toys. Or, O Lakshmana! If it happens to be as you say, the Rākhsasi Māyā, then I must slay it. This vicious and wicked Mārīcha, while travelling in this forest killed many best Munis. Many kings with bows in their hands came here on their hunting excursions. This Mārīcha suddenly coming out killed them. So it is fit to be killed by me. At first Vātāpi Demon lived here. He entered into the stomachs of the Rishis and while coming out killed them as the wombs of mules are destroyed by he-mules.

42-46. But once his art in senseless pride, he tried upon the mightiest saint, Agastya's self and caused him taste the boiled meal placed before him. Vātāpi was digested by Agastya. He rebuked the giant with a smile. 'Vātāpi, you with cruel spite have eaten many anchorites, the best Brahmanas, and now your ruin comes at last. Now if this giant Mārīcha defies my power, he will die like Vātāpi. As Agastya killed Vātāpi, so I will kill this Rākhsasa Mārīcha. You get yourself ready with all your weapons and protect Sītā carefully.

47-51. My duty is to please Sītā and our duty is subservient to Sītā's order. So I will kill this deer or catch hold of it. I go now quickly to fetch this stag. Jānaki has become very anxious for the deer skin. Beautiful is the skin of this deer. So it cannot remain alive long. You better remain in this Āśrama and protect Sītā. With one shaft I will kill the stag and taking its skin I will come quickly with the trophy. Jaṭāyu, our old and faithful friend, the best and strongest bird that flies, will help willingly. Be careful of Sītā with strong, intelligent and capable Jaṭāyu. Provide for every chance and suspect a foe on every side.

Here ends the Chapter 43 of the Aranya Kāṇḍam  
of Śrīmad Vālmikiya Rāmāyaṇam.

## Chapter 44

### MARICHA'S DEATH

1-6. Thus ordering Lakshmana, Rāma grasped his sword with gold hilt and his bow bent with triple flexure, his own delight and amusement and bound two quivers by his side. He then stepped forward. The deer, the antlered monarch, seeing Rāma, the lord of monarchs, coming towards him hid itself in fear and then appeared again. Rāma with bow in hand and swords fastened in his waist, ran fast towards the deer. It illumined the ground in front. Rāma with bow in hand while running saw the deer sometimes very far off and sometimes very close at hand. That deer, terror and confusion stricken, sometimes jumped high up in the air, sometimes came in front and sometimes hid itself in the forest.

7-12. Like the Moon of autumn hid in the clouds, that deer fearless was seen in front and next moment his beauty seemed shining from a distance. Now luring with a languid flight, now like a meteor lost to sight. Thus Mārīcha, transformed into a deer, took Rāma to a long distance. That Māyā mriga (magic deer) filled Rāma with great wonder and hoaxed him. So Rāma became very angry. Rāma got fatigued and sat on the doob grass. That demon deer turned Rāma mad. Next moment he was seen before Rāma along with other herds of deer. Rāma went again to seize it. And the deer hid out of great fear. Next moment far off the stag became visible from the trees. Rāma then decided to kill it.

13-17. Rāma, becoming angry, took out fiery flaming arrows capable to take away the life of the enemy and placing one such on the bow, strung it with great force. Thus he shot the weapon fashioned by Brahmā. That excellent arrow, like thunder-bolt pierced the deer form and struck the chest of Mārīcha. Mārīcha rose high like the Tāla tree and dropped down miserable on the ground. Mārīcha fell on the earth and yelled terribly and cast off his false deer form.

18-22. He remembered then Rāvaṇa's words, that Sītā would send next Lakshmaṇa. Rāvaṇa in the meantime may steal away the unguarded Sītā, unnoticed, solitarily. The monster knew the time come and loudly cried, roaring, Ho ! Sītā ! Ho ! Lakshmaṇa ! and the tone he borrowed was like Rāma's own. His counterfeit assumed deer form disappeared and he appeared in his real hideous form of a huge Rākhsasa. He bathed in blood and was rolling restlessly on the ground. Rāma saw this and remembered Lakshmaṇa and he thought about Sītā.

23-27. This is the Māyā (trick) of Mārīcha. Lakshmaṇa told this at the very outset and now I see it verbatim true. I have killed Mārīcha today. But the demon died crying aloud "Hā Sītā, Hā Lakshmaṇa." How Sītā would take this, when she will hear it ! And what will be the state of Lakshmaṇa ! Thinking this, Rāma's hairs stood on their ends. Rāma heard the cry of the deer at his last time and became mortified and fearful. Killing other deer, and taking their flesh, Rāma started at once towards Janasthān.

Here ends the Chapter 44 of the Aranya Kāṇḍam  
of Śrīmad Vālmikīya Rāmāyaṇam.

## Chapter 45

1-6. Now Jānaki heard that cry, as if of Rāma's, and said to Lakshmaṇa. "Go and see Rāma ! With great agony, the cry is uttered; I am greatly disturbed. Go and protect your brother, crying thus. Run fast towards him. As cows and bulls come under the claws of a lion, so your brother Rāma has come under the claws of the Rākhsasa." But no such order was given to Lakshmaṇa by Rāma. So Lakshmaṇa did not move. Sītā then got very angry and said "O Lakshmaṇa ! You are the enemy of your brother in the guise of a friend. At this critical moment you do not go to protect your bother, wishing to get me. You want the destruction of Rāma.

7-13. Out of the lust for me, you refrain to go to Rāma. It is agreeable to you to see Rāma entangled into difficulties; you bear no affection to your brother. "So you are sitting here quite calm not seeing Rāma. If any thing ill happens to my husband, who has brought you here, thy chief and guide, Ah, what will be my hopeless fate left in this wild wood desolate ?" When Sītā Devi trembling like a

captured doe sighed thus sorrowful with tears in her eyes, Lakshmaṇa replied thus:—"None can conquer your husband, be he a Nāga, Asura, Gandharva, Devatā Dānava, or Rākhsasa. O Devi! No Devi, Devatā, Man, Gandharva, Birds, Rakhsasas, night wandering Demons, Kinnaras, Beasts, or terrible Dānavas exist who can fight with your Indra-like Rāma. He is invulnerable in battle. You ought not to speak such.

14-19. Rāma is not present, and it is not proper for me to leave you thus alone in this forest. Even the strongest cannot withstand his prowess. No, not the three worlds united with the Devas can attack him. They would be defeated by the valour of Rāma. Be comforted. Dismiss thy sorrow. Soon will come safe your husband, killing the deer. The sound heard is not Rāmchandra's nor of any Devi. The sound was that of the same Rākhsasa, Mārīcha, all false like the city of the Gandharvas, a castle built on air. O Vaidehi! You are consigned a precious pledge to me by Rāma. Nor can I leave you alone here. And the demons are our enemies. The Demon Khara having been killed and Janasthāna destroyed, the Rākhsasas here talk in multi tones to delude us. Therefore do not at all be anxious for Rāma.

20-26 To trouble and torture people is the nature of the Rakhsasas. Do not think at all for Rāma's safety. At these words of Lakshmaṇa, Sītā got very angry. Her eyes turned red. She uttered cruel words to true Lakshmaṇa, very harsh indeed! "I take you to be non-arya like, cruel, murderer, a disgrace to your line. You like to see Rāma involved in difficulties. So you are speaking this way, seeing Rāma thus. No marvel if we find such sin in rivals, false to kith and kin! Wretches, like thee of evil kind, concealing crime with crafty mind. You wicked villain! It is either at the instigation of Bharata, or at your own will that you are deceitfully following Rāma to take hold of me. But I will never allow your nor Bharata's desires to be fulfilled. For how shall I, the chosen bride of dark hued Rāma, the lotus eyed, the queen whom Rāma has called his own, become the wife of a commoner! I will quit my life before you? I shall not live even for a moment without Rāma. No doubt in this."

27-34. Hearing these horrible and severely harsh words of Sītā, Lakshmaṇa the self-controlled one, said with clasped hands—I dare not reply to your words. My Deity, O Queen, art thou. It is no wonder for women to speak such improper, harsh words. For it is seen in this world that women's natures are so. Inconstant, urged by envious spite, they sever friends and hate the right. I cannot brook your intoterably keen words, O Queen! They are torturing my ears like burning shafts piercing through them. Let the Devas of the forest hear all these words and bear witnesses. I have spoken reasonably and you replied so harshly. Shame upon you! Since you think so base of me. Your fierce reproaches pain my ears as boiling water seethes the brain or burning shafts pierce through them. Now soon will fall ruin on your head. Fie on you! Since you doubt me so. Being a woman and subject to wicked nature, you doubt me who is thus obeying the words of his elder brother. I am now going where Rāma is. May good come unto you! I have great misgivings in my mind on account of the dire situation that has arisen. Let all the forest deities protect you. May I find you here returning with Rāma.

35-40. Jānaki replied once more with tears in her eyes "In absence of Rāma I shall enter into fire or into the waters of the Godavari, or hang myself, or drink deadly poison or drop down from a great height. But never, reft of Rāma, can

consent to such a meaner man, a mere commoner. Saying thus, the sorrowful Sítá beat her breast with her hands. Lakshmaṇa saw Sítá thus and asked her to cling to patience; but Sítá spoke no word again. He wished welfare to Sítá by raising up his hands, and he bowed down slightly. He looked on her sadly and then went to Ráma.

Here ends the Chapter 45 of the Aranya Kāṇḍam  
of Válmíkíya Rámáyanaṁ.

### Chapter 46

1-5. Lakshmaṇa got sorely angry at Sítá's harsh words and started off immediately from there to Ráma's side. Catching hold of that opportunity, the ten necked Rávaṇa taking the garb of a Sannyasin mendicant went to Jánaki's place. He wore a bright cloth dyed red. A tuft of hair was on his head. An umbrella and sandal he had. A nice staff was on his left shoulders and he held a kamandalu in his hand. Thus he approached Sítá in the form of a Sannyasi. He found her, without Ráma and Lakshmaṇa, a princess fair, of spotless fame, as dire darkness, over-takes the evening hour, when neither sun nor moon is there.

6-10. As the planet Saturn or Mars looks on the star Rohini without the Moon while they are in opposition, so Rávaṇa saw Sítá. Seeing him, that vicious demon the trees of Janasthán looked dead still, not a din was heard, not a leaf even moved. The wind ceased to blow. The quick flowing Godávari river saw the demon looking on her with fierce eyeballs glowing red and she moved on slowly. Rávaṇa wanted the absence of Ráma. Getting hold of this opportunity, he took up a proper form though that was not to be and he went to Sítá, weeping for her husband. As Saturn comes nigh to Chitrá asterism, or as the deep well, concealed by grass, looks treacherous in the green field, so Rávaṇa went and stood mute casting his glance on her, the queen of spotless fame.

11-17. Rávaṇa stood before her and gazed at her. Fair and beautiful, with her bright teeth, fair lips and each fair limb, her face was like a full Moon. She was sitting in her leafy cottage and weeping; she was in her silken robes of amber hue. Her eyes were like the lotus leaves. Rávaṇa was at once smitten with lust. He began to chant the Veda texts and praised her, saying humbly, "You are the pride of the worlds, like Beauty's Queen, seen whithout her darling lotus. You are shining with your bright body." O Thou ! Whose silken robes enfold a form more fair than finest gold with lotus garland on thy head, like a sweet spring covered over with flowers on it, Who art thou ? Fair one ! What is thy name ? Modesty, Beauty, or Honour, Fortune, Fame, Spirit, or Nymph, or Queen of love, thou art descended from thy home above ? You are the Animádi Siddhis (possessing supernatural powers after due practices, lightness, heaviness, *etc.*; or, are you the wife of Cupid, roaming all over at your will ?

18-22. Your teeth are sharp-pointed like Jasmine buds, small and square in level line, bright and white, even and glossy. Your eyes are crystal clear whose ends are tinged red and adorned with deep black pupils. Your hips are heavy and plump, thighs are round like the trunk of an elephant, your breast high and plump, like two closely placed palms with their thick and pointed teats and adorned with jewels, seem two be ever waiting for an all round embrace. O my beauty of winning smile ! You have ravished my mind with your smiling, beautiful teeth and beautiful eyes as the river current carries off the ground under its bank. Your waist so

slim! Hair so dark! I never saw a goddess or nymph, so fair, or so bright, a Gandharva's celestial woman, or any other woman of so perfect a frame.

23-25. Such superb beauty, such exquisite grace, this prime of youth and this living in seclusion has made me quite anxious on thy account. Quit this solitude and forest quite unfit for thee. Here fierce and strong giants assume all shapes and wander in the night. A nice and flourishing town, a grand royal abode and a beautiful garden, where nice blossoms grow fair, are only fit you. Best garland sweet perfumes, best clothings and best husband you ought to get. I think your husband must be good and excellent. Who art thou? I take you to be the Deví of some Rudra, or some Marut or some Vasu. No Gandharva, Devatá, Kinnara comes here.

29-33. This is the abode of the Rákhsasas, How have you come here? Here monkeys, lions, chítá, tigers, deer, fell hyenas, bears, kankas (flesh devouring birds) and mighty and fierce elephants roam. Do you not fear them? Who are you? Whose wife you are? And why have you come to this terrible forest Dandaka, infested with Rákhsasas? Thus praised by Rávana and seeing him come in the garb of a Sannyási, Sítá worshipped him like a guest.

34-38. She first gave him a suitable seat, clear water for washing his feet and asked Rávana to partake of food. Taking Kamandalu, wearing a red cloth in the garb of a Sannyási, Rávana has come and one cannot treat him with coldness. But Rávana longed in his heart to steal her thence, preparing by that dire offence to bring death on his treacherous head. Sítá was eagerly waiting for Ráma at every moment, who has gone out on a chase. She expected Lakshmana's return too. She stretched her eyes for their sight. But she saw only the forests' green expanse, extending on all her sides.

Here ends the Chapter 46 of the Aranya Kāṇḍam  
of Válmíkíya Rámáyanaṁ.

## Chapter 47

### THROWING OFF THE MASK

1-5. Rávana in the guise of a mendicant asked her of her whereabouts. She began to give her acquaintance and history, thus:—Sítá Deví thought:—"He is my guest and a Brahmana; if I do not speak out everything in full, he may curse me now." She said:—"I am the daughter of the high souled Janaka, king of Mithilá. My name is Sítá. I am the dear great queen of Rámachandra." After marriage I passed twelve years happily in my father-in-law's house. All my desires were fulfilled. On the thirteenth year, the king consulting with his ministers thought of installing Ráma as a joint ruler on the throne.

6-10. Everything was ready for the coronation but worshipful Kaikeyí begged of her truthful husband, the king Daśaratha, the two boons, one—for Bharata's installation and the other—for Ráma's exile. Otherwise, if Ráma was installed on the throne, Kaikeyí would die of starvation. The above two boons were asked of the king, Daśaratha, truthful and best; she said:—"I won't eat, not sleep nor drink. If Ráma be installed, I will give up my life. The King Daśaratha tried to dissuade her by promising immense riches, but she did not agree.

11-14. I was then eighteen years old; Rāma's age was twenty-five years—Rāma, the great and gentle, known throughout as pure and true, large eyed and mighty armed and tall, with tender heart that takes care of all. The king Daśaratha, under the control of passion and lust fell under the clutches of Kaikeyi, did not fulfill Rāma's consecration. When Rāma was brought there, Kaikeyi smartly told my husband "O Rāma! What your father has ordered, hear from me."

15-18. Let the kingdom of Ayodhyā, free from foes, be given to Bharata and you better remain an exile for fourteen years. You go to the forest and thus make your father free from untruth. The fearless Rāma agreed to Kaikeyi's words. My husband of steadfast vows did accordingly. He gives almost everything in charity, never receives from others, speaks truth, never lies. O Brahmana! Rāma has taken up this vow, the best of all. The hero Lakshmana is the son of my s.e.p mother Sumitrā, and he is the brother of Rāma.

19-24. He, the lion amongst men, the slayer of foes in battle, is a great help to Rāma in battle. While going to the forest, Lakshmana joined him, with bow in his hand. With clots of hair on his head, in an ascetic's garb Rāma has come to Dandaka with me and with his brother. So we three have been banished by Kaikeyi from our kingdom. Here we tread by force of our sheer strength and valour, these pathless regions, dark and dreary. O best of Brahmins! Take a little rest, you will surely be allowed to live here. My husband will soon return with a large quantity of fruits, and roots, and venisons by killing different animals, Ruru, Godhā and some great boar. Now, O Brahmin! Tell me your name, your clan and family, and why you are thus travelling alone in this Dandaka forest?

25-30. Rāvaṇa gave a very fierce and harsh reply:—"I am Rāvaṇa, the king of the Rākhsasas, the lord of the giant legions, from whose dread the dwellers of the Heavens, the earth and the hell fly away. Seeing your gold-like form, dressed in amber coloured yellow silks, I can no more be happy with my wives. I have snatched lots of beautiful women from different places. You should now rank as the first and foremost queen amongst them (Pātrāṇi or Patta Rāni. Patta meaning the throne.)

29-32. My capital is Laṅkā in the middle of the ocean and resting on hills. It looks down where ocean with his flash and foam beats madly on mine island home. O Sītā! You will roam there with me in gardens and groves. I do not like your this forest life and wandering in the forest. If you be my wife, five thousand maid servants, well dressed and wearing very many nice ornaments will wait upon you, as maids of honour. Then you will no more like to reside in the forest. At these words of Rāvaṇa, Sītā's real-self broke out in rage, as thus in her turn, slighting him, she said:—

33-37. I follow my husband Rāmchandra truly and devotedly, who is like Indra, immoveable and firm like the highest mountain, and unagitable like the deep ocean. He is endowed with all auspicious signs and provides shelter like a banyan tree to his refugees and he is wonderfully true to his promise. He is long armed, of capacious chest, of a lion's gait, and best amongst men like a lion. To such a one I am devoted. He is the son of a king, of a full moon face, passions well controlled, whose undying fame is broad-cast all over. You are a jackal. Do you aspire after a lioness? A jackal wooing a lioness! You cannot touch me as it is impossible to separate the rays from the Sun. You cannot touch me even.

NOTE :—No sooner Rávana tried to snatch away Sítá, Sítá left her real form, presented an imitation form, an unreal one ; and this false, unsubstantial form Rávana stole away, and this false Sítá was kept in the Ásoka Kánan (name of the pleasure garden of Rávana in Laṅká.)

38-40. O Demon ! You want to steal away Ráma's wife. You are indeed very unlucky ! You see trees all round before you as golden, the sign which dying eyes behold (a premonition of death). Fool ! You want to pluck the teeth of a hungry lion or the fangs of an angry snake. You want to carry on your hands the best and foremost mountain, Mandaráchala. You like to drink virulent poison and go back safely. (Mandára=the mountain which was used by the gods as a churning stick at the churning of the ocean).

41-45. You might as well wish to brush your eyes with needles or may apply a razor to your tongue. Do you like to tie a millstone round your neck and swim across the ocean ? Or raising your both the hands on high, pluck Sun and Moon from yonder sky. You can in your attempt bind burning flame in your garment. More wild the thought that seeks to take the un sinful Ráma's wife. He who wants to steal Sítá, makes his way over points of iron pikes. What difference exists between a lion and a fox in the forest, between an ocean and a small rivulet, between the Amrit, heavenly nectar and a rice gruel, the same exists between Ráma and you.

45-50. The difference between a gold and lead or iron, sandal paste and mud, between an eagle and a crow, between a peacock and waterfowl, between a vulture and a swan, between an elephant and a cat, is the same as what exists between you and Ráma. The difference between you and Ráma is what you will find between a crow and Garuḍa, between a waterfowl and a peacock, between a vulture and a swan. Had Ráma with bow and arrows been here and if you had stolen then, yet you would not be able to take me as flies cannot digest ghee. You will cast the morsel from thy lips and lose your half won prey. Thus saying, the pure Sítá trembled in her limbs as the plantain moves with the wind. Rávana, terrible as Death saw Sítá trembling thus fiercely and with gladness. To terrify Sítá more, he enumerated all his victories and proclaimed the titles he bore, his pedigree and his name.

Here ends the Chapter 47 of the Aranya Kāṇḍam  
of Śrīmad Vālmīkiya Rāmāyaṇam.

## Chapter 48

1-2. Sítá spoke thus very harsh words to Rávana. He with great anger, with bows knitted and with eyes furious, made his fierce reply :— I am the step brother of Kuvera. May it fair you well ! I am Rávana, the lord having Ten Necks, known for my might and valour.

NOTE :—Kuvera is the kind, the class of the Yakshas. He is the Lord of wealth. He was born of the womb of Ilavilá by the Rishi Visravá. He pleased Brahmá by his asceticism and got from him boons. Thus he became immortal and the lord of the northern quarters. Brahmá gave him Puśpakaratha or a heavenly chariot. The Yakshas and Kinnaras are subjects to him. He first resided in Laṅká. But his step brother Rávana

dislodged him. Kuvera was then ordered by his father to build his dwelling place. Here friendship took place between him and Mahādeva. The name of his city was Alakā and his son was Nala Kuvera. A fierce fight ensued between Kuvera and Rāvāṇa. Rāvāṇa defeated him and took away his aeroplane, the Puśpaka Ratha. Once his follower Maniman spitted on the head of the Muní Āgastya and Maniman was cursed by the Muní and his followers were defeated by Bhīma. Kuvera is derived from ku (ugly) and vera (body). Many reasons are shewn. As Kuvera had eight teeth and three legs and a yellow mark in place of one eye. Laṅkā is the Simhala island. Its inhabitants were Simhalese. It is stated in Rāmāyaṇa that it is situated on the Trikúta hill. Its capital is Laṅkápuri. In bygone days, latitudes were reckoned from here. Later on it was taken from Ujjain. According to Siddhanta Sastras, the north and south poles were reckoned from the equator. That time when the sun rose there, the midday was seen in Yama Koṭipuri or the southern portion of America. Others called it Tāmraparni.

3-5. The Piśachas, birds, snakes, Devatās, Gandharvas, and others fly away from me terrified. Once a fight occurred between Kuvera and myself and I defeated him. Afraid of me, Kuvera left Laṅkā and took up his abode on the top of the mount Kailasa.

NOTE :—Laṅkā is the name of an island, the city and kingdom of Rāvāṇa, (modern Ceylon). Rāvāṇa is the brother of the king of gold and wealth, Kuvera.

6-10. I took per force the Puśpaka Vimāna (the celestial aeroplane) of Kuvera that flies on air at the mere will of the owner, and I traverse the whole lovely sky, riding on it. O Maithili! When I get angry, Indra and the other Devas fly away at the mere sight of my angry face. Where I dwell, the Wind or Vāyu blows gently in fear. It gets hushed and becomes stand-still. The Sun and Moon become chill or assume a mild look and travel fearfully in the sky (or do not rise at all). The leaves of the trees cease to flutter and the rivers cease to flow. My city is named Laṅkā very beautiful, across the ocean. It is inhabited by the terrible Rākhsasas as Indra's Amarāvati is filled with the Devas. It is surrounded on four sides by a white wall, solid, towering high, flashing afar. Its golden courts enchant the sight, its outer gates are made of Vaidurya gems.

12-16. Elephants, horses, chariots are there in plenty and drums' loud music fills the air. The trees there give fruits all the year round. O Sītā, the daughter of a king! you better live there with me. You will forget your former fellows, the wives of men. When you will enjoy the pleasures of me and the Devas, you will no more remember Rāma, the short lived man. The king Daśaratha has given his kingdom to his dear son Bharata. Though the eldest, Rāma is a weakling and hence he is banished to the forest. O large eyed! What you will avail by living with the ascetic Rāma, a human being with a brief span of life, whose kingdom is gone and whose brain is all upset.

17-21. Accept thy lover, nor refuse the gaint king who fondly woos. O listen, you should not reject, in scorn, a heart torn by the cupid's arrows. Please save me, the Lord of the Rākhsasas. You will have to repent foolishly as Urvasi repented when with her foot she hapily touched Pururavā. My little finger raised in fight would be more than a match for the entire strength of Rāma. Consider it



your good luck that I have come to you here ! At these words of Rávana, Jánaki became angry and her eyes turned red. You say your brother is Kuvera, respected by all the Devas, and you utter these abominable filthy words and do vicious acts.

22-23. Well, Rávana ! Certainly all the Rakhsasas will be destroyed for their king, you are such a great fool speaking so harsh and cruel words and fallen under the clutches of the beastly passions. It may be possible some one may keep his life by taking away Indra's wife, but you will never pass away with your life safely, even if you drink nectar, who speaks thus insultingly to me.

Here ends the Chapter 48 of the Aranya Kāṇḍam  
of Válmikiya Rámáyana.

### Chapter 49

1-2. The Demon king, thus addressed, pressed his hands a while together, and straight before her startled eyes, stood monstrous in his giant size. He said 'My beauty ! You are mad. Perhaps you have not heard, who am I and what power do I wield ? Know my name is Rávana.

NOTE :—Out of the womb of the Rákhsasi Kaikasi (Nikasá) and by the sperm of Viśravá Muni, Rávana, Kumbhakarna, and Bibhísana, the three brothers were born. It is known Rávana had ten necks, twenty eyes and twenty hands. Therefore his another name is Dasánana. Seeing the affluence and prosperity of Kuvera, the son of the co-wife, Kaikasi advised his three sons to practise tapasyá. Rávana and his two brothers began with their asceticism. Becoming pleased with their tapasyá, Brahmá appeared to grant them boons, but consented not to their proposal. Rávana, slighting men and monkeys did not even utter their names and asked his invulnerability and invincibility from other Devas and Dánavas. Brahmá said :—"Let that be" and vanished. Puffed up with the boon Rávana went to Laṅká and ousted Kuvera from Laṅká and established his own kingdom. Rávana then married the daughter of Maya Dánava Mandodari and brought forth Meghnáda, Akshyakumár, and many other sons. Rávana went out for the conquest of all the quarters and defeated almost all the kings except Báli the king of the monkeys, Kartavíryarjuna and Mándhatá. He was also insulted at Patála, the nether regions by the king Vali. While Rávana was fighting with the Devas, Rávana was almost defeated by the Devas when Meghnáda defeated them in the treacherous fight by the sheer force of Mayá. Thus Meghnáda got the name of Indrajít. Next Brahmá came to Laṅká and freed Indra, giving fresh boons to Indrajit. Rávana turned out by degrees a terrible oppressor and began to steal Deva Kanyás, Dánava Kanyás, Rishi Kanyás and others. Once Rávana got ready to violate forcibly the ascetic Vedavati; she cursed Rávana and entered into fire. On another occasion Rávana forcibly copulated with the apsará Rambhá; and Nala Kubera cursed him thus :—"In future if Rávana forcibly copulated with any woman, Rávana will instantly meet with his death. On another occasion he wanted to curb the strength of the Dánavas and by mistake slew the husband of his sister Súrpanakhá. When his only sister thus became a widow, Rávana gave her free permission to wander in the

Dandaka forest as she liked. When Ráma, to fulfil the pledge of the king Daśaratha built his hut at Panchvatí, that time desirous to enjoy Ráma, Súrpanakhá wanted to devour Sítá. At this Lakshmana, the younger brother of Ráma cut off her nose and ears. That vicious woman then went to his elder brother Rávana at Laṅká, incited him to steal Sítá. Rávana went alone and he saw Sítá alone in her cottage. He stole her away and went off to Laṅká. On the way, Jaṭáyu, the son of Sampátí, obstructed Rávana, but Rávana threw him almost dead and fled with Sítá. Due to the curse inflicted by Nala Kuvera, Rávana dared not assault her. Next Ráma made friendship with Sugriva and monkey legions and reached Laṅká. The virtuous Bibhiṣana advised Rávana to return Sítá to Ráma and make peace with him and made many requests. But Rávana did not heed him and banished him from the capital. So Bibhiṣana having no other course left joined with Ráma. In the terrible war that ensued, Rávana was killed with the whole host of his family and the Demons. Rávana was learned; he annotated Bhāṣya of Vaisesika Darshana, the books on medicine, artha Prakāśa, and Vedānta Bhāṣya and he composed the hymn "Siya, tándava Nrityam."

Chiranjibin—an epithet of seven persons who are considered to be deathless (1) Asvatthámá, (2) Bali, (3) Vyása, (4) Hanumán, (5) Bibhiṣana, (6) Kripa; (7) Parasuráma.

**अश्वत्थामा, बलि, व्यासो, हनुमंत, विभीषणः, कृपः, परशुरामश्च सप्तैते चिरजीविनः ।**

3-10. I can stand and stay in the atmosphere and raise up this earth by my arms. I can drink ocean, kill Death in battle and pierce the sun and the nether world with my sharp arrows. You are in the prime of your beauty and youth and you are proud of it. Now look at me who can assume any form at will." While saying so, his eyes became red with tawny borders, they looked like peacock's tail (expanded and variegated, circular and big). His gentle garb was thrown aside and his real shape was shewn. His eyes turned red with anger. Wearing nice golden ornaments, Rávana looked black like some dark cloud. He shook off his mask with red clothings and assumed his real form and with his ten heads and twenty arms. Jánakí saw the form and stopped a while. Her hairs were black at their ends. She wore nice clothings. She looked like the rays of the sun. Rávana addressed to Sítá thus :—

11-17. If you would like to call him your own who is famed in the three worlds, look kindly on my hearty love to you and be my bride, that is meet for you. Simply say and give your assent; and I will be your dear husband. O auspicious One ! I will not do anything against your wishes. Cast aside your attachment for men. Choose and like me. What for are you loving Ráma, banished from kingdom, desires unfulfilled, short lived. O Foolish One ! You think yourself a great Punditá. How can you follow him, commanded by a wife, who can abdicate his royal position and live in the forest infested with savage beasts. Saying such unpleasant words to Sítá who used to hear and speak good words, that Rákhsasa, the wicked villain, infatuated with lust, approached to Sítá, caught hold of her as the malific planet Mercury steals Rohini's lustre and brightness. He caught hold of the hairs on the head of Sítá by his left hand and her thighs by his right hand.

NOTE :—It was false Sítá that was caught hold of. The real Sítá was taken off by the Devas by their mysterious power.

18-25. Seeing Rávana's mountain-like tall high figure, long arms and long teeth, as if like Death, the forest deities fled away in fear. Then was seen the big chariot of Rávana drawn by asses and resounding with their sounds, and rolling on golden wheels. Rávana spoke very harshly and loudly to (false) Sítá and took her on his lap and made her sit on the chariot. Sítá thus caught hold of by Rávana wept bitterly. She cried aloud,--Ráma ! Ráma ! who went away into the focest. Sítá disliked much Rávana's offered love and struggled to free herself like a snake borne through the air by a soaring eagle. Rávana flew away through the skies, taking Jánakí on his lap (under his vigilant close watch) Sítá wept aloud, confused and in great sorrow and agony of maddening pain. O mighty armed Lakshmaṇa, trying always to satisfy fully his elder brother ! Do you not see that the Rákhsasa is stealing me away ? O Ráma ! you have forsaken all, wealth and happiness, life and every thing. Here I am being stolen by the irreligious demon Rávana and you do not see !

NOTE:—Sítá was repeatedly warned at Ayodhyá not to follow Ráma into the forest, infested with devils. But she insisted and followed. Why is she crying now ? This is the Deva máyá. Never any woman is to be accompanied in an unknown and dreary distant path. And Ráma acted unwisely in allowing her to follow him.

26-30. O Ráma ! You always chastise the wicked treading an evil path. You bring them back to the right path. Why do you not then teach this villain a lesson ? Bad people do not reap early the fruits of their evil deeds. It takes time. As corns take time to ripen. O Rávana ! When misfortune comes in its true time, it takes away all senses. You have committed so very deadly vicious and wicked act, that you will have to pay severely the cost by giving away your life in Ráma's hands. Alas ! Kaíkeyi's desires are fulfilled ; I, Ráma's legal wife, am being stolen away. I am telling this to every one in Janasthán, to 'lawn and glade, and to forest dell, where the Cassia trees are bright and fair, so that they may speak and give hints to Ráma that Rávana bears his wife away.

31-40. O river Godávarí frequented by swans, cranes and ducks ! I salute thee. Kindly inform Ráma as early as possible that Rávana has carried off Sítá. I bow down to the Deities of the forest. I take their refuge. I invoke all animals and creatures to tell Ráma that Rávana has carried off his dear wife, dearer than his own life, quite senseless, unable to free herself. Know, O Demon ! Even if I am carried away by Death from this world, Ráma will surely recover me by his prowess. In this state Sítá saw a vulture sitting on a tree. She, under the clutches of Rávana, began to weep bitterly and said :—O Jatáyú, O Arya ! The sinful king of the Rákhsasas is viciously, cruelly and basely stealing me away like one, guardianless and helpless. You cannot, O dear bird ! stay him ; for he is armed and strong. He has conquered many. But you can do one thing. You can say duly to Ráma and Lakshmaṇa all these events regarding me, as you are seeing me now, thus stolen by Rávana.

Here ends the Chapter 49 of the Aranya Kāṇḍam  
of Śrīmad Válmikiya Rāmāyaṇam.

## Chapter 50

## THE BIRD JATAYU AND HIS FIGHT WITH RAVANA

1-5. At that time Jaṭáyú was asleep. But his sleep was broken by Sítá's cries, he got up and he beheld Rávana and Sítá. That noblest bird with pointed beak, high as a mountain peak, addressed the king of giants, and gave him a good advice :—O Ten-necked one ! I am Jaṭáyú, the king of birds, abiding by rules of the Sanátan Dharma. I wield great strength O Brother ! You ought not to do now this sinful and blame worthy act. She is the renowned legal wife of Rámachandra, the master of the Lokas and the son of the king Daśaratha, who did good to the whole world; he was equal to Mahendra and Varuṇa.

6-10. Her name is Sítá, whom you are stealing away. No king stationed in his dharma, can touch another's wife. The more so, the wife of a king should always receive special protection. They always claim high honour and respect. Remove from your mind these base and sinful motives regarding others' wives, snatching them away and stealing. Men ought not to do what the public blames; they should protect others' wives, as they do their own, as they do their other daily duties to one another. O son of Paulastya ! Where no advice nor any sanction is given in the Sástrás as regards any religious or ordinary act, the best princes do not take up them and act according to them. Religion, goodness, and sin originate with the king and spread amongst his subjects. So the king is the resource and store of dharma, wealth and desires.

11-15. O Rákhsasa-in-chief ! You are sinful by nature, fickle, doing things prohibited. How have you acquired so much wealth and prosperity and how wilt thou retain thy kingly place. It is highly difficult to change one's nature overruled by lust (káma). To the wicked people, religious merits or the fruits thereof, prosperity etc. do not last long. Rávaṇa ! Ráma has not injured you in any way; why do you then commit wrong so very serious and injurious to him ? At Súrpanakha's call, Khara went to Janasthán. He was egoistic. The religious Rámachandra killed him. Now you better judge yourself what fault lies in this case on Ráma's shoulders, that you are stealing away Ráma's, the lord of world's, wife. It is the fault of Khara and not of Ráma.

16-20. Quick, quick release the Maithilí dame. Let Ráma's consort go in peace, lest burnt to ashes by his angry look you fall to the ground and die, like Vritra destroyed by thunderbolt. You have with eyes blinded tied a deadly snake in your cloth. You do not know this at all. You have coiled round your neck the noose of Death. A man ought to lift that much weight which he can do easily without troubling him; he ought to take as much food as he can easily digest and falls not ill. He who does that piece of work which does not bring him dharma, fame which is neither moral nor honourable, gets only physical troubles and miseries. O Rávaṇa ! I am sixty thousand years old. (60,000 years is my age). I am ruling over my father's and grandfather's kingdom.

21-25. I am now aged and you are young. You are now in your chariot armed with a coat of mail and bows and arrows. But not unchallenged shalt thou go or steal Sítá without a blow. As no logical argument can destroy the truth of scripture, so you cannot before my eyes carry Sítá un-opposed. If you be a hero, stay for one muhurta and fight with me. You will lie dead on the ground as Khara lay dead on the battle plain. Ráma, wearing coats of bark, will soon kill you.

Ráma killed many Daityas and Dánavas in many previous battles. What can I do to you ? Those two princes have gone far off. And so, it is verily true that you will soon out of fear try your best to fly off as early as possible. But, in the presence of me, so long as I am alive, you cannot steal away Sítá, the good one. I shall stake my life for it. Wait a moment, and you will fall down from your chariot like a fruit from its stalk. You will be duly treated by me in a hospitable way as far as my strength allows.

Here ends the Chapter 50 of the Aranya Kāṇḍam  
of Śrīmad Válmikiya Rámāyaṇam.

### Chapter 51

1-8. At these words of Jaṭáyú, the Demon king with gold ear-rings got angry. His eyes turned red and he ran towards Jaṭáyú. In that wondrous terrible fight as if like two clouds clashing against each other by force of wind in the sky and as if two winged hills were engaged in a duel, Rávana met Jaṭáyú with clash and din and furious blows. Rávana shot Nálika, Nárácha, and sharp Vikarni arrows on the powerful king of vultures and covered Jaṭáyú all over. Jaṭáyú warded off all the blows of Rávana and rent his body in many places with strong beak and talons. Rávana discharged ten virulent arrows like the rod of Death to kill the enemy. Rávana applied great force and pierced the vulture with sharp and violent arrows, flying straight to the mark and sharpened on whet stones.

NOTE:—Jaṭáyú and Sampáti—Sampáti, the best amongst birds is the eldest son of Garuḍa and the elder brother of Jaṭáyú. He is the immortal chiranjívī king of vultures (Gridhrarāj). In strength, valour and prowess the two brothers were peerless, and had no equal. Just before their attaining youth, they defeated Indra in battle. Next they marched against the sun god. Jaṭáyú was almost burnt by the rays of the sun and was falling down when Sampáti spread his wings and protected his younger Jaṭáyú. And Jaṭáyú fell safely on the earth. But the elder brother Sampáti had his wings burnt up and fell on the top of Vindhya mountain ; there he remained alive for a long time with wings clipped off. After a long time when the monkey soldiers of Ráma went out in search of Sítá and approached Sampáti, he gave them all the necessary informations. When Sampáti heard the history of Ráma, his two wings again came out and he was quite fit.

9-12. Jaṭáyú saw Sítá sitting and weeping in the chariot of Rávana, and he did not care for his arrows. He swooped on Rávana's back and fell violently on him. The forcible Jaṭáyú broke with his feet Rávana's golden shafts and bow, whereon were set and shone the fairest pearls and jewels. Highly enraged Rávana caught hold of another bow and shot thousands of arrows. Beset with Rávana's arrows, Jaṭáyú looked like a bird nestled in his branch built nest.

13-17. He shook his pinions to repel the storm of arrows as it fell ; he broke into two the mighty bow which Rávana stretched tight. The coat of mail of Rávana, brilliant and fiery, the strong Jaṭáyú broke by his wings. He killed the mules having Pisácha's faces and wearing golden coats of armour and running at great speed. He broke the chariot of Rávana, ornamented with gold and gems looking like fire and going at owner's free will. He broke the steps, the pole and

its yokepiece too. The bird soon dropped down Rávana's full-moon-like silken umbrella with chowries, and killed the demons who held that over his head.

18-23. He stroke violently with his beak on the head of the charioteer. When Rávana saw his bow, the guards, the chariot, charioteer, mules all broken and killed, he fell down on the ground, taking Sítá on his lap. Seeing the chariot broken, Rávana falling on the ground, all the spectators and all the creatures praised Jaṭáyu and said "Bravo ! well done". Rávana became glad to see the vulture worn out due to his old age, and he took Sítá again and flew through the air. Rávana had only one sword left. His other weapons were destroyed. The king of vultures again flew high and attacked Rávana from the four sides; and said:— you, the head of the demons, are rash and blind; you will be the ruin of all your followers.

24-28. O Fool ! You are stealing away the wife of Ráma whose arrows strike like bolts, only to make the other vicious demons be slain. Along with your comrades, friends, and ministers and trains of retinue, you are drinking up this deadly poison, like the thirsty people drinking water. The fools do not know the fruits of Karmas awaiting before them and soon find themselves doomed to death. You are fastened by the noose of Death round your neck. How can you escape, from it ? You are caught like the fish, eating the treacherous bait on the hook ! Know, O Rávana ! The undefeatable Ráma and Lakshmaṇa will never brook this insult when they go back to their hermitage.

29-35. O Coward ! The blameful act committed by you is fit for thieves, never for the heroes. O Rávana ! If you be a hero, wait for a moment. Fight with me, you will be then laid low on the ground like your brother Khara. You are committing a sacrilegious act leading to your destruction. What act leads to sin, what cannot be done by Indra, the lord of the lokas or by Svayambhu himself, how can men do it ! Thus saying, Jaṭáyu pounced on Rávana's back and began to tear him to pieces, as the driver goads an elephant. Down to the bone, he struck with his talons and rent his flesh with many a wound.

36-40. Thus Rávana was tormented again and again by Jaṭáyu. Out of rage he trembled. Holding Sítá by his left arm, he struck the vulture in great anger with his hand. The vulture rent his ten left arms and threw them away. But soon those arms grew anew as if venomous snakes come out of anthills. Then the powerful Rávana left the grasp of Sítá and gave him blows after blows, kicked him with feet and struck him with fists in ceaseless fury.

41-46. A terrible, unparalleled fight ensued between the lord of the demons and the lord of birds. Thus as his love of Ráma taught, Jaṭáyu fought for Ráma. But Rávana took up his sword and cut Jaṭáyu's wings into pieces. Jaṭáyu at once dropped on the ground and was on the point of death. Seeing Jaṭáyu besmeared in blood and fallen on the ground, the miserable Sítá ran towards him. She saw him like a blue cloud and of a white breast fallen on the ground, like a conflagration of fire subsided. Crushed by Rávana, fallen on the ground, Sítá touched the king of birds and wept.

Here ends the Chapter 51 of the Aranya Kāṇḍam  
of Śrīmad Válmikīya Rámāyaṇam.

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## Chapter 52

1-5. Then Sítá with face like the Moon, the lord of the stars, saw the king of the vultures slain by Rávana and she cried with great sorrow, thus :—The pleasures and pains of human beings are foreshadowed by signs, instrumental omens dreams, auguries, sights of birds, and their cries. No doubt in this. O Ráma ! Deer and birds are running towards dangerous crisis to foreshow me my impending evils. But you know not what greater evil is impending on you. O Ráma ! This king of birds came forward to protect me out of compassion, but due to my ill luck he lies under the clutches of Death. "O Kákutstha Ráma ! O Lakshmaṇa ! Save me to-day." Thus Sítá, the best of women, began to weep, terrified so that the men close by may hear.

6-11. Her flowery wreath and her ornaments were cast all around. Rávana ran towards the weeping Sítá. Sítá with weak arms and trembling knees clung, like a creeper, to the trees. "Let go your hold ! Let go your hold" ! Rávana cried and went towards her. He like Yama, the god of Death caught hold of her hair; Sítá was crying "Ráma ! Ráma ! in the forest, deprived of Ráma. This touch, O you impious king ! shall be the ruin of you and your race. The universal world saw that outrage on the lady in awe. Great commotions in Nature became visible. Darkness, intense darkness, enveloped everything. The world lost its honour and glory. The sun grew dim and the wind was hushed and stood at a standstill. The Grand Sire of creation, Brahmá saw this crime with a heavenly (mental) eye. And He solemnly said 'The work is done. We shall now succeed' The hermits of the Daṇḍaka forest felt glad to see the end of Rávana coming nigh, but they were pained to see with their own eyes Sítá being dragged by her hair.

12-17. The dwellers of the Daṇḍakaranya, seeing Sítá thus insulted, understood easily that Rávana's end was nigh. Sítá was weeping aloud and uttering Ráma-Ráma and Lakshmaṇa. Rávana launched and flew into the air with Sítá in his car. Sítá with her golden ornaments and yellow amber robes looked like lightning in the sky. Rávana also looked shining like a burning hill by the yellow robes of Sítá fluttering in the air round him. At that time, the petals of red lotuses fragrant with the sweet odour of her body fell on Rávana's feet and her golden clothings shone like crimson clouds of the evening.

18-22. The beautiful face of Sítá no longer appeared joyful. She looked pale like a lotus severed from its stalk. Like the Moon emerging from the blue clouds, Sítá's wide lovely forehead, beautiful and fine hairs and bright white teeth like the shining pearls and expanded eyes adorned her face. Weeping, with tears flowing incessantly from her eyes, with Bimba fruit like faultless red lips, nose aquiline and eyes dear as the Moon, shedding gentle lustre and light, of perfect mould, she looked as if made of polished gold. But her face looked pale due to the fears of Rávana; and she did not shine like the Moon risen in the day.

23-28. Sítá of golden colour, threw a lustre over the black fiend, as when embroidered girths enfold an elephant with gleams of gold. She, yellow and pale like lotus, shining like gold, wearing bright ornaments looked like a lightning playing in the midst of clouds. Due to the sounds of Jánakí's ornaments, Rávana appeared like the murmuring blue clouds. As Sítá was being stolen away, the flower from Sítá's head rained on all sides of the earth. The swift wind caught the flowery rain and poured it over the fiend again. The flowers from her tresses fell on all the four sides of Rávana, the younger brother of Kuvera, and he then shone like the Sumeru peak girdled by garlands of stars. Thus from each limb

in swift descent dropped many a sparkling ornament. On earth they rested, dim and pale, like fallen stars when virtues fail.

29-34. The jewelled anklets fell down on the earth like lightning. Sítá looking red like the leaves of trees gave some beauty to Rávana as the golden belt adorns an elephant. Rávana stole away Sítá and carried her through the skies. Sítá, at that time due to her lustre looked like a meteor. The ornaments of Sítá bright as fire, fell on the earth like stars falling from the sky. The jewelled necklace fell down from her breast and flashed like Gangá descending from the firmament to the earth. The birds clamoured, the violent winds shook the trees. Those trees bowed their heads down, and said :—"My lady sweet, do not fear. Be comforted."

35-39. The lotuses in the pond withered, fishes and other aquatic animals got terrified. They became cheerless and discouraged. They wept for Sítá. Lions and tigers, birds and deer ran in their anger under the shadow of Sítá ! The mountains with their peaks, like upraised arms, whose tears were waterfalls, seemed to weep in this universal woe. The Sun grew dim in sorrow and looked sad. All round his sphere grew sad and pale. No Dharma existed to-day. Truth, straight forwardness, kindness all seem to have been vanished.

40-44. So all the creatures wept in their own respective circles. The young ones of deer got afraid and wept. The forest deities saw these with their pale eyes and trembled. Sítá saw all these foreboding miseries. She wept, slowly uttering, Ho Ráma ! Ho Lakshmaṇa ! She looked on the earth below. Her hairs were dishevelled. The sandal paste wiped off. Rávana stole Sítá for his destruction, rack and ruin. Thus deprived of her friends, the beautiful Sítá of beautiful teeth, got terrified ; her face withered and no lovely smiles were seen on her face.

Here ends the Chapter 52 of the Aranya Kāṇḍam  
of Śrīmad Vālmīkiya Rāmāyaṇam.

## Chapter 53

1-4. Sítá saw Rávana carrying her off through the air and became very much troubled. Her eyes were red with weeping and rage, and being distressed she spoke to Rávana, the fierce eyed demon. Don't you feel ashamed to carry me thus like a thief, finding me solitary and quite helpless ? O Coward ! It is you that wilfully sent my husband off to a great distance deceiving him by shewing the form of a majic deer.

5-8. The friend of my father-in-law, the aged king of vultures, Jaṭāyu strove for my protection. But you killed him. O Meanest of demons ! Indeed ! Your strength is much ! You did not mention your name and you fought not with Ráma and Lakshmaṇa and you did not defeat them. Yet have not got me by victory. Don't you feel ashamed for it ? You have stolen me, married to Ráma, when I was alone, away from my husband. Fearing the blows from Ráma, you relied upon a magic deer to lure my husband from his side. People will blame you for this act as devoid of all manliness, religion and all acts of kindness.

9-16. Shame on thy boasted valour ! Shame ! Thy prowess is an empty name, that brings disgrace to your family. You did not express beforehand at the time of your stealing that you would capture me. Now you are flying away, having stolen me. What can I do now ? Wait even now for one hour (really fortyeight



minutes) and you would not go alive. If you had come within the visual range of those two princes, you with your large host of the demon followers would not have lived even for one hour. As a bird cannot bear the slightest touch of fire, so you won't be able to bear their shafts. Now consider well your situation and if you wish your good, just leave me. If not, my husband will with his brother become angry and he will not leave any stone unturned to destroy you and thereby save me. All your bad intentions will turn out quite useless. Not seeing my husband for a long time and becoming a captive to my enemy, I cannot live long. Indeed! You do not judge properly what is to be for your good regarding your present state or as regards your future.

17-22. Men take at their times of death those things that are injurious to them. They do not take medicines that would prolong their lives. O rover of the night! I see that, round your neck, Yama's noose is bound and you are undaunted when you ought to fear. You behold the trees all golden. You see the dreadful Vaitarani river, that rolls down a stream of foamy blood. You see the Asipatra forest (where all the leaves are like swords) and Sálmalí trees with iron thorns.\* Doing things against that high souled Ráma, you cannot live long, as no man can live taking poisons. You are wound up with the coils of death that you cannot remove.

NOTE:—\*These are the premonitory signs of impending death.

23-26. Ah! Whither, O Tyrant, wouldst thou run to shun the vengeance of my lord? Unaided by his brother he has killed alone fourteen thousand Rákhsasas. Will he not, skilled in the bow and spear and dart, kill you with his shafts for carrying away his dear wife in the twinkling of an eye? Now fallen under the clutches of Rávana, Sítá thus fearfully and sorrowfully lamented bitterly, exciting compassion from all. Thus the sinful Rávana stole Sítá, the daughter of a king, awfully miserable and wailing piteously.

Here ends the Chapter 53 of the Aranya Kāṇḍam  
of Srímad Válmikiya Rámáyanaṁ.

## Chapter 54

1-3. Rávana carried off Sítá rapidly. Sítá did not see any friend. But she saw only five monkeys seated on a hill. She threw down her silken cloth of golden hue, her scarf and her fine ornaments tied within, thinking that they might inform Ráma. This Rávana could not make out nor know anything of it on account of the speed of his flight.

NOTE:—These monkeys were not real monkeys. They were uncivilised and they were the inhabitants of the forest. The chief of them were Nala, Níla, Sugriva Angada and Hanumán, (Hanumán is the monkey chief who accompanied Ráma in his expedition against Laṅká, said to have been the son of Pavana or wind by the female monkey Anjaná); or Gaya and Gabáksha. Gaya—a follower of Sugriva. Gaváksha—name of a monkey chief, a follower of Sugriva. According to some they were (1) Nala, (2) Níla, (3) Gabáksha, (4) Sugriva, (5) Hanumán, (6) Jambubán (Bear) or according to others—(1) Súsená, (2) Hanumán, (3) Nala, (4) Níla, (5) Gabáksha, (6) Jambuban (Bear) (from Dinesh Sen, Krittibasi.)

4-9. Those monkeys looked up and with their brownish yellow, winkless eyes, saw the large eyed Sítá weeping bitterly. Rávana crossed Pampá and went towards Laṅká, taking away Sítá with him. Rávana gladly stole away Sítá, carrying her on his lap, Sítá personifying his Death, as if Rávana had caught the poisonous snake with sharp fangs. He fled quickly like flying arrows, crossing on his airway the forests, rivers, hills and ponds below. He crossed the ocean infested with Timi fish, sharks, the abode of Varuṇa, the oceans. Being distressed to see Sítá stolen, the ocean did not stir, no waves arose there. The fishes and big snakes would not move.

10-14. Then "the cháraṇas in the sky talked amongst each other. The Siddhas said—"Now Rávana's end has come nigh" Rávana entered into Laṅká in his mahal (inner court) with Sítá under his clutches. The city was well laid with spacious roads and people mustered strong at the city gate. And there he kept Sítá with black eyes, troubled with grief and confusion, as if the Asura Maya kept the demonaic Máýá, a demon maid.

15-18. Rávana issued orders to the terrible Rákhsasís, thus :—Allow no body, man nor woman, go there without my express permission. Give her with unsparing hand that very moment without any delay whatever and whenever she wants, pearls, gems, gold, clothings, ornaments or any other things. If any body knowingly or unknowingly says any unpleasant word to vex her soul, know I shall surely put that person to death. Speaking thus to those Rákhsasis, Rávana began to think what to do next and came out of his own mahal (quarters) and saw the eight powerful flesh-eating Rákhsasas.

19-24. Rávana, powerful and infatuated with Brahmá's boon, praised them and said :—Take weapons and arms of all kinds and go quickly to Janasthán where used to live before the Demon Khara, but now rendered desolate by Ráma. Depend upon your strength and live there fearlessly. All the Rákhsasas' armies have been slain. I stationed there a very big and powerful army with Dúshana and Khara at their head. They are all killed by Ráma's arrows. So I have become very angry. Great enmity now exists between him and me. And nothing short of Ráma's death can satisfy my revenge. I shall not go to sleep till I destroy him.

25-30. And when this arm of mine has slain the foe who laid those giant princes low, long will I triumph in this deed like one enriched in dire poverty Now go and see that I may gain this object in Janasthán, and till then, O chiefs! remain and watch and live in Janasthán. And send here news what Rámachandra is doing there. Be very careful. And when you will all go there, try always how you can kill him or you can aid me, so that I may kill this foe. I got the test of your might in many a battle. Hence I send you all there. The eight Rákhsasas heard this good and important news, and each bent before his master his head as a meet salute. They left Laṅká for Janasthán, invisible and fast, with that gratifying but difficult mandate. Rávana became very glad and he confined Sítá within his palace.

Here ends the Chapter 54 of the Aranya Kāṇḍam  
of Śrīmad Válmikiya Rámáyanaṃ.

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## Chapter 55

## SITA IN PRISON

1-5. Thus ordering the terrible eight demons, Rávana in his foolish pride thought himself as crowned with success. Smitten with lust, Rávana thought of Sítá and to see her he hastily went to the fine room where she was kept. He entered and saw Sítá sorrowful and surrounded by the Rákhsasis. She silently shed tears, looking downwards. She looked miserable like a sinking craft overtaken by storm in the sea, or like a doe lonely, separated from the herd and hounded by the dogs.

6-10. Rávana shewed to the shrinking Sítá, forcibly against her will, all the charms and glories of his palace, equal to Deva grihas, the temples or places consecrated to the gods. There were small rooms and big rooms, filled with thousands of ladies, with various kinds of birds, and inlaid with all sorts of gems and jewels. These mansions and palaces, said Rávana, were filled with gems and they rest on crystal, gold, silver and ivory pillars ornamented with diamonds and lazulites. Beautiful pillars were made of tusks (elephants' teeth), gold, crystal and silver, where were seen workmanships of diamonds and Vaidúrya gems. Nagárás (drums) were sounded at those places whose outer doors were made of gold and looked wonderful and extraordinary. Rávana ascended the steps with Sítá. The windows were made of ivory tusks and silver; they were beautiful and they were protected with golden nets.

11-15. Rávana shewed Sítá the floors of his rooms inlaid and variegated with gems, jewels and rubies. He shewed small and big ponds, tanks and lakes where varieties of flowers were seen, to Sítá, immersed in grief. Thus he shewed to Sítá all his best rooms and to entice her the vicious Rávana said:—Thirty two crores of Rákhsasas are here; the children and old persons are not taken into accounts. And I am the lord of them, those cruel demons doing violent deeds. One thousand demons serve me alone.

16-21. This my kingdom, this my life, this glorious power, this pomp and sway all I surrender now and lay at your feet. You are dearer to me than my life. Now, O Sítá! Be thou the queen over all the beauties that wait on me. I entreat you to be my wife. Now hear my supplication! Why deny this my request, so very reasonable? Now agree to it and accept. What use to think of other things? Promise and take me. Be pleased with me, distressed and consumed with lust, and the fire of passion. This Laṅká, girt by the ocean, is one thousand yojanas or nine thousand miles. (One yojana equal to nine miles). Indra and the other Devas cannot dare to attack this island. This is inaccessible even to the Gods and the Demons. I do not see any Deva, Yaksha, Gandharva, or Rīṣi equally powerful before me. Then what shall you do with Ráma, a frail man, walking on foot, divorced from his kingdom, humble and poor, an ascetic?

22-27. O Sítá! Promise to me. I am your husband, worthy of you in every respect. This youth is fleeting. Enjoy yourself with me. Banish all thoughts about seeing Ráma. What power has he that he can come here, even mentally. Who can bind the rushing wind by means of a rope? Who can catch the flames of burning fire? None I see in the three worlds none indeed, who can snatch you away by force when these arms of mine defend you. The Devas, all the worlds and myself will obey your orders. Now O Sítá! Rule over this big kingdom and be consecrated with coronation water and get ready to enjoy yourself. Now all your previous sins are expiated along with your becoming free from forest life.

28-37. Now enjoy your merits. Here garlands glow of glorious colours, and heavenly scents. Take gold and gems and rich attire. Enjoy with me thy heart's desire. There is the Puśpaka Vimāna (the car or chariot of Kubera) (snatched off from him by Rāvaṇa and from him by Rāma) (resembling a flower, belonging to India), shining like the Sun, vast, beautiful and quick-going like mind which I conquered and got. You will roam gladly. Your moonlike face, spotless, does not look now joyful on account of sorrow. While Rāvaṇa was speaking thus, Sītā covered her face with one corner of her raiment and wept silently. The lustre of Sītā's face diminished on account of her worries, agonies and cares, and she was meditating on Rāma. Sītā looked like one distraught, striving to fix her wandering thought. To such a Sītā Rāvaṇa said :—It is useless to think of the shame of broken vows, nor fear the blame. The tie of love with which we two shall be united offends no morality. It is approved by the Rīṣis. I do now touch your feet ; I bow down before you. I am your servant. Be pleased with me. Let not my prayer, prompted by love's consuming pain, go in vain. And never of Rāvaṇa, has it been said, that he wooed a lady in vain with his head lowered before her feet. Saying this, Rāvaṇa, under the magic influence of death, thought "Now Sītā has come under me. She is now mine own."

Here ends the Chapter 55 of the Aranya Kāṇḍam  
of Śrīmad Vālmikiya Rāmāyanam.

### Chapter 56

1-5. Oppressed by woe, but fearless, Sītā replied Rāvaṇa, and placed a blade of grass between herself and Rāvaṇa :—Hear me, O Rākhsasa ! Daśaratha, the king of Ayodhyā, was the unmoveable bridge of Dharma, the friend of truth and right. His son Rāma is well known throughout the three worlds; he is of a truthful resolve; his arms are long, eyes large and full, he is the Deva of all, and he is my husband. He is born of the Ikāśku line ; his shoulders are like those of a lion. He is very fiery. He with his brother Lakshmaṇa will kill you. Had you dared to steal me before them, you would have laid in Janasthān slain by Rāma like Khara.

6-11. The grim Rākhsasas referred to by you are no bodies before Rāma, as serpents become poisonless before Garuḍa. The rapid arrows shot from the bow he loves to hold will pierce you as Ganga's waves erode the bank. Though neither God nor fiend can kill you in battle, yet by your incurring this great enmity with Rāma, you can never escape alive. The hero Rāma will kill you like an animal, tied to a sacrificial stake. O Demon ! If Rāma looks angrily on you, you will be reduced to ashes then and there, as Cupid was by the glance of Rudra. He who can bring down the Moon from the sky and dry up the sea, can rescue Sītā from this place.

12-17. Gone, ever gone, now is your life, fled your glory, fled is your strength and power : each sense of yours is dead. Your sins will kill you; your wealth and prosperous kingdom will be ruined. Your power and all your forces will be destroyed and this Laṅkā will become void of her husband. You have torn me from my husband's side. The end of this sinful act will never be good. That highly illustrious husband of mine roams fearlessly with Lakshmaṇa in the lonely Daṇḍaka forest, depending on the strength of his own arms alone. Your strength, your armies, your pride and egoism and your stubbornness not to regard any body's good advice, Rāma will exact and extract all from your body by raining arrows on you in battle. When

one's end is nigh, he makes mistakes and follies in his works, caught in Death's coils. O base tyrant Rakhsasa! That death time has now come to you and to your wives and to all your other things, since you have stolen me.

18-22. Can the altar, dight with vessels for the sacred rite over which the priest has said his prayer, be touched and sullied by an outcast's tread? So you can never touch me who is Ráma's legal wife, steadfast and devoted. Can the white swan sporting amidst the lotus favour with her glance a water crow, straying amidst weeds and bushes? This senseless body waits your will. You can tie or kill this body, torture, chain, or wound it; I will not strive to keep this fleeting soul alive. But never shall they and their people join the name of Sítá with reproach and shame. Thus said Sítá in great anger and she remained silent.

23-27. Hearing these words tending to make one's hairs stand on their ends, Rávana replied threatening Sítá. "Hear me, Sítá! I shall wait for twelve months. If you still deny your love, my cooks shall mince your flesh and serve it for my morning meal." Thus, terrifically threatening, that Rávana, the cruel ravener, spoke furious with rage that Sítá's answer awoke, and he called the fiends and ordered:—Let the Rákhsasis, deformed, terrible looking, eating flesh and blood, soon make Sítá void of her egoism, soon humble her down.

NOTE:—I paid my very short visit to Ceylon before X'mas 1933. I went on 3rd January 1934 to a hill station Neuralia. Sítália, a hill, was a little far off that place where Sítá was kept in prison, secluded on the top of that hill. Here was the Aśoka Kánan, the prison of Sítá. The old Aśoka Kánan is now no more. Afterwards a nice garden was erected close by. The temperature of Neuralia is much cooler. I then went to Batticalao, Trincomale, Anuradhapuram. Thence I came back to India by 8th January 1934. While at Ceylon, I was shewn the place where Rávana lay dead, struck by Ráma. No body was left, no relatives were seen to burn him. Ráma performed his burning ceremony. I saw people working close by and digging pits whence they collect earth mixed with gold particles.

28-32. No sooner Rávana spoke these words, the Rákhsasis of hideous form and mien bowed with closed palms and surrounded Sítá. Rávana once more sternly spoke to those she-fiends, shaking the earth beneath his tread; he stamped his furious foot and said. Carry Sítá to the Aśoka garden and keep watch over her. Remain with her and protect her. Try to bring her gradually under your influence by fright, roaring aloud or by solaces, just as a wild elephant is tamed. The Rákhsasis, the she-fiends carried off Sítá to Aśoka vaniká (*i. e.* Aśoka Vana—Rávana's pleasure garden in Laṅkā. When any man enters here and sees its beauty, all sorts of griefs and miseries vanish. Hence it is called Aśokavana.)

NOTE:—There was a pleasure garden of Rámachandra also at Ayodhyá. After Rávana was killed, Ráma passed mostly his time here with Sítá.

33-36. Here at the Aśoka Kánan the trees used to fulfil all the desires of the people. Flowers of various kinds and trees with fruits of rarest kinds on them were there. And the place was resonant with the joyous notes of birds. Weak with sorrows, Sítá now came under the demonesses as if a doe in the midst of tigresses. Sítá knew not a moment's rest like a deer caught in a trap. Not for a moment she could forget each terrifying word and threatening gestures and postures, and their

fierce eyes were set upon her. She remembered her husband and dear Devara (husband's brother) often and often and she was oppressed with fear and sorrow and she became unconscious.

**NOTE :—**After this, in some texts, a chapter apparently a subsequent edition, is found in which Indra expressed his joy seeing Rávana entering Laṅkā with Sítá. Brahmá then told him that this sinful act, the stealing of Sítá, would put an end to all the woes of the three worlds; for Rávana was doomed. Brahmá then asked Indra to go to the Áśoka wood and to sustain Sítá's life by heavenly food. Indra then sent Sleep, at whose advent the demons and demonesses fell asleep, Indra then appeared before Sítá, consoled her with solaces and assured her that her woes would soon end and gave her ambrosial food that would free her from hunger and thirst for years to come. Sítá naturally suspected Indra and she asked proofs that he was the king of gods and the lord of Sachi. Indra then gave Sítá proof of his divinity by gazing at her with winkless eyes and standing above the ground in air. Sítá, thus becoming assured, partook of the heavenly cooked Páyasa after offering it to Ráma and Lakshmaṇa in her thoughts. Sítá was thus consoled by Indra who, after saluting her left the place, Rákhsasas sleeping, and he thought about Ráma's success.

Here ends the Chapter 56 of the Aranya Kāṇḍam  
of Śrīmad Válmikiya Rámāyaṇam.

### Chapter 57

1-6. Ráma returned after having killed the Rákhsasa Mārīcha, able to assume forms at will and running in the shape of a deer. Then behind him from a thicket close by he heard the sharp cries of jackals. Ráma was greatly alarmed by their harrowing cries. He suspected "certainly, some evil has happened since the jackals are crying so. Perhaps the rovers of night have devoured Jánakí. The wicked Mārīcha surely intending some evil unto me cried with voice that mocked my accents, that may reach Lakshmaṇa's ears. Hearing that sound Lakshmaṇa might leave Sítá or it may be he may be sent by Sítá to come to me.

7-13. Too well I see that the Demons have planned to kill Sítá. And so they took me far off from the áśrama, under the pretext of a golden deer. When I went far off, Mārīcha turned out to a Rákhsasa, his true self, and said "O Lakshmana ! I am killed." Hearing this how can the patience of those two be kept ? Owing to Janasthán, the place of the Rákhsasas, the enmity has sprung up between us. And many an omen seen to-day has filled my heart with sore dismay. Hearing the sounds of jackals and thinking of his being removed from the áśrama, Ráma hastily proceeded towards his cottage. The alarmed Ráma returned to Janasthán. His soul was dark with woe and fear when flocks of birds and troops of deer moved round him from the left and raised discordant voices as they gazed. Thus Ráma saw very terrible omens.

14-23. After a while Ráma saw Lakshmaṇa coming towards him. After going a short distance Lakshmaṇa came to Ráma. Both of them looked morose and dejected. Ráma caught the left arm of Lakshmaṇa and reprimanded him and said with a sad but sweet voice :—Lakshmaṇa ! you have done a very bad thing. Leaving Sítá, you have come here. O Gentle one ! Is Sítá all well ? O hero !

No doubt the demons have killed Sítá or devoured her, for I see on all my sides terrible portents. Shall we see Sítá safe? Shall we see her alive? Seeing these animals making so very fearful noises and jackals yelling so harshly, I easily infer some overwhelming misery. That demon Márícha lured me to a great distance. I killed him with great effort. Then he turned out into a Rákhsasa at the time of his death. My mind is sad and morose. My left eye is throbbing. It seems Sítá is no more. Either she is stolen or she is killed or she is still being stolen away.

Here ends the Chapter 57 of the Aranya Kāṇḍam  
of Śrīmad Válmikīya Rāmāyaṇam.

### Chapter 58

1-5. Seeing Lakshmaṇa coming alone dejected, displeased, without taking Sítá with him, the virtuous Rámachandra asked him :—O Lakshmaṇa ! When I started for the Dandaka forest, Sítá accompanied me. Where is she now? Have you come here leaving her alone? Where is my Sítá, my darling wife, who followed me to the wild wood? Where hast thou left my lady, where is the honourable woman who chose to share my lot as I would go though the forest wilderness, unkinged, banished and disgraced? O hero ! Without seeing whom I cannot live even for a moment, where is she now, of golden hue, like a daughter of a Deva, and the helpmate and comforter of my life? I do not want the kingdom of the gods nor the kingdom of this earth in the absence and bereavement of Sítá.

6-11. O Valiant One! Is she alive still now? Will not the term of my exile be over? (Without Sítá, I will die). O Lakshmaṇa ! When my death occurs, not finding Sítá alive, you better return to Ayodhyá alone; mother Kaikeyi will become glad to see Ayodhyá quite secured to Bharata, and my mother Kauśalyá, sad and saintly, will humbly wait upon them. Were Sítá alive, I would go to the cottage. If she be not alive, I would quit my life. If she does not greet me with her smile, I shall die. Tell me whether she is alive or whether she has been eaten up by the Rákhsasas through your carelessness? If my wife have perished, I, left of her, will surely die.

12-20. The tender girl cannot bear any pain. Surely she had been greatly distressed by my absence. When that wicked Márícha cried, Alás, Lakshmaṇa ! were you alarmed by it? Perhaps Sítá mistook his voice for mine and she had sent you through fear. And you have come hastily to see me. However you acted not rightly to leave Sítá there alone in the forest. After all, you acted very imprudently to leave her alone. The cruel demons have got the opportunity to take revenge. The flesh eating Rákhsasas all are sorry to see Khara killed. Surely Sítá has been killed by them. O foe-killing brother ! In every way I am entangled in great difficulties. What can I do now? Surely I will have to suffer. This was decreed in fate. Thus speaking, Rāma came with Lakshmaṇa to Janasthán. His face waned, and grew pale with hunger, thirst and fatigue. He was weighed down with sorrow and breathed heavily. Thus taking his younger brother to task, Rāma came to the cottage and found Sítá not there. He looked at those places where Sítá used to go and while away her time cheerfully. Saying all these, he came to his own cottage and found it vacant. Sítá was not there. His hairs stood on their ends and he turned very sad and sorrowful.

Here ends the Chapter 58 of the Aranya Kāṇḍam  
of Śrīmad Válmikīya Rāmāyaṇam.

### Chapter 59

1-4. Rámá again sorrowfully asked "My boy! Why did you hurry thence and leave my wife without any defence? I left her under your custody and deemed her safe. I have been greatly alarmed, seeing you coming here alone without Sítá. I felt a sudden throbbing dart through my left eye, arm, and heart." Rámá then mournfully addressed his brother :—O Lakshmaṇa! No sooner I saw you coming here alone without Sítá, I feared great evil and I was sorely troubled. My left eye throbbled, my left arm and my heart are trembling all over.

5-10. Lakshmaṇa replied :—I have not come here of my own accord, leaving her alone. Pained by harsh words I have come to you. You cried very strongly "O Lakshmaṇa! Save me" And Sítá heard that. Hearing that sound, out of her affection to you, bewildered out of fear, Sítá said repeatedly "Go! Go!" Thus repeatedly addressed by her, I spoke to her to get her confidence. I do not see any Rákhsasa whom Rámá can fear. Be calm and quiet. This is nothing. Some other body has uttered thus.

11-15. How can Rámá utter so low and blameable words "Save". For he can save the Devas. Some other body with foul motives imitated my brother Rámá's tone and cried "Lakshmaṇa! Save me." O Auspicious One! Some Rákhsasa becoming afraid uttered "Save". You ought not to express grief like a common woman. Why are you getting so much confused? Be calm and comforted. Cast aside your bewilderment. No man there is or will be who can conquer Rámá in battle. Even Indra and the other gods cannot conquer.

16-21. Thereupon Jánakí wept and cruelly said :—Ah, You wicked One! After your brother is dead, you desire to win me. Your mind is filled with vicious thoughts. But you will never get me. "You have certainly followed Rámá as a spy of Bharata; hence you are not going to save him even hearing his cries." You are an enemy in disguise. Too well I see thy dark intent. Thy lawless thoughts on me are bent. You are a stealthy foe. You seek an opportunity and therefore you have accompanied Rámá. Therefore you are not going to rescue Rámá." At these words of Sítá, I got highly enraged; my eyes turned red and my lips trembled and I came out of the cottage. Rámá said :—You have done wrong by coming here without Sítá. You have not acted properly by coming out, disobeying my mandate at the angry words of Jánakí, knowing that I can resist the Rákhasasas.

22-28. For this act, I do not praise you, on leaving her helpless in my cot, and thus forsaken the charge for the wild words a lady spoke. I am not at all pleased with you for this. You have committed a lawless act that you out of anger at Sítá's words have not obeyed my behest. Killed by my arrows, there the Rákhsasa is sleeping who lured me to a great distance under the form of a magic deer. He assumed at last his real form of a Rákhsasa, wearing this bracelet, and cried on piteously. Imitating my voice, he cried out very loudly that his dreadful voice may be heard from a great distance. You have heard that, and you have left Jánakí and come here.

Here ends the Chapter 59 of the Aranya Kāṇḍam  
of Śrīmad Vālmikiya Rāmāyaṇam.





## Chapter 60

1-4. While coming to his cottage, the lower part of his left eye throbbed. He reeled and trembled. Repeatedly these portents were seen and Rāma anxiously spoke:—Is Sítá all right? O, may not any mishap befall on my wife? Wanting to see her, Rāma moved with hasty steps. He reached and found the ásrāma vacant and he became dejected. He looked round the place and he sought for her hither and thither with quick steps and with eager cry. Not finding her, he tossed his hands and legs like the lilies of the dewy season, lost of glories.

5-11. He saw the cot but he saw not Sítá. He saw the trees weeping. The flowers, birds and animals looked not gay and bright; they were mourning. Forsaken by the sylvan deities, desolate, with kusha grass, deer skins and twigs of kusha scattered hither and thither on the altar. Seeing his cottage thus, Rāma burst into bitter lamentations. Has Sítá been stolen or is she no more? Or whether some demon has devoured her? Has she concealed herself? Has she gone out to collect flowers or to some stream to fetch water? He searched diligently each grove, glen and glade with care, but he could not find out Sítá. His eyes grew red with anxiety. He looked mad. He was sunk in the mire of sorrow. He wildly ran and rushed from hill to hill, from tree to tree, from rill to rill.

12-17. O Kadamba (a flower tree or Nauclea Kadamba)! My darling is very fond of you, tell me if you have seen her? Tell me, O Bilva! Have you seen her whose breasts are round like your fruits, whose body is soft like tender sprouting leaves and who puts on yellow silken dress? O Arjun tree! You were dear to thin and fine Jánakí; tell me whether she is now alive or not? Certainly this Kakubh tree knows the whereabouts of Sítá. This tree looks nice with leaves, twigs and flowers. The bees hum round it. O Tilaka! You are the chief of the trees. You are an object of Sítá's affection. She likes you much. Certainly you know where she tarries now? O Áśoka tree! The Remover of sorrows! O Heart's ease! I am now lost to senses. Shew me my Sítá and make me free from this load of woe.

NOTE:—Áśoka means without grief.

18-22. O Palm tree! Have you seen Sítá, whose breasts look like your fruits? Ah, O, Rose apple! Tell me if you have seen my chaste Sítá of golden hue. O Karnikára! O glorious Cassia! Being adorned with loveliest blooms to-day, you look fair to-day. Sítá Devi is quite fond of you. Have you seen her? Rāma thus questioned every tree, mango, Neem, pomegranate, jack, sandal, sal, ketaki, kadamva, vakul, Kurara and to babul, betelnut, sandal and chetaka tree, he went to them, questioned and turned round and round and looked mad.

23-30. Rāma then questioned the wild animals of the forest about Sítá. Addressing the woodland fawn, Rāma said, Ah, dear! Surely you know my gazelleeyed Sítá, is she now sporting with the does? O Elephant! Have you seen my Jánakí, whose thighs are round and flexible like your trunk! Tell me if you have seen her. O Tiger! if you have seen my moon faced beloved. Tell me. Do not hesitate. Ah, my lotus eyed beauty! Why dost thou fly away? Oh! There I see you and it is now quite useless for you to fly away. I see your form half hidden by the tree. O Fair One! and yet you do not speak to me. Halt. If you have any pity for me, please stop, don't go away further. You seem to be a great dilligibáz (cracking jokes with me). Why are you indifferent? I recognise you by your yellow silken clothes. I have seen you, though you are running away. Wait if you have any love for me.

Or I have been mistaken. The Demons have killed her; otherwise she would not be so careless as not to come to me in this my dire pain. They have rent and torn her to pieces and devoured her in my absence.

31-38. Certainly her moonlike face must have become pale with their fair teeth and lips, and nose, wearing beautiful ear-rings, soft fragrant neck adorned with gold chain the Rákhsasas have devoured her. Alas, it was vain those arms to raise soft as the young tree's tender sprays. Ah, dainty meal for giant's lips were her arms and quivering finger tips. It is for the Rakhsasas to eat that I had left my young Sítá. Alas! Although she had her guardians and protectors, yet she was helpless. O Lakshmana! Do you see my beloved! O my darling! Where have you gone? Ráma thus cried in wild lament, went from grove to grove. Here for a moment stumbled and sank down to take rest, then started up and pressed onward. He became frantic with grief. Forests, rivers, hills and waterfalls Ráma roamed and roamed over. Nowhere he halted. In that vast expanse of wood he searched hither and thither, that he may find out Sítá and laboured hard for a long time.

Here ends the Chapter 60 of the Aranya Kāṇḍam  
of Śrīmad Vālmikiya Rāmāyaṇam.

## Chapter 61

1-5. When all the toil and search were vain, he sought and turned to his hermitage again. It was empty and unoccupied still; the seats of grass lay quite dispersed in all directions. When Ráma could not find her out anywhere, he burst into bitter cries and said, with upraised arms:—O Lakshmana! Where has my Vaidehī gone? Who has stolen her? Has some body feasted on her tender frame? O Sítá! If you want to cut jokes with me by hiding yourself behind the trees, I pray, you cease your cruel sport and take compassion, or my heart will burst. I have been greatly distressed by your absence. Come to me. O Sítá! The fawns with whom you used to play have become restless and await for your coming. Their eyes are full of tears.

6-10. Brother! I will not be able to live without Sítá. I will go hence to the shades, weighed down by woe. The king Daśaratha will see me there and ask from me the cause why I have broken my pledge and gone up to the Heavens before my appointed exile period is over? He will say:—You are wilful. "You do not tread on the paths marked by the good persons. You are false. Fie on you." My father will certainly say so, becoming unable to control himself. O Sítá! Whither are you going away leaving me like the deceitful persons, left by fame when I am distressed, too weak to cope with my woe, of broken heart and worthy to be pitied.

11-13. Thus Ráma lamented but he could not find Sítá. Lakshmana finding Ráma thus immersed in grief and exhausted like some great elephant who stands sinking upon treacherous sands, said in sweet consoling words.—O Intelligent One! Do not succumb so badly to grief. Let both of us now make a careful and diligent search. There are many caves in this mountain. Jánakī likes much to roam there.

14-18. She turns out mad to see the forest. She might have gone to the forest or to some tank filled with blooming lotuses. Or she might have gone to the banks of some river where fishes abound and the forests of cane trees grow

on the banks. Or she might have hidden in some forest to conceal herself in order to frighten us. Or she wants to see how far we can try to find her out. Let us now start in our attempt without any delay. Let us now search the whole forest to see and know where Sítá loves to hide. Or wherever you think she might stay, mention and we will search. What is the use to yield to this unavailing grief !

19-25. Thus sweetly addressed by Lakshmaṇa, Ráma heard attentively and began to look round to find out Sítá in the forests, mountains, rivers and tanks. They went on the tops of the mountains from one end to another, nor they spared to seek every ridge, or flat stones fit for staying; but they could not find her. Ráma said that he could not trace her out. Lakshmaṇa said :—Certainly you will get Sítá back; as Viṣṇu got this earth back by subduing Bali. Thereupon Ráma pathetically said, "My boy ! My knowledge and senses are all lost.

26-31. We have sought for her to our very best, the pools filled with lotuses, caves and cascades, waterfalls and springs coming out of the mountains but nowhere was Sítá found, who was more precious than my breath of life. Ráma wept bitterly and became maddened with sorrow. All his limbs became numbed, dead and still, his understanding clouded and his consciousness vanished. He heaved long hot sighs and ever cried 'Alas, my love' ! Lakshmaṇa tried to make him understand in various ways. But Ráma gave no attention to his words and shed an ocean of tears. Still Ráma cried out repeatedly Sítá ! Sítá ! and he could not see her.

Here ends the Chapter 61 of the Aranya Kāṇḍam  
of Válmikīya Rámāyaṇam.

## Chapter 62

1-5. Thus he sought in vain for his wife. Then his sad soul, disturbed with woes, cried like a mad man, overpowered by love's strong influence. He still seemed to see his absent wife and thus mournfully complained wildly in words irregular, very weak and low :—Overpowered by love's strong influence Ráma seemed to see still his absent wife and said :—O Dear Sítá ! You like to shew your fond affection for flowers. Have you hidden yourself under the veil of Aśoka blossomes to incite my grief ? Your thighs are well shaped like the plantain tree and you have concealed them in the plantain grove, but I see them quite distinctly. You cannot hide them. O Auspicious One ! Smiling, you are sitting in the Aśoka forest (Sítá is in Rávana's aśoka kánan.)

6-11. I know your temper, you like to cut jokes. But it suits not this hermitage life. Better come out now, O my large eyed love ! The cottage is vacant. No doubt you are devoured by the Rákhsasas or you are stolen by them. Though weeping so much, Sítá is not coming to me. O Lakshmaṇa ! These packs of deer are shedding tears, as if they are expressing that the Rákhsasas have devoured her or stolen her away. O my best Sítá ! O Chaste One ! Where have you gone ? O Devi ! Now my mother Kaikeyi's desires have been fulfilled. I came out with Sítá, and how shall I return alone ! People will think me weak and cruel, as I am not able to defend her.

12-14. But ne'er can I return to see those chambers where my queen should sit. My cowardice and impatience will be vividly displayed. On my return back to

Ayodhyá, when the king Janaka will ask my welfare, what shall I reply to him? How will I be able to look on him? The king Janaka, when he will see me without Jánakí, will become certainly senseless; or it is better I won't go to Ayodhyá, governed by Bharata.

15-19. I shall not be happy even in Heaven without Sítá. I shan't be able to live any how without Sítá; so O Lakshmaṇa ! Go back, leaving me here in the forest and after embracing Bharata tell him I have given him permission to rule over the kingdom. Next give duly my pronáms to mothers Kaikeyí, Sumitrá, and Kauśalyá. Protect them carefully. I know you never neglect my words. Relate at length about the case of my dear Jánakí to my mother and just help her to bear and cheer up the sorrow. Seeing Ráma thus bewailing, Lakshmaṇa's face dried up out of fear and he was very much confused.

Here ends the Chapter 62 of the Aranya Káṇḍam  
of Srimad Válmikiya Rámáyaṇam.

### Chapter 63

1-5. Thus separated from his darling Sítá, oppressed by sorrow and delusion, the mortified prince Ráma made his brother more sorrowful and both of them began to lament more bitterly. And as Ráma wept and sighed, he spoke to the distressed Lakshmaṇa in sorrowful terms, voice weak and slow, heaving deep sighs, and weeping, thus:—Brother, I think there is not a greater sinner than myself on earth. Misfortunes after misfortunes have crushed me down. This is due to the after effects of my many sins done before through my selfwilled childishness. The loss of kingdom, bereavments of my relatives, death of my father and mother, follow one after another in never ending succession and increase my sorrow.

6-16. O Lakshmaṇa ! I forgot all the sorrows when I started for the forest with Jánakí; but now her bereavement has rekindled them again like fire suddenly roused up by heaps of dry fuel added on to them. The Rákhasasas have stolen her and carried her through the skies. Sítá cried piteously and frantically out of fear, how bitterly at times she wept silently though they retained their native sweetness still. Her white round breast perfumed with red sandal paste was surely bathed in blood red marks. And yet I am not dead ! That face whose lips with tones so clear made pleasant music, sweet to hear, with soft locks plaited over the brow, some devil's hand is on it now. It sheds not its beauty now as the face of the Moon shines not, when under the jaws of Ráhu. Perhaps the blood thirsty Rákhasasas have torn into pieces the shapely neck of my wife that she liked to be adorned with gold chain and devoured the blood. I was absent from the cottage and during that time they dragged her by force and she cried like a pleasant innocent lamb with piteous cries. On this slab of stone the good Sítá used to sit with me and she must have gently talked to you that time, her sweet lips opening with a smile. The Godávari is the best of the streams and liked by Sítá most. She might have gone to the Godávari. Or that lotus-eyed beauty has gone to some wide pool to gather lotuses, or she has entered into some blossoming wood resounded with sweet notes of bright birds. Alone my love would never dare—my timid love—to wander there. O Sun ! Thou art the witness of the deeds of men, of all truths and lies ! Now tell me where my darling has gone ? Has she been stolen away ? Tell me. I am much greived.

17-20. O Wind! You go freely everywhere and you know the whereabouts of Sítá, the glory of her race. Nothing is hidden from your sight. Is she dead or stolen or still being carried on the way? Then the brave Lakshmaṇa seeing Ráma thus stupefied with grief, said properly—O noble One! Up! Subdue your grief and renew your search whole heartedly. Strong persons, full of energy, never become hopeless when faced with difficult problems. But Ráma heeded them not. He lost his patience and began to give vent to more grief.

Here ends the Chapter 63 of the Aranya Kāṇḍam  
of Śrīmad Válmikiya Rámāyaṇam.

### Chapter 64

1-5. Then the distressed Ráma, subdued by woe, spoke again in piteous voice:—O Lakshmaṇa! Go quick to the Godávari and learn if Sítá has hied to the stream to cull the water lilies on its side. Lakshmaṇa went quickly to the bank of river and searched the shelving banks. After a short time he came back and said:—Árya! Nowhere, in no bathing place, I found the revered Sítá. I called aloud, but none replied. Where else can she go, whose sight would remove all our anxieties? O Ráma! I don't know the place where Sítá is at present. Hearing him, Ráma became sorrowful and his senses were almost leaving him.

6-9. Ráma then went himself to the Godávari and cried—O Sítá! Where art thou? Many persons and other spirits knew about Sítá's having been stolen. The river Godávari knew. But no body told anything to Ráma. O River! Speak out! The pitying spirits cried, but the stream remained mute and thus refused their requests. Nor the river, coldly mute, relate to the sad chief his darling's fate, though asked by him again and again. He asked beasts and birds, but none gave any reply. The river Godávari was greatly frightened by the terrible form of Rávana and his terrible deeds; hence she did not give out the whereabouts of Sítá.

10-16. Ráma then in despair told Lakshmaṇa, "My boy! The Godávari does not give me any information about Sítá. Now what shall I say to the king Janaka and how shall I speak out so great an unpleasant news to her mother? Sítá soothed my cares in my exile. Now I am left of my faithful consort, the last friend of mine. Now the night will surely seem to me awfully long, for sleep will not come to me. Oh! If my wife may yet be found, with my humble love I shall roam through the whole of Janasthán and the valley of the Mandákini. The packs of deer are looking often and often at me. Each would soothe me if it could, with speech. Seeing those deer, Ráma spoke:—

17-22. And asked them with a voice choked with tears. Tell me, O ye packs of deer! where is Sítá?" The deer in pity for his woes obeyed the summons and stood up; they raised their sad eyes and gazed. They jumped up in the air and went towards the southern direction where Jánakí was stolen and carried away. While going, they looked at Ráma. They looked up towards the sky and they looked down on earth below and ran ahead. They seemed to have said something. Lakshmaṇa understood them what they meant and understood their silent signals, supplying the place of speech. The intelligent Lakshmaṇa spoke to Ráma:—"O Brother! when you questioned the deer "Where is Sítá?" They got up immediately and showed us the earth and the southern direction. It seems quite clear and it is all right. Let

us follow the Rákhsasas and proceed towards the south, if haply any sign or trace seen may guide further our footsteps forward in the search.

23-30. Ráma agreed and marched towards the south, surveying all round him carefully, talking of Jánaki on their way. Lakshmaṇa looked on the earth and followed Ráma. Both of them saw flowers lying on their way on the roadside and dropped from the sky above. Seeing this shower of flowers, Ráma spoke sorrowfully :—O Lakshmaṇa ! I recognise these flowers. They are the same that I gave to Sítá in the forest and which she fixed on her tresses. Perhaps the Sun, wind and the earth have spared these flowers for my benefit. Saying this to Lakshmaṇa, Ráma turned to the Prasravana mountain rill and said :— O Prasravana hill ! the lord of mountains ! Have you seen in this beautiful forest a lady of perfect form and mien in some sweet spot overgrown with trees, my darling, whom I left alone ? Ráma spoke with furious rage as if a lion speaks to a young deer :—

31-38. Point out to me that damsel of golden limbs and of golden hue, or I shall rend thee asunder from one peak to another peak. That mountain replied nothing though it knew about Sítá. O hill ! I shall reduce you to ashes by my arrows, emitting fire. All your trees and creepers will be burnt and you will not be fit for any body's habitation. Then turning to the Godávati river, he said, "If the stream does not speak anything about my moon-like beauty, I shall dry her up." Thus while his angry eyes emitted fire, he saw huge footprints of the Rákhsasas on the ground. He also saw the small foot-prints of Sítá here and there as she in her great despair ran and shrieked for Ráma's help as she was being chased by the cruel Rákhsasa. At a short distance Ráma also found a bow broken, broken quivers and a broken chariot and his heart was confused. Ráma spoke to his brother :—

39-44. O Lakshmaṇa ! See, here is the string of small golden bells, (Ghungura), fixed on Sítá's ornaments. Here are lying many of her garlands torn and rent. Look ! The ground is overspread with drops of blood. The fiends who wear each strange disguise have seized, I think, Sítá with none beside her to help. Sítá must have been killed, mangled and torn to pieces, distributed amongst the Rákhsasas, and devoured by them. O Lakshmaṇa ! For Sítá, the two demons quarrelled and fought amongst each other. O Good one ! Whose is this big bow, lying on the ground ? Which is studded with gems and jewels and which looks very fine and beautiful. Does it belong to some Rákhsasa or to some Deva ? It looks bright like the rising Sun, adorned with lazulite studs or buttons ?

45-50. Whose is this huge golden coat of mail, dropped on the ground ? There lies the broken staff of the umbrella, with hundred ribs and decked with wreaths ! This screen, the covering piece most meet for royal brow lies useless now with broken staff. Whose is this umbrella ? Lo ! Look at these sturdy, high in stature, tall asses, goblin faced, graced with plates of golden harness, whose hideous forms are stained with blood, who is the master whose yoke they bore and who has been killed in the battle ? Whose is this shining flag staff, bright as flame ? The war car, this chariot is broken and lies upside down. Whose are those shafts spent spread and lying now at random, each fearful with its iron head,—with golden mountings fair to see, long as a chariot's axle-tree ? What formidable arrows with long, large blades ! These quivers, see, which, rent into two, still contain their sheaths of arrows. Who was the master of this charioteer ? Now dead and cold ; yet holding the reins and whip in his hands ? These foot-prints are certainly of some Rákhsasa indeed !

51-56. Now my enmity has increased thousandfold with these cruel Rákhsasas, assuming multi forms at will. Now I am determined to kill them. Jánakí has been either stolen or eaten up by the Rákhsasas. Her virtues could not protect her. Now who can do me any good ? If the hero Mahádeva, the Creator, and Preserver of this world were to remain silent out of mercy, people will blame them. The gods finding me gentle and generous have considered me weak. But they will see me now entirely changed from this day and estranged from every gentle grace. See ! O Lakshmaṇa ! My merits here have turned out into demerits. Now I will cast off my good merits and I will kill these Rákhsasas. Behold the change in me.

57-61. As the great Sun rises above the horizon, the Moon beams fade and die. So my valour will manifest itself to conquer all the rest. O Lakshmaṇa ! The Yákshas, Gandharvas, Pisáchas, Rákhsasas, Kinnaras and the other human beings will cease to be happy from now. I shall overcast the sky with my arrows and stop the passage of the Rákhsasas, their going and coming. I will stop the courses of the planets, cover up the Moon and make inert the fire, Sun and wind. I will raze the crests of mountains, dry up the tanks, rivers and oceans and destroy all vegetation, the trees, creepers and plants.

62-68. If the gods do not even now return to me my Sítá, I will destroy the three worlds. Everybody will now immediately see my strength. None will be able to fly in the air. You will see, O Lakshmaṇa ! to-day the whole world troubled and agitated. For Sítá's sake, I will draw my bow string to my ears and shoot shafts this day and I will take the life of every fiend. Let the Devas witness the strength of my long going arrows cast off by me. I have become much annoyed and angry. When I will destroy in my wrath the three worlds, the Devas, Danavas, Pisáchas, Rákhsasas, all will cease to exist, all will be rent asunder into pieces and be destroyed. The arrows loosened from my bow string shall pain and agitate all the worlds.

69-76. Sítá may be stolen or might have been dead, in whatever condition she be found, if the gods do not return my darling to me, they shall feel the vengeance and see the strength of my arrows. I will destroy the whole world. Until I see my Sítá, I will torment all the people. Thus as he spake, he tightened the bark round his loins, and gathered his matted lock. His eyes turned red with anger, his lips began to quiver. He looked like Rudra to slay the demon Tripura. Ráma took the bow from Lakshmaṇa and tightened it and laid thereon a deadly dart like a serpent that flashed and shone ; and he spake strongly these words as fierce in ire as He who ends the worlds with fire. As none can resist age, death, time and accidents, so none can dare to stand against me. There is no doubt in this. If Sítá fair and smiling as before be not given back to me, I will topsy-turvy the whole world with the Devas, Gandharvas, men, serpents and mountains.

Here ends the Chapter 64 of the Aranya Kāṇḍam  
of Śrīmad Válmíkīya Rámāyaṇam.

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### Chapter 65

1-5. Rāma was much mortified to see Sītā stolen. He was burning in his heart. He looked like the conflagration of fire at the time of the great Dissolution of the universe, ready to burn up the whole world. He saw frequently the bow with arrows mounted on it and breathed frequently and heavily. He looked like Mahādeva to burn up the universe at the time of Pralaya. Thus seeing Rāma angry, never seen so before, Lakshmaṇa, with folded palms and lips dried up with fear, said:—O Arya ! Formerly you were gentle, free from revengeful and retaliative intentions and engaged in doing good to others, and it seems not fit now for a personage like you to have your nature and tender mood, and temper, so abruptly changed. Like the beauty of Lakshmi in the Moon, like the splendour in the Sun, the motion in the wind, and like the unsurpassed patience of the Earth, all the best qualifications are always seen in you.

6-10. O, let not, for the sin of one, the three worlds be ruined. I do not know whose battle car is this, lying thus broken into pieces before our eyes ? Nor the parties who were engaged in fight, and what for ? The ground here is trodden and torn with hoofs and wheels, dyed with drops of blood. O Prince ! A fierce fight must have occurred here. Searching and marking carefully I see the signs of one warrior and not of two. I do not find the foot-prints of a big army here. So it is not proper to destroy the world for one's crime. A just king metes out punishment proportionate to the crime. He is tender hearted and peaceful. You have protected all the beings and you are the refuge of all.

11-16. Who will like and say well at this act of stealing away your wife ? No one can injure you in any way ; the Rivers, Mountains, Devas, Danavas, Gandharvas, none can harm you, as the good people do not injure one initiated in the sacrifice. O King ! Sītā is stolen. Seek her and as well the abductor of your wife with me and the hermits. So long we do not find her we shall vigilantly search hills, forests, streams, caves, lakes, seas, and the lands of the Gods and the Gandharvas. If the Gods do not return peacefully your wife, then take action as you think best. If you do not get back your Sītā by truce, by virtue of your good conduct, morality and modesty, then destroy everything by your gold-feathered arrow resembling like Indra's thunderbolt.

Here ends the Chapter 65 of the Aranya Kāṇḍam  
of Vālmīkiya Rāmāyaṇam.

### Chapter 66

1-5. Rāma was burning with sorrows; he was weeping like a helpless one. He was much bewildered and his consciousness had become faint. Lakshmaṇa then bowed down to him, gently pressed his feet and consoling him, brought him back to his patience after a short while. He then said :—The king Daśaratha has obtained you as his son after performing a severe asceticism and making a great sacrifice. Just as the Devas had got nectar. Thy gentle graces won his heart and of all. Too weak to live apart, the monarch died, as Bharata told, and he lives now on high amidst the Gods enrolled. If you do not bear this calamity, then how can ordinary people infirm and mean, of weak nerves, hope to cope with woe ?

6-11. Take heart, I pray thee, noblest chief. What man, tell me, who breathes, is free from grief and misfortune ? Like fire it touches men and leaves them quickly



and goes away. This is the nature of men. The king Yayāti was the son of Nahuṣa. He got the Indra's region. But he did an act against the rules of morality and subsequently he was dislodged from it. The priest of our father, the Mahārṣi Vasistha had one hundred sons born to him and in one day they were killed by Viśvámitra. Even this earth, the mother of all and worshipped by all, is subject, at times, to quake and reel. See the Moon and the Sun, the two great luminaries, the stimulators of Dharma, the world's great eyes on which the universe relies, get eclipsed by Ráhu, at times, and their fires grow pale.

11-16. In short the mighty Gods and creatures and all other great elements have to suffer misfortunes. It is said that even Indra and other Gods, holding their god like bodies, are subject to pleasure and pain, are not free from the supreme hand of the great Daiva, the great providence, the provider of the universe (beneficent care of god and nature.) So, O best of beings, do not be overwhelmed. Even if Sítá has forgotten us or grant, Heaven forbid, if she be dead, you should not lament like an ordinary man. Those who are wise like you and who can see everything, do not yeild to grief; they are always seen cheerful. Act reasonably. It is with reason that men judge, what is good and what is bad. Wherever merits and demerits are not seen visibly, these acts of uncertain issues, can hardly bring any happiness.

17-20. O Hero! You have advised so to me before. Who will presume to advise you? Even Brihaspati can scarcely find new wisdom to instruct your mind. The Devas cannot comprehend your wisdom. Now owing to grief, your that wit and genius high meet for the Devas have vanished. Now I wake that up. O best of Ikṣaku line! You are universally praised. Now put forth that god-like vigour, that noblest strength, thine own and strive till the conquered foe be slain. What necessity is there to destroy the whole universe? Destroy him who is the real enemy.

Here ends the Chapter 66 of the Aranya Kāṇḍam  
of Śrīmad Válmikiya Rámāyaṇam.

## Chapter 67

1-6. Thus Ráma, who is prompt to seize the pith of all, took the essence of Lakshmaṇa's words. He checked his rage bubbling up in his heart and laid his bow on the ground. Ráma said:—O Child! What are we to do now? Where to go? How to find out Sítá? Think on this and come to a definite conclusion. Lakshmaṇa replied:—Now come, though our labour may yet be vain, let us make our search through Janasthán again. The forest is covered and hidden with many trees and creepers, and it is overspread and filled with giant foes. There are many places that are impenetrable, cascades and waterfalls and many caverns, deep and dreary, where dwell varieties of birds and wild beasts, which is the abode of the Kinnaras and the home of the Gandharvas.

7-12. Come and search with me all these places. Intelligent men like you do not get confused under calamities as mountains do not get disturbed by the wind. Thus addressed, the angry Ráma mounted on his bow the arrow named Kshura and began to travel round and round. Ráma then saw the highly fortunate Jaṭáyú, the best of birds, lying on the ground in a pool of blood. Seeing his body huge like a mountain, Ráma spoke to Lakshmaṇa:—My boy! This wretch in the form of a vulture, has devoured my Sítá. Surely, it is a Rákhsasa, roaming in the forest

in the form of a bird, resting now with wings outspread. I shall kill it immediately with my sharp arrows, whose flights are true, of sure aim.

13-17. Saying thus, the infuriated Rāma placing the Kshura arrow on his bow, walked to see the bird, his angry treads shaking the earth and the sea. The bird vomiting frothy blood piteously said. She whom like some sweet herb of grace you are seeking in this lonely place, that fair lady and me Rāvaṇa has stolen away. Seeing you and Lakshmaṇa not present to guard Sītā, Rāvaṇa stole her. While he was taking her away, I saw. O Lord! I went to save Sītā and fought with Rāvaṇa. In that deadly fight I broke his chariot and umbrella and dropped Rāvaṇa down on the ground by striking him with my claws.

18-23. This is his bow lying here on the ground, broken. These are the arrows and here is his charioteer dead. When I got tired, Rāvaṇa chopped my wings by his sword and he fled over the skies, taking Sītā away. I am killed by that Rākhsasa. Now you do not kill me; please spare me now. Rāma heard the glad news of Sītā from the king of vultures. He laid down his bow on the ground and embraced him. Rāma was very patient. In spite of that his grief doubled and he fell fainted on the ground and wept with Lakshmaṇa. Jaṭāyú fell helpless and was gasping in a pain-some thorny situation. Rāma spoke to Lakshmaṇa :—

24-28. Loss of kingdom, exile in the forest, loss of Sītā and death of Jaṭāyú are the decrees of Fate. To speak the truth, my bad luck can even burn fire itself. If I want to swim across the ocean, through my bad luck the ocean will become void of water and it will be dried up. Perhaps there is not a second man unlucky like me. I am therefore encompassed to-day by a net of sorrows. This king of vultures was the friend of my father. Owing to my ill luck, he is now lying dead on the ground. Saying this, Rāma with filial affection touched Jaṭāyú's body, embraced him and said "Tell me where is my Sītā"? And thus saying he fell down upon the earth.

Here ends the Chapter 67 of the Aranya Kāṇḍam  
of Srīmad Vālmikīya Rāmāyaṇam.

## Chapter 68

1-7. Seeing Jaṭāyú lying on the ground, Rāma, the friend of all, spoke thus to Lakshmaṇa :—This king of the birds has died for my work. His voice has grown faint, his end is nigh, and he is staring with dim, blank eyes. O Jaṭāyú! If you can speak, say how you have met with this fate? What harm have I done to Rāvaṇa? Why he has stolen my Sītā? How was the face of Sītā then; what did she say? How mighty is Rāvaṇa? How he looks? What he does and where he lives?

8-13. Seeing Rāma lamenting like an orphan, Jaṭāyú spoke in a broken voice :—The wicked Rāvaṇa, the king of Rākhsasas has stolen away Sītā. He created storm and darkness by magic and carried off Sītā through the sky. When I was greatly exhausted in the fight he clipped my wings and flew to the southern region. O Raghu's son! I am gasping for breath; all my senses are leaving their functions. My eyes are rolling, my eye sight is dim at this my death time. Even now before my vision pass bright trees of gold with hairs of grass (khas). (This is the sign of coming death). The moment Rāvaṇa stole away Sītā, the articles then forgotten to be taken,

the owner gets them back soon. That was Vinda's hour. The giant in his haste forgot that Vinda's hour, or heeded not. The owner in no time will get back his lost property.

14-19. Not only is this so ; just as fishes that take the bait in briefest time meet their fate and die. So the thief will meet his fate and die. Now do not think so seriously about Jánakí. Do not trouble yourself. For you will soon slay the fiend Rávana in fight, and you will have new delights with your released wife. Thus the vulture retained his consciousness upto his last hour and answered the questions of Ráma. He began to vomit blood with particles of mucus. "Son of Visvaśrava, brother of Kuvera," he said but his voice was choked. "Speak, Speak" cried Ráma in great excitement with folded hands, but Jaṭáyú expired that very moment. His head rolled on the dust and he lay prostrate on the ground. When the red eyed Jaṭáyú died, huge as a mountain, Ráma became very sorrowful and spoke to Lakshmaṇa.

20-26. This bird lived for a long time in the Daṇḍaka forest, the haunt of the Rákhsasas. He was quite energetic, though very old, and he is now lying dead. For none may shun the stern decree of Fate. This helpful king of the birds stood by us and has met with death for rescuing Sítá. He is very old ; now he is dead and lying asleep. The body lay stretched on the ground. O Lakshmaṇa ! This my benefactor bird is killed. He stood up and fought for Sítá. The powerful Rávana killed him. He gave up his vast ancestral property and died for my sake. The virtuous good persons are found everywhere, amongst all castes and amongst all people, even amongst the birds are found honest ones, giving shelter to the distressed, seeking for protection. I have been greatly pained. He is adorable to me like our king Daśaratha.

27-31. O Lakshmaṇa ! Now gather woods for his cremation. I shall myself set fire to the funeral pyre of him who has died for me at the hands of the Rákhsasa. O fatherly Jaṭáyú ! May you, graced with all funeral rites, depart to bright celestial seats above, rewarded for thy faithful love. Dwell with the heroes who are not afraid of entering the field of battle, that is attained by those who distribute land in charity, by the performers of sacrifices and by those who keep sacred fires alive in their family, Ah, Hero ! I am myself setting fire to the pyre, may you attain excellent regions hereafter. Saying this, Ráma placed Jaṭáyú on the funeral pyre as one would do to his kinsman. Then Ráma went with Lakshmaṇa into the forest and slayed many a stately deer, the flesh around the bird to shew, venison into balls he made, and on fair grass laid before him, that the parted soul might rise and find its passage to the skies free and unobstructed.

32-38. Then Ráma recited those mantras that are repeated by the Brahmanas for the attainment of heaven by the dead. He then went to the Godávari with Lakshmaṇa and after bathing in the stream performed duly in proper form the watery rites in honour of dead. Jaṭáyú met with death at the hands of the Rákhsasas after achieving an arduous and glorious deed and now he being cremated by saintly Ráma attained heavenly bliss. Then Ráma and Lakshmaṇa went on into the forest like Viṣṇu, the lord of the Devas and Indra, and marched ahead.

Here ends the Chapter 68 of the Aranya Kāṇḍam  
of Srímad Válmikíya Rámáyanaṁ.



### Chapter 69

1-5. After this Rāma and Lakshmaṇa armed with bows, quivers and swords set out in quest of Sītā and proceeded towards the western direction. They then turned towards the south west direction and marched through the lonely woods that round them lay. They then turned towards the south and came to a road unfrequented by men. Thick trees and shrubs and creepers grew in the wild grove; these they hurried through. It was dark and dreary and hard to pass, due to tangled thorns and matted grass. Six miles ahead of Janasthān, they entered into the Krauncha forest.

6-10. It was dark like a deep blue cloud and full of wild animals and birds; and there were flowers of bright hue. Rāma, distressed on account of Sītā having been stolen, and Lakshmaṇa for a while stayed here and there. Then turning further eastward they pursued three leagues on their weary way, passed the Krauncha forest and reached the dreadful abode of elephants. There the woods grew very dense and they abounded with ferocious animals. There on one side of the mountain, the royal brothers saw a cave pitch dark, a dreadful abyss deep like a hell.

11-16. Going near the cave, they saw a huge Rākhsasī, of formidable face, coming towards them, eschewing a piece of flesh. She was tall, her belly big and over hanging, teeth sharp, hairs disshevelled and skin rough. She terrified the weak and looked repulsive. Forth from her den she came and glanced at Lakshmaṇa going ahead. She spread her eager arms and embraced him, and told him :—Come let us dally in our amorous sports My name is Ayomukhi. I have got you like a gem. You are my darling. O my lord ! Dally with me in these forests, hills, and rivers and live for many, many lengthened days to come.

17-21. Enraged he heard the monstress wooing, swiftly he drew his ready sword and the sharp steel that quelled his foes, and cut through her breast and ear and nose. The terrible Rākhsasī fled away to her place whence she came, uttering terrible yells in agony. Thereafter they proceeded courageously to a dense forest. Then the gentle Lakshmaṇa with joined hands respectfully said to Rāma, "My arms are throbbing violently. I see evil omens.

22-25. So get yourself ready. Take heed of my word. These omens forebode terror to me. The Chulaka bird is chirping and it is telling that we will get victory. The Chulaka bird is also called Banyulaka bird. They searched all around diligently when they heard amazed a very loud cry. The whole forest seemed to be panic stricken at that. Thereupon Rāma raised his trusty sword and both explored the hidden cause. In front of them they found a formidable Rākhsasa, of a very spacious chest, having no head nor neck. That was Kabandha, a headless trunk, no head nor throat.

26-30. The whole jungle was full of strong currents of air, blowing very hard. The sound reverberated throughout the whole forest. The face of the Kabandha was in his belly. The hairs were fiery and pointed. He was tall like a mountain, fearful, like a very dense cloud and he roared like a thunder. His arms were long, say a league. His body was covered with bristling hair and his tongue was protruding through his enormously long teeth. With terrible roar he was feasting upon fierce lions, tigers, bears and other wild animals and birds. He was flaming like a fire, tawny coloured, tall, and his face was within his belly. There was one terrible eye on his breast, with which he could see things from a long distance. Deep in his

chest, long, fiercely bright, it glittered with terrific light. His tongue was protruding through his enormously big teeth.

31-36. He was eating bears, lions, deer and birds. His each step was one yoyana long. He now stood before the princely pair, barring their passage through the wood. Next the two brothers walked one krosa ahead and saw. They saw a terrible Kabandha. That demon outstretched his long and awful arms, and with fingers bent forcibly caught hold of the two brothers Rāma and Lakshmaṇa. Though strong of arm and fierce in fight each armed with bow and sword to smite, the princes, brave and bold, were helpless in the giant's hold. The Kabandha said, "Ah Kshatriya boys ! Are you standing here, seeing me hungry, to satisfy my hunger ? Ah, Foolish Chaps ! Fate has sent you for my food."

37-43. Rāma, heroic and patient still, was not pained and confounded. But Lakshmaṇa, being young, became very impatient and dejected. And thus with quivering tongue he said to Rāma, sore disquieted. See. O Rāma, I am quite under the control of the Rākhsasa and have become quite helpless and dependent. Fly, O Rāma, swiftly flee ; give me as an offering to the fiend and fly at your ease thyself, free thy dear self from danger and live long. Soon you will get your Sītā back ; so I think. O Rāma ! Become the king there at Ayodhyā ruled by our ancestors and thence call me to your memory. Rāma replied :— O Hero ! Forbear from causeless dread. Men like you do not grieve so. Just at this time, the chief Dānava, long armed, wicked and holding bow in his hands, asked, who are you two, of shoulders like bulls, with great axe and bow, come to this dreadful wilderness ?

44-51. This country is dreadful and you have come before my eyes. What business has brought you here ? What intentions do you hold ? Now it is very difficult for you to live any longer. Hearing these words of the evil intentioned Kabandha, Rāma spoke with face dried up out of fear :—O Lakshmaṇa of true valour ! Now we have met with greater difficulties ; we are fallen from sorrows to greater sorrows unbearable. Now our lives will end, our dear Sītā is not found. The time spirit awaits on every body. O Tiger of men ! Both of us, you and me are being pained, distraught by time. But Lo ! Time also is not fully independent, it alone does not control the beings. That time is governed by some other force. The strong, cultured, and heroic persons even become subservient to time and suffer miseries in the battle fields like barriers built of grains of sand. O One of true valour ! As the highly celebrated, powerful Rāma was thus speaking to Lakshmaṇa, he settled within himself what he would do next.

Here ends the Chapter 69 of the Aranya Kāṇḍam  
of Śrīmad Vālmikiya Rāmāyaṇam.

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## Chapter 70

1-19. Seeing the two brothers Rāma and Lakshmana imprisoned within the fold of his mighty hand, Kabandha spoke to them :—Why, warriors, do you look on me, tormented with hungry pangs ? What ! Are you afraid ? Fate has bewildered your senses and sent you here to satisfy my stomach. When Lakshmana heard, he became terrified but he recalled his courage and cried to his brother by his side with seasonable counsel :—This vile Rākhsasa will soon draw us to his side, hold and eat us. Let us cut off by our sword his long arm. This dreadful Rākhsasa of huge body has conquered all by the sheer strength of his arms. Now he will slaughter us. It is ignominious for a Kshatriya to kill one who cannot use arms so defenceless like an animal brought at the sacrifice. Hearing these words Kabandha flew into rage. He opened wide his horrid mouth and tried to devour them. At that moment, Rāma clever in noting due time and due place, cut off very easily his right arm with his sword and Lakshmana cut off his left arm. Kabandha fell down on the earth dismembered with a hideous yell and his deep roar went like the rumbling of a cloud throughout the earth, air and firmament. Seeing his arms cut off and besmeared with blood, the dejected Dānava asked :—“O Heroes ! Who are you two ?

12-19. Thus questioned by Kabandha, the auspicious Lakshmana gave the introduction of Rāma, thus :—O Rākhsasa ! He is the valorous Rāma, of the Ikshāku line and I am his younger brother. My name is Lakshmana. Being hindered and prevented by his brother, and seeing his kingdom snatched off by his mother, Rāma has come to this forest. Thus my brother Rāma is roaming through this dense jungle, accompanied by his royal wife and by me. In this state when he was absent, a Rākhsasa has carried off his wife. We are out in search of her. Now say who are you ? Why are you staying in this forest with head and trunk cut off. Why is your flaming mouth set in the chest ? Why do you wander about as a headless monster with your thighs broken ? He then remembered Indra's words and said gladly. I welcome you as the two best of the human beings. It is cheering to me to see you two here. The more so, as you cut off my two arms and thereby my bondage. Let me now tell you my history, how through my insolence I have undergone this hideous change.

Here ends the Chapter 70 of the Aranya Kāṇḍam  
of Śrīmad Vālmikīya Rāmāyaṇam.

## Chapter 71

1-7. I was very strong and powerful. My name and fame spread throughout the three worlds. I was beautiful like Indra and like the Sun and Moon. But I used to terrorize the Rākhsasas by assuming the form of a formidable Demon. The saints in the forest groves felt the terror of my presence. Once upon a time a hermit, named Sthulasrīā was gathering wild fruits and roots. I snatched them from him, assuming this form when he cursed me thus :—“You like to give pain to others. So retain this hideous form and be cruel and hideous.” I prayed to him and asked him to fix a limit to my curse. Then the hermit said :—When Rāma will cut off your arms and burn you in the forest, you will regain your former beautiful form. O Lakshmana ! I am the son of the world illustrious Dānu. So the Kabandha said.

8-11. Due to Indra's curse, I got this hideous form of Kabandha in the battle field. Next I pleased Brahmá by my stern and long asceticism. He gave me long life and I became proud. What will Indra do to me? I challenged Indra to the fight. He cut off my head and thighs and made them pass and enter within my body. But due to my prayer, he did not kill me.

12-21. Indra said "Brahmá, the great grandfather's word will turn out true. I spoke to him:—"My mouth, head and thighs all are burried in my bulky chest. How can I live, I cried, unfed, with shattered face, thighs and head? As thus I spoke and asked for his grace, he gave me arms each a league in length and He opened a mouth in my chest beneath and supplied with fearful teeth. So I used to cast my huge arms round woodland creatures as they passed and feed within the forest here on lions, tigers, pards and deer. I also passed my days with the thought that some day or other, Ráma would come within my arms. Thus bent in my mind I looked and waited for you. Now you are the same Ráma come before me. May good betide you! Sthulasirá told me that none save Ráma can kill me. Now set fire to my body; I shall give you a good advice and shew you who will be your helping friend." Ráma then said, Kabandha! I was out with Lakshmaṇa in Janasthán and during our absence Rávana has stolen away my chaste wife Sítá.

22-28. I know only his name. I have not seen him. Where he lives, what is his age, prowess or how he looks, I do not know. We are disturbed by sorrows, helpless, going hither and thither in this forest. Please show your favour on us. O Hero! We will do our service in your funeral rite. We will bring logs of dry wood, broken by the elephants and dig a big pit. and we will burn you there. Dost thou declare in return who has stolen my wife and where is his dwelling? If you know the whereabouts of Sítá, disclose that to us. And you will shew a great favour to us. When Ráma said so, that Dánava, a skilled and tried speaker, replied:—Now I have no supernatural knowledge of any hidden thing. I do not know any information about Sítá. Yet will I, when I get back my real shape after my death I will declare to you about him who knows everything about the Rákhsasas, as well as the address of Sítá.

29-31. Without being burnt, I cannot know anything about that highly powerful Rákhsasa who has stolen your Sítá. Due to curse all my knowledge is lost and destroyed. Owing to my own evil deeds I have got this shape which all the worlds abhor. Now ere with wearied horses the Sun has run his course through the western skies, dig out a pit and burn my body according to the befitting funeral honours. I will then give out the name and address of that man, who knows well about Rávana, the giant robber. Make friendship with him and have good dealings with him. He will be of immense service to you in your present circumstances. There is nothing unknown to him in the three worlds. For some unknown cause, in old days and in ancient times, I think he actually travelled throughout the three worlds.

Here ends the Chapter 71 of the Aranya Kāṇḍam  
of Śrīmad Válmikīya Rámāyaṇam.



## Chapter 72

1-10. When Kabandha spoke thus, Rāma and Lakshmaṇa carried Kabandha by a pit of a mountain and set fire to it. Then Lakshmaṇa with his mighty hands brought ample store of lighted brands and put them on a pile of logs. The flame rose high and ran from side to side. The spreading fire slowly consumed Kabandha's mighty corpse where there was much fat as if it was a ball of ghee and so it burnt slowly. Then from the pyre he rose quickly like a flame that glows undimmed by cloudy smoke, in garments pure of spot or speck with a divine wreath round his neck. He wore ornaments all over his body. He sat on a chariot beautiful, yoked and carried by swans of fairest pinions. And he shone with splendid glow reflected in each region of the air. The Kabandha spoke from his car in the sky, "Hear, Chieftain, how you will get back your wife." Six ways there are to attain one's object as peace and war. (The six political means are:—(1) Sandhi-peace; (2) Vighraha-war; (3) Yān-military expedition; (4) Ashana-halting; (5) Daidhibhava-sowing dissensions amongst the enemies; (6) Samashraya, seeking protection. One who is in imminent distress should mix with another like him. Now with Lakshmaṇa you are in distress and have been suffering from the separation of your wife. So under these circumstances make friendship with one who is equally distressed like you. I see no other means of your attaining success. This Time Factor plunges men into distress and bewildering darkness. Make, O best of friends, that chief, the Sugrīva monkey, thy friend. Unless and until his prospering help you gain, your plans and hopes must all be vain.

NOTE :—See Book I, Canto. XVI.

NOTE :—Rishyamūka or Riksamukha—is the name of a hill in South India, the name of a mountain in the peninsula (Deccan). Some say :—The Rishyamūka hill lies between the Eastern ghats and the Nilagiri hills; according to others, what is now known as the western ghats, that is the Rishyamūka of Rāmāyaṇa. The Pampā river rises from this hill. When Sītā, Rāma's wife, was stolen by Rāvaṇa, Rāma travelled over many places in quest of Sītā, till he reached a mountain Rishyamūka. One Dānava named Kabandha lived on this hill, and told Rāma to go to the Rishyamūka mountain where he would meet with Sugrīva who will be able to give the whereabouts of Sītā. So Rāma with Lakshmaṇa went to the Rishyamūka hill. In this hill was the Matanga Muni's āśrama. Owing to the curse of this Matanga Muni, the king Bāli could not go there. So his younger brother Sugriva (the beautiful necked) found shelter here. Rāma remained here for some time tied by his friendship and got Sītā's information through Hanumān, the companion of Sugrīva. At last per Sugriva's help the forces were collected. Rāma went to Lankā and killed Rāvaṇa with his whole host of Rākhsasas and rescued Sītā.

Rishyamūka is the place where deer roams freely or it is the place where the mountains are not dumb and mute for the Rīṣis, in other words where the mountains speak with the Rīṣis. Or where the Rishis spend their time in conversations and discourses on various topics. Bāli, the Indra's son, the monkey in chief, the powerful one went to all the oceans and performed tarpanam with sand (Bāli). Sugriva out of fear for Bāli—at one time went round the whole world.

It may be while Bāli reigned, Bāli went round the whole world to establish his sovereignty. Bāli caught hold of Rāvaṇa by his long tail and Bāli



used to roam from one ocean to another and performed his tarpanam till all the oceans were approached and all the works duly finished.

11-14. On the banks of the Pampá river (or lake), on the top of the Rishya-múka hill that hero, relying solely on his self power lives with four other monkeys-in-chief (Angada, Hanumána, Nala, Sushena and Nila). That monkey in chief is very strong, fiery, and wields enormous influence; he is very truthful, modest and highly intelligent.

NOTE :—How can these be monkeys ? They were human beings very highly civilised. It may be that the monkey was represented on the flag of the king and hence they were called monkeys. They were clever, skilful; beautiful, strong and valorous. He (Sugriva) had been expelled by his high souled brother Báli for the sake of kingdom.

15-18. He, the Sugriva (the beautiful necked) monkey, will be your ally and friend and he will help you in your attempt to find out Sítá. So, O Ráma ! Do not grieve ! O Iksáku Lion ! The Time spirit is a mighty factor and none can change or shun its fixed decree. Surely rich reward shall bless thy toil and nothing can thwart thy sure success. O Ráma ! Now start and go quickly from here to Sugriva and make friends with him in the presence of the sacred fire. Promise before the kindled fire that you two will remain united. Never quarrel with him, never become his enemy and never chide Sugriva, the king of the monkeys.

19-23. He is grateful; he can assume several forms at will, he is very powerful and he himself is now in need of help. What he wants, you two have power to grant those requests. Fulfil his desires and he will assist you. He is the son of Riksharajá and heroams near the bank of the Pampá, afraid of Báli, who has driven him away. He is born of Súrya, the Sungod. Now an enmity has cropped up with Báli. Ráma ! Go now and placing your weapons in the presence of attesting fire in solemn oath and truth contract friendship with that denizen of the forest. He knows very well every secret, every nook and corner about the Rákhsasas and nothing in the three worlds is unknown to him.

24-27. To him, O Raghu's son, to him naught in the world is dark or dim; wherever the mighty Day-god gleams resplendent with a thousand beams, that is known to him. There is no word nor any information that is hidden before him. He, over every rocky height, and hill and through gloomy cave, by lake and rill, through forests and impregnable places, will with his Vánaras seek the prize and tell you where Sítá lies. He will send his monkey followers in search of Sítá to all the quarters. He will have Rávaṇa's house searched to find out Sítá, where she bewails for you. Whether Sítá be on the peak of the Sumeru or in the nether regions under the earth, this lord of the Vánaras will kill that villain who has stolen her and restore to you your dear spouse.

Here ends the Chapter 72 of the Aranya Kāṇḍam  
of Srímad Válmikiya Rámáyanaṁ.

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## Chapter 73

1. When the wise Kabandha had given thus his instructions to Rāma and the route wherby to find out Sītā and urged them onward in their request, he again addressed the prince thus :—

2-20. O Rāma ! The path onward to the west is a good one to follow ; where those fair trees which charm the view, extending westward to a long distance display the glory of their bloom. The Rose apples, the tall jack and mangoes grow, Piyal, Bar, Pākad, Tinduk, Peepul, Karnakāra, dense forests, Nāga trees, Tilakas, Naktamāl, Nila samu, Kadambas, Karaviras, Agnimukhas, Asoka, red sandals, Pāribhadra and other flowery trees, you will see. Climb on them or bend their boughs down and eat their fruits that taste like nectars. After passing through that wood you will reach another forest like the heavenly garden Nandana. All the seasons exist there as in Chaitraratha. Cross these, march onward from wood to wood, from hill to hill till at last you will see the Pampá lake, filled with lotuses. No kunkurs you will see, no holes, nor pits nor rugged places you will find. Bathing gháts there you will find all along. No weeds nor creepers are there to offend your eyes. So the ground is not at all slippery. Over the smooth beds of silver sand, lotuses and lilies bloom and widely expand. Aquatic birds and swans sound their notes. They are not afraid of men since they do not know any deadly foe to fear. They fly not when a man is near ; and fat as balls of butter, they will, when you think, satisfy your hunger. There are excellent fishes in that lake as Rohit and Chakra tandu. Lakshmaṇa will kill them with his arrows, remove their scales and fins and will roast them for you. The water of the lake is crystal-like clear, healthy, sweet, scented with the fragrance of lotuses and very pleasant to drink. Lakshmaṇa will fetch it for your drink in cups made of lotus leaf. Lakshmaṇa will shew you huge monkeys and huge boars living in mountain caves, roaming in the forest and he will inform you the times when they go out to travel in the evening. They will come to drink water, loud voiced like bulls. They are yellow in their colours and very stout, corpulent. While you will roam in the evening, you will see rich clusters hanging on shrubs and trees and you will see Pampá flushed with roseate glow, and at that view you will forget your woe.

21-24. Tilak and Naktumála trees are there and you will see blue-lilies and those of other varieties shyly shrinking during day there in Pampá. No body except you shall twine those peerless flowers in wreaths. Immortal in their changeless pride those blooms never fade nor are dried. Before, the disciples of Mátanga Rishi lived there carefully. When they brought for their Guru forest articles, they perspired and drops of perspiration fell from their bodies.

25-27. Due to the Muni's ascetic power, those drops of sweat became garlands. So they never withered. The Rishi is gone. But through many a age those trees havestood, world wide famous as Matanga's wood. The preceptor's disciples also are dead but still there lives a pious nun, named Savarí, very old and long lived. This pious woman was their maid servant. You are divine, adorable of all. Savarí will attain her heavens at your sight.

28-31. Rāma ! Towards the west of the banks of the Pampá lake, you will see a tranquil hermitage concealed and lying deep in the middle of the woods. No elephants invade the stillness of that holy shade. Checked by Matanga's power, they spare each consecrated bower. The wood lying adjacent to the āsrama, has been built by Matanga Muni and hence named the Matanga forest, like the Nandan

kánana of India's heaven. Many birds chirp there and you will roam pleasantly. Ahead lies the Rishyamúka hill.

32-25. That hill is very long and difficult to climb. It is guarded by young snakes. Brahmá built this in ancient times. Whoever of vicious deeds mounts on this mountain, he is beaten by the Rákhsasas. There loud and long is heard the roar of elephants on Pampa's shore. They near Matanga's dwelling stray and in these waters bathe and play. A while the big elephants revel by the flood, their temples stained with streams like blood, then wander far away dispersed. Dark as huge clouds they burst again. These big elephants mix with those only who are of their type. They remain separate from other elephants that are not similar and they wander for apart.

36-39. Then the bears and tigers you will see, whose soft skins look like sapphires. And silvan deer named Sasas that roam close by will fly away from your presence. You will forget your sorrows, when you will see these. Ráma! The cave of that mountain is very long.

40. Its entrance door is covered with a big stone slab. One finds it very difficult to enter there by the eastern door of that cave. There is a big tank of cool water. Many roots and fruits are there. Many hill ranges are there. So the whole place looks very beautiful and charming. The good and virtuous Sugriva lives there with his other monkey followers. At times they live on summits of hills. Speaking thus to the two, Ráma and Lakshmaṇa, wearing on his neck still the wreath of flowers and shining like the Sun, the Kabandha was seen by the princely brothers high in the air. They, the two princes said "Begin thy heaven-ward way." "Depart" replied Kabandha "Mind and pursue your own business. Make friendship with Sugriva.

Here ends the Chapter 73 of the Aranya Kāṇḍam  
of Śrīmad Vālmikīya Rāmāyaṇam.

### Chapter 74

1-35. Ráma and Lakshmaṇa then followed the route indicated by Kabandha to meet Sugriva, the king of the monkeys. They proceeded towards the west and found various trees heavily laden with delicious fruits on the hill. The Sun set on their way and they passed the night on the hill. On the morning they arrived at the western bank of the Pampá. Where Savari's fair home they saw hidden deep in that shady solitude. No sooner that pious nun saw them, she stood up with folded palms. She with great reverence bowed to them and with due rites offered them water to wash their feet. She touched the feet of Ráma as well as that of Lakshmaṇa. Pádyā, (water to wash the feet), achamaniya (water to wash the mouth and other food to eat) and other things she offered duly, Ráma then asked Savari:—Are all your obstacles on the way of your penance removed? Do you make progress in your ascetic rites? Have you subdued your anger? Is your diet well regulated? Are all your vows well maintained? I hope the peace of mind is surely gained by you; that your Guru-sevá has rewarded you with due fruit. Honoured by every perfect saint, the aged votaress, pure of taint, rose on her feet by Ráma's side and thus in soft words gently replied:—My penance is fulfilled to-day to its perfection by your sight. Blessed is my birth. My worship of my Gurus has borne good fruit. To-day my asceticism is crowned with success. Let me, O best of the Devas! get the eternal heavens by your grace. All the ascetics whom I used to serve had repaired in

excellent chariots from their hermitages 'to the heavenly region no sooner you did set your foot there before on the Chitrakúta hill. They rode on highly effulgent heavenly chariots and got up to the Heavens. They told me that Ráma would one day come to this hermitage and they asked me to receive Ráma and Lakshmaṇa with due rites of hospitallity, thereby informing me that I would go also to the undecaying Heavens. I have collected many varieties of fruits obtained in this wilderness, growing round this Pampá lake. Thereupon, Ráma said to Sávitrī Savari, cognizant of the past, present and future "I have heard from Dánu about the glories of your Acharyas and those of ascetics. I want to see now with my own eyes that display of your power. Hearing from Ráma thus, Savari shewed then that vast forest of theirs. See that forest, looking like dense clouds and that is filled with herds of wandering deer and joyous birds. This wood is widely known as the Mátanga forest. In this pure spot each reverend sire fed the holy fire with offerings. See ! Here the western altar stands where daily with their trembling hands due to over labour the aged saints, so long obeyed by me, laid their gifts of blossoms. The name of the Vēdi (altar) is Pratyaksthali. Behold ! The altar is even now snrrounded by the halo of their spiritual glory. Look ! Weak, due to their fastings and therefore unable to walk a long distance, the seven oceans came to them no sooner they were invoked. The barks that used to hang after their bath on the branches of the trees for drying have not been dried as yet ! The lotuses and other flowers they put before the gods to worship them have not yet been withered. Ráma ! You have seen all, you have heard all. Now allow me to quit this my mortal coil before you. I shall go to them, to those Brahmajñanis, to whom belongs this hermitage and whom I used to serve. Ráma and Lakshmaṇa got highly pleased to hear the virtuous and noble words of Savari. It is wonderful indeed, my noble lady, that you have paid me due honour. Go gladly wherever you like. Her locks tied in hermit fashion, clad in bark coat and black deer's hide, when Ráma gave consent, the lady resigned her body to the flames. Then like the fire that burns and glows, she rose from the fire with a bright body. Celestial ornaments and jewels shone on her body and a sweet scented heavenly garland hung round her neck. Wearing divine clothings and apparel, she grew exceedingly beautiful. Like the flame of lightning, she shed a glory through the firmament. Then through Samadhi she reached that joyous sphere where dwell the great saints.

Here ends the Chapter 74 of the Aranya Kāṇḍam  
of Srīmad Válmikiya Rámāyaṇam.

## Chapter 75

1-4. When Savari got up in the Heavens, Ráma thought over the supernatural power of the Mahátmás and spoke to Lakshmaṇa. O gentle One ! I have seen the retreat of those wise saints (the Brahma jñanis). It is indeed wonderful. The deer and tigers are peaceful and roam without any fear. There are many varieties of birds. I have witnessed these miracles with my own eyes and I have bathed in the waters of the seven oceans invoked there and I have performed the watery rites with those waters. We there duly dipped and paid libations to each royal shade.

5-8. I think all thoughts of ills are now forgotten and joyful hopes fill my bosom. Let us now go to that grand Pampá lake, looking so very fresh and beautiful. Perchance some good thoughts may arise in my bosom. The Rishya-

múka hill is at a little distance from Pampá. There Sugriva, the son of Súrya, resides with four monkeys for the fear of Báli. I long with eager heart to find out that leader monkey-in-chief, Sugriva.

NOTE :—Brahmá was making tapasyá on Mount Meru where was established a Brahma Sabhá (council of the gods.) Suddenly from his eyes tears fell. From those tears arose a monkey. This monkey's name was Riksharája. Indra's semen virile fell on the head of Riksharája, and the issue was named Báli. The Sun's semen virile fell on the throat of Riksharája and the issue was named Sugriva. Báli's chief queen was Tárá. Sugriva's queen was Roumá. Riksharája was the Pálaka Pitá and Mátá, the secondary father and mother of Báli and Sugriva.

9-14. For on that chief, Sugriva, all my hopes depend; he will search out my Sítá. Thus spoke Ráma to Lakshmana :—Let us start at once without any further delay. They started thence and proceeded onward seeing many trees laden with flowers and they came to the banks of the Pampá. That gigantic and vast forest was resounding with notes of various birds, Tittibha, Peacocks, Satapatra, Suka, etc. Various trees, many different tanks they saw and lastly they came to the big tank. Arriving at the Pampá lake, Ráma bathed in Mátanga tank (one side of Pampá).

15-19 Ráma and Lakshmana went there with care and without any fear. Ráma's heart once more gave way beneath his grief and wild dismay. He went to the tank filled with lotuses. It was beautified with Tilaka, Aśoka, Punnága, Bakul, Uddálaka and other trees. There were many lovely groves. Here were collected waters, crystal-like clear and sparkling. There were level sandy plains, glistening, extending over a long distance. Fishes and tortoises were in abundance. Their beauty was greatly enhanced by the trees on the banks where the creepers clung round them. There were living Kinnaras, Snakes, Gandharvas, Yakshas, and Rákshasas. Various trees and creepers were also seen. There were waters in abundance, clear and cool.

20-25. They looked red with red lotuses, white with white lotuses and blue with blue lotuses. So carpets gleam with many a hue. A grove of mangoes blossomed nigh, echoing with the peacock's cry. Seeing that Pampá lake Ráma wept bitterly with Lakshmana. That Pampá looked beautiful and was adorned like a woman with various trees Tilaka, Bijapur, Vata, Sukladruma, Karavira blossomed, and Punnágas, Málati, Kund, Bhandíra, Nichula, Aśoka, Sapta Parna, Ketaka, Atimuktaka and various others. Seeing these Ráma began to lament. On the banks there was seen a mountain covered with ores and mines.

26-29. This mountain is the Riṣyamúka mountain. Sugriva, the son of Riksharajá, the famous and very powerful monkey lives here. O Lakshmana ! Go to that Sugriva, the king of the monkeys. O Lakshmana ! How can I live without Sítá ? This Ráma used to speak often and often. Thus lamenting, Ráma, smitten with grief, proceeded slowly towards the beautiful Pampá till he viewed Pampá with her glorious show of flowering woods. Then lastly he saw the Pampá lake, surrounded with green forests and frequented by various birds. Ráma entered there with Lakshmana.

Here ends the Chapter 75 of the Aranya Kāṇḍam  
of Śrīmad Válmikiya Rámāyaṇam.

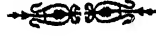
**Here ends also the Aranya Kandam**

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OM TAT SAT.

# ŚRÍMAD VÁLMÍKÍYA RÁMÁYANAM



## THE KISHKINDHYĀKĀNDAM

### Chapter 1

[60 miles or 30 krosas off from Bellary is Vijayanagar (present name of Vijayanagar is Hampy) and Kishkindhyā is close to it. Kishkindhyā, the mountain city, the kingdom of Bālī, the elder brother and enemy of Sugrīva is supposed to have been situated north of Mysore. It is a place echoed with the Kish, Kuis, Kich, Mich, the voices of the monkeys. Pampā is said to be the name both of a lake and a brook which flows into it. The brook is said to rise in the hill Rishyamukha. Name of a mountain in the Deccan (Poona, Satara, Bijapur, Dharwar, Mahabaleshwar, Hubli, Goa, Belgaum, cave of the Kishkindhyā hill. Kishkindhyā = the Southern hills of the Deccan, of the people, and of the tribes. The Kishkindhyā kingdom is south of the Krishna river surrounded by hills and north of the Cauvery river. The Malaya hills is towards the south west of the Kishkindhyā kingdom. Kishkindhyā is a long, long way south of Nasik. See the Bengali map of Rāmāyana in Purna Chandra De Kāvīratna Ubhatsagara, B.A's. Sapta Kāṇḍa Rāmāyana.

1-5. Rāma and Lakshmaṇa repaired to the Pampā, full of lotuses and fishes, made his piteous lament with heart troubled and senses overthrown. No sooner he saw Pampā he became glad and also sorry. He said to Lakshmaṇa "Look, my boy ! How crystal lucid is the water of Pampā. A good many varieties of lotuses and lofty trees are seen like hills in size, lifting their proud summits to the skies. I am much pained at the bereavement of Sītā and at the thought of Bharata's sufferings. Still the beautiful Pampā and her forest gladden my sight where cool fresh waters look so bright and cheering and flowers of every hue so dazzling.

6-10. I am grievously distressed, sorrow stricken. Yet due to many adjoining forests, this Pampā appears very beautiful. Many flowers are here and its waters are clear and cool. And pard and tiger, deer and snake haunt every glade and dell and brake ; they move about and make the place look so charming. Look, how the deep green turf strewn with blossoms of diverse hues, loosened from their stalks appear like beautiful chequered blanket spread on the grass ! These grassy spots display the hues of topazes and sapphires, blue and gay with flowers of every dye, vie with richly brodered housing. It seems that clusters of various flowers are collected here. Here and there are lovely creepers, adorned with bunches of flowers, embracing the topmost branches of the trees tipped with bud and flower. Now it is the spring season, the month of Chaitra, exciting the love feelings. See, how gently the breeze is blowing, the flowers are in their bloom and how the forest is fragrant with their odour.

11-17. Look, how the flowery woods rain their blossoms like drops of rain from the cloud ! Many trees, shaken by wind, drop their flowers on the level stones and cover them. The wind is playing as it were with flowers fallen or about to fall or that are yet on the trees. The bees are humming from behind along with the wind. The Indian Cuckoos (Koils) mad with sweet delight invite the bending trees to dance aright. The wind coming from the mountainous caves speeds on in rapid courses. It seems to sing with murmuring noise. The trees are being united with one another, their branches intertwined by the motion of the wind, and the bees are humming on them, being intoxicated by the smell of wild honey.

18-22. The southern breeze, cooled by sandalwood, is pleasant to touch. It removes all fatigue and langour. The bees are humming in this fragrant forest. It seems the trees shaken by the wind are singing with the murmuring bees. Their tops are covered with flowers. The bees look like turbans (caps) on their hands. The crests of the peaks look gay with the giant trees which, bright with blossoms, grow high on them. Look how this Karnikāra tree (the Cassia) is covered with blossoms like one decked in gold and clothed in yellow robes. Ah me, O Lakshmaṇa ! Many birds are chirping in this vernal season; that increases my sorrow for Sītā's bereavement.

23-28. Love strikes me through and through with darts of fire and wakes in vain the sweet amorous desire. The cuckoos gladly entice me to love. They are proclaiming their notes of victory. I hear the happy wild-cock call beside the shady water-fall. His cry of love and joy afflicts my breast. My darling used to hear in spring the shrill pleasant notes of this bird and called me out in joy to hear the happy cry that charmed her ears and eyes. Lo ! The birds of varied notes are chirping here and perching on branches of trees. Look ! How in each flock the birds with their mates are cooing in joy like the sweet humming of the bees. Many birds united in several groups live happily on the banks of this Pampā river. These trees are speaking with loud cooings of the male Kokila birds and the crowings of wild cocks gladly flapping their wings.

29-34. They are increasing my love towards Sītā—the red Aśokas are its embers, the hum of the bees is its whizzing sound and the red coppery leaves are its flame. My life is passing in vain, not seeing now Sītā with fine eyelids, nice hairs on the head and sweet speech. This spring is very dear to Sītā for the beauty of the forest then increases. The whole forest is being resounded with the cooings of cuckoos. The sorrows spring from the soft desire due to the absence of Sītā; they are burning me, increased by the charms of the spring time. I see all around each fair tree but my sweet love no more I may see.

35-40. This spring season is visible before me. It allays and removes all heat and sweats of toil. I am doing at random many things due to anxiety and sorrow. (I am not in my senses). This spring and fawn eyed Sītā are troubling me. O Lakshmaṇa ! The forest breeze of the month of Chaitra appears to me as very harsh and agitates me the more. These peacocks dancing here and there appear lovely to me. The vernal breeze cannot fan me cool. Look, how the frantic peacocks with their hens are dancing in joy, opening up, spreading their tails glowing like crystal window lattices. They are surrounded by peahens. Hence they become maddened and dance in frantic glee. I was already stricken with passion; and that is increased the more now seeing these sights. See, O Lakshmaṇa ! the peahen goes to



the peacock and dances along with them. At the top of the hill the husband peacock is dancing. The peahen also amorous goes to him and is dancing. It seems the peacock is desirous to go to her female. The peahen is not stolen by the Rákhsasas from the forest. So, spreading its both the wings, it mocks me.

41-45. His wife is with him. So he is dancing in glee with her in this romantic forest. Now it is difficult, indeed, for me to live without my beloved in this spring season. See, O Lakshmaṇa! the wonderful love passion is seen amongst birds. The peahen copies exactly the peacock in his movements. If the large eyed Jānakī were here, she would have come soon to me with great joy and affection and would have laid her head on my breast. The forest in this vernal season is quite full of flowers. But, alas! they all are fruitless to me! and therefore they are falling down on the earth with bees on them

46-52. These birds united speak sweetly as if they are calling each other. They also increase my lovely passionate feelings. Where Sītā is dwelling now, if there be now the spring, she is also thinking in the same light as I am now thinking. It is sure that the spring is not there; were there the spring season, the blue eyed Sītā will not be able to live there! Or it may be that there is spring but Sītā is in the hands of the enemies. What can she do! My dear Sītā would quit her life at the advent of the spring. I am sure, she can never live bereft of my presence. In truth we are deeply and strongly attached to one another.

53-59. This cool, fragrant and pleasant breeze appears to me like scorching fire in my quest for Sītā. How pleasant I would have felt this breeze in company with Sītā! That same wind causes pain to me to-day owing to her absence. Formerly, this crow cried from the sky (indicating the impending separation); now it caws delightfully from the top of the tree. Therefore it now foretells my re-union with her. This bird caused Sītā at first to have been stolen. To-day the same bird crowing will lead me to where Sītā is (now I will get Sītā). Look how the birds chant their love inspiring sounds all around the forest from the tops of flowery trees. The bees are coming in great haste to the sprouts or the flower spikes of the Aśokā flowers (the Aśokā Manjaris) as if some eager gallant goes maddened with love to his beloved. This Aśokā tending to increase much the love passion in amorous persons seems to chide and poke me up with its clusters spread around.

60-65. O Lakshmaṇa! These are the mango trees in blossoms like a gaily decorated beauty smitten with amorous desires. Look to these Kinnaras who roam hither and thither with their lovers through the forest glades of every hue where blooms are bright and grasses are green. These red lotuses nice and very fragrant are shining with a radiance fair as the newly risen sun. This is Pampā. Its waters are clear. Its saugandhit (nice scented) lotuses and blue lilies are opened, and they are seen lifting their heads above water. The swans and chakravakas are sporting merrily. The water of the lake has spread to a long distance. Bees intent on their sweet toil weigh down each tender filament. There are very big and beautiful places here. The herd of elephants and deer come here daily to have their potions of drink.

66-70. O Lakshmaṇa! Look, how the ripples arise due to wind striking against the clear waters of the Pampā and how the lilies are thereby shaken as if they are being beaten. They look beautiful indeed! My life runs useless not seeing the lily-eyed Sītā, who was very fond of lotuses. O tyrant Love, who will not let me forget for one moment the lost one whom I long to meet, whose words were ever so kind and sweet and whom I cannot expect soon. Perhaps I could have endured this if this

spring with all his trees in flower oppressed me not so ruthlessly. The things, the lovely scenes, each sound and sight that were dear and beautiful to me while Sítá was on my side are all now undear and unbeautiful owing to her not remaining by my side. They have lost the charm so sweet of yore.

71-75. I like to see the leaves of the lotus buds as they look like those of the Sítá's eyes. And the breeze issuing from the trees carrying the lotus scent by touching its filaments is like the sweet breath of Sítá. The trees on the banks of the Pampá are watered by its lotus waters and have grown big. They are very fragrant. Now Máláti, Malliká, Kamal and Karavíra are in blossoms. These are flowering. This delightful breeze coming from between the two trees and carrying the lotus scents seem like Sítá's breath. O Lakshmaṇa ! On Pampá's south at the hill top, the Cassius looks in its blossoms. That hill is rich in minerals and as the wind-swept blossoms fall, their fragrant dust is stained with all. This rocky region seems to blaze with beautiful Palasa trees, with their red Kimsuka flowers and without any leaves.

76-83. Look ! There have bloomed Máláti, Mallika, Kamal and Karavira, Ketaki, Sindubára, and Vasantí, Matulinga, Kunda full of fragrant smell, Gulma on all sides. Chiravilva, Madhuka, Banjula, Bakula, Champaka, Tilak, Nagabriksha, Padmaka, and Nilásopa on the top of the hill Lodhas are in bloom and look like the manes of the lion. Ankola, Kuraṇṭa, Churnaka, Páribhadrak, mangoes, Pátali and Kovidaras are in flowers. Muchakunda and Arjuna also are visible. Ketaka, Uddálaka, Sirisa, Singshipá, Dhava, Sálmalí, Kimsuka, Red Kuravaka, Tinisa, Naktamálao, Sandals, Syandana, Hintála, Tilaka, Nagabriksha are in blooms and surrounded by flowery creepers.

84-88. O Lakshmaṇa ! Look to these beautiful trees, a good many in number, on the Pampá side. They are very near to us. Their boughs are shaken by wind. See how the amorous creeper rings with the wind-rocked trees to which she clings as though an amorous woman held her lover by clasping arms. They imitate their movements so skilfully.

89-93. This ground is entirely covered by falling flowers and looks like a pleasant couch, a nice soft bed to lie down. So the stones on the tops of hills are coloured variously by those flowers ; somewhere they are red with red flowers and somewhere they are yellow with yellow flowers. Drunk with the varied scents that fill the balmy air, the joyous wind is wandering free from hill to hill, from grove to grove, from tree to tree. On many trees, the ample flowers are seen ; they are very fragrant. On some trees only buds are visible and the trees look green. The bees, intoxicated with love, taste the flowers, some sweet, some tasteful, and then go away. Thus they are playing on the Pampá banks. O Lakshmaṇa ! See the luxuriant growth of flowers in this spring season. The trees in rivalry assume their vernal garb of bud and bloom. One hill calls out another as if with the hummings of the bees. On the branches of the trees thereon flowers are seen like caps on their heads, There a swan sports with his mate causing me great pain.

94-99. Pampá is very beautiful like the Gangá. The Mandákini or Gangá is far renowned : no lovelier stream on earth is found. All the fairest charms combined in this sweet stream verify the fables prevalent about the Gangá. If I could live here with Sítá, I would not have craved for the position of Indra nor for the kingdom of Ayodhyá. Surely, all desires and appetites would have been gratified if I could live with Sítá on its emerald green. I am pining for the separation from Sítá and the

vernal wood with its rich blossoms and leaves is causing me very great pain. O Saumitri! Look at this Pampá with cool waters. On all sides the lotuses are opened. The Chakravakas and Karandavas never leave its bank. The Plavas and Kraunchas fill the place. Many varieties of beasts live also. The beauty of the Pampá is much increased by the sounds of birds.

100-105. These various gay birds remind me of my dear lotus-eyed and moon-faced Sítá. Look there the pack of deer reminding me of my gazelle eyed Sítá. Her thoughts make me quite restless and sad. I shall only be happy if I find Sítá here, if that beauty of slim waist breathes the air here. Only the blessed people enjoy the lotus scented breeze of the Pampá. O, if I could have found Sítá on the hill top, where the intoxicated birds are flying about, I would have been highly pleased. How blest are those on whom the wind of this place blows, dispelling all their cares and gloom and sweats from where the lilies bloom? How Sítá is now holding her life in my absence!

106-111. What shall I say when king Janaka enquires after her welfare? When banished by my sire's decree in low estate, she followed me from a sense of duty, so pure, so true. Where is my Jánakí now? How can I live without her! Being deprived of kingdom I lost my senses, but she cheered me up by her company. Without seeing her face, all my senses come to a standstill. Alas! Jánakí's eyes are beautiful like a lotus. Ah! when, my brother, shall I hear that unequalled friendly voice full of many qualifications, that rang so soft and clear, and where always a sweet, half suppressed smile played on her lips whenever she spoke. When worn with toil and love I strayed with Sítá through the forest shades, no trace of grief was seen in her, my kind and thoughtful comforter. Had she seen me thus disturbed by feelings, she would have at once come by my side and talked eagerly with great pleasure.

112-117. What shall I say to Kauśalyá when she will ask me "where is her daughter-in-law now?" "O Lakshmaṇa! Go to Bharata full of fraternal love. I shall not be able to live in absence of Sítá." Thus like a helpless mourner, bent by sorrows, Ráma lamented. Lakshmaṇa replied fittingly and without any excitement. O Best of men! Do not grieve. Restrain yourself. Never will go in vain the wishes of persons, virtuous like you. Sorrow comes on separation. Do not be attached to your dear one (Sneha, attachment, means here oil also, on account of too much oil the wick becoming over-moist burns quickly). O worshipful lord! If Rávaṇa remains in Pátála (the nether regions, or even more distant than that) he is sure he shall not shun avenging death.

118-124. Arise, Ráma! Rise. First trace out where that Rákhsasa dwells. Then he will have either to lose his life or return Sítá. If Rávaṇa enters again into the womb of his mother Diti, I will surely kill him there, if he does not return Sítá. Be patient and hopeful. No body can retrieve his lost wealth without effort. O Arya! There is no greater power than zeal and energy that fire one's breast. Nothing is non-obtained by him, who is fiery. The energetic persons do not get confused even in very difficult works or times. We will recover Sítá by the help of our energy. Nor let this love (amorous passion) control thy heart. Cast fruitless sorrows away from thy soul. It seems you have lost now all your calmness and education. Thus advised by Lakshmaṇa, Ráma checked himself and removed his delusion away from his mind.

125-130. Ráma, of unthinkable prowess, pressed onward to that Pampá, covered with trees shaken by the wind, though on dark wood his glances fell, on water-

falls, and caves and dales. As some wild elephant, mad and intoxicated, moves through the woods in pride, so Lakshmaṇa with majestic gait, strode by his brother's side and stopped his discomforts. At that time Sugrīva, the chief of the Vānaras, was roaming about in the Rishyamukha mountain when he beheld those two beautiful personages, Rāma and Lakshmaṇa walking like an elephant. Sugrīva got afraid. His spirit sank dismayed by fear too great to bear.

NOTE :—Sugrīva, the ex-king of the Vanaras, foresters or monkeys, an exile from his home, wandering about the mountain Rishyamúkha with his four faithful ex-ministers.

They sought the Saint Matanga's pleasant hermitage for shelter. The four faithful ex-ministers were Hanumán, Angada, Nala or Nila, and Gabáksha.

Here ends the Chapter 1 of the Kishkindhyá Kāṇḍam  
of Srīmad Válmikiya Rāmāyaṇam.

## Chapter 2

1-5. Sugrīva got confused seeing the gigantic bodies of the two brothers Rāma and Lakshmaṇa. They looked like heroes and they had with them in ready orders whenever called, all their best weapons; Sugrīva's heart was disturbed. The monkey in chief looked all round in fear, moved about; and he could not rest fixed at any one place. He became much panic-stricken and was very sorry. Next he began to consult with his counsellors and said—"You are now to closely scan each gain, loss, and danger, what hope in flight and what power to stand. Are we to stay in this áśrama or are we to vacate this and remove to some other safer place. He became very sorry and spoke with great anxiety to his companions.

6-10. These two might have possibly come to this deep, impregnable forest under the orders of Báli, as his spies. They have put on this cloak of an ascetic to hide themselves under some pretext. The chiefs left the mountain side to seek some refuge on a loftier peak and sat down encircling Sugrīva, their chief. All other monkeys did the same. By their rush the crests of the hills were shaken. Those highly stout and strong monkeys jumped about and broke the trees that were flowering and those that were in impenetrable places.

11-15. And they spread on all the sides of the great hill. The wild confusion struck with fear tiger and cat and wandering deer. All the ministers of Sugrīva reached there and intently sat before him with folded hands. The clever and eloquent Hanumán spoke thus to Sugrīva, panic stricken from fear of Váli "O hero! Don't be afraid. This is the Rishyamukha mountain. Here there is nothing to fear from Báli. I do not see that cruel, wicked Báli here, out of whose fear you have fled away."

16-19. "You are afraid of your vicious elder brother, Báli. He cannot come here. So there is no cause for your fear. O Monkey-chief! By this you simply betray your apish nature. Through your light-heartedness, you cannot retain your calmness of mind. One should try to understand others' motives intelligently and wisely through their movements, gestures and postures, and thus find out his own means of safety. The foolish king who quits his discretion and intelligence in opportune time cannot govern well his subjects and rule safely over the people."

20-23. Sugriva heard the nice words of Hanumán and replied more nicely. Where is he whose fear does not arise seeing those two Deva-like brothers of long arms, big eyes, holding bows and arrows? Báli has sent these two, the best of persons. So I doubt. For kings have many friends in politics; they are never to be trusted. An enemy sometimes acts very treacherously. He first brings confidence and then betrays and kills his opponent timely. So we must first know their motives and be very careful. Báli is quite an adept in these things and manages his business skilfully. The kings are skilled in deceiving and destroying their enemies. By meaner tools the truth they know.

24-29. So, O Monkey, put on the garb of an ordinary man and know their whereabouts. If you find them cheerful, greet them on my behalf and secure their confidence by my repeated praises. If from their looks and words you do not find any dark design in them, then ask why have they come to this forest? Being thus instructed, Hanumán, the son of Váyu, decided to go to Ráma and Lakshmaṇa. And he went there where Ráma was waiting with Lakshmaṇa.

Here ends the Chapter 2 of the Kishkindhyá Kāṇḍam  
of Srimad Válmikiya Rámāyaṇam.

### Chapter 3

1-5. Obeying the words of the high-souled Sugriva, Hanumán started from the Rishyamuka mountain, and reached where Ráma and Lakshmaṇa stood. The Váyu's son Hanumán quitted his monkey form and assumed the disguise of a mendicant and after approaching them with great humility, he began to praise the glorious pair in courteous phrases. He worshipped them duly. He spoke to them freely out of his own will. (Not literally as Sugriva asked).

6-8. O best of young ascetics ! How is it that you have come to this place ? All the beasts and other beings of the forest are terror stricken ? You have seen on your way the trees on the banks of the Pampá and the clear waters of this lovely stream. Who are you, say, so brave and fair, clad in the barks which hermits wear ? You breathe heavily as if you are in some great bereavement and sorrow. And the subjects are frightened; they are morose and sorry.

9-15. You wield great strength and look like lions. Why have you come here wielding a great bow like that of Indra. O, you lucky and fair and strong like a bull. Your hand resembles like the trunk of an elephant. You are best and most intelligent. The whole mountain is illumined with your beauty. You look like a Deva and you are entitled to get a kingdom. Why have you come to this distant land ? You two look alike in form. Have you come from the Deva loka ? Your tresses are coiled in hermit guise. Is it not that the Moon and the Sun have come down on this earth all on a sudden ? Or, are you some Deva in the form of a human being with capacious breast ? Your lion shoulders are verily like those of a lion. You look energetic and healthy like bulls who lead the lowing throng. Your arms are long and round like the trunk of an elephant. Why do no ornaments adorn such arms ? It seems you can protect the earth with its hills, dales, forests and seas.

16-24. Your smooth bows decked with dyes and gold are glorious in their masters' hold and look like golden thunderbolts. Those beautiful quivers are full

of deadly arrows like poisonous serpents. Your two swords, long and wrought in gold, look like two snakes that have cast off their sloughs. I am thus speaking to you, but how is it that you are not speaking? Why my questions hear, nor deign reply? The king of the Vánaras is Sugriva, the virtuous. He has been roaming throughout the world with a sad heart, being driven off from his kingdom by Báli. I have been deputed by him. I am the son of the Wind God, Pavana, a Vánara by nationality; and my name is Hanumán. Pious Sugriva is willing to make you his friends. I am his counsellor and one of his chief lords. With course unobstructed I roam freely at my will. It is for Sugriva's good that I have come from the Rishyamukha hill in the guise of a mendicant. Saying thus eloquently, Hanumán became silent.

25-30. Hearing these words, Ráma got very glad and addressed Lakshmana by his side, thus:—"My boy! I was on the look-out for Sugriva—the monkey chief. His counsellor is now present before me. He has come here at his master's wish. You better talk to him sweetly. He understands well and he is a great eloquent speaker. No body can talk like this, as he has just now spoken, unless he is versed in the Rig, Yayur and the Sáma Vedas. He must have heard all the varied rules of grammar. For how well he spoke his long speech! In all its length he broke no rule. No guile can be traced by the keenest look in all his face, in his eye, on his brow. Whatever he has uttered, he has done it in brief, condensed terms. No doubt can be entertained in his speech. Not a single slang escaped his lips. No change of hue, no pose of limb signified any thing false in him. No hindrance nor any cruel indiscriminate massacring of words was noticed. His words were not over loud nor too low, but mediocre; all uttered according to perfect rules of grammar.

33-39. Whose mind is not pleased with such words? Even a foe who has raised his sword to kill his enemy will become pleased with such an eloquent speech. How can a king's work be done who has no such spies? And he who has got such a messenger spy gets his work done by his words even. Then eloquent Lakshmana said to Hanumán, Sugriva's counsellor, O learned one! We are aware of the many good qualifications of Sugriva. We also are on the look out for him. O Hanumán! We also want to make friends with Sugriva. Hearing those words of Lakshmana, Hanumán became very glad. He determined to make the two parties intimate and close friends with one another.

Here ends the Chapter 3 of the Kishkindhyá Kāṇḍam  
of Srímad Válmikiya Rámáyanaṁ.

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### Chapter 4

1-5. Hanumán heard those sweet words and felt glad. He thought that also Ráma had some needs for which he wanted Sugriva's help. Knowing thus he mentally thought as if he had gone to Sugriva. Surely Sugriva would get back his kingdom; for Ráma had come there on some object which requires Sugriva's help. Hanumán again asked Ráma :—"Why are you two brothers come to this forest of Pampá? This forest is full of wild and ferocious animals. It is vast and impregnable. Lakshmana replied thus on behalf of Ráma.

6-10. King Daśaratha was a very virtuous king. He governed his subjects according to the law, according to the rules of Varnáśrama. He had no enemy; nor he bore any enmity to others. He was superior to all like Brahmá, the Grandfather of all the beings. He performed the Agnistoma sacrifice and many other sacrifices and he gave lots of sacrificial fees (Dakshinás). This prince is his son and his name is Ráma. He is the first (eldest) and most accomplished of all sons. All auspicious royal signs are existing in him. He was installed to the throne, but he has been deprived of the kingdom and he has come to the forest to stay along with me.

11-14. Sítá is the name of his wife; and she too has come along with him as the rays follow the sun when he sets in the horizon. I am his younger brother. Due to his many qualifications, gratefulness, vast learning and experience, I am his obedient servant. Lakshmana is my name. He is worthy of enjoying all the happinesses and he is adorable of all. He likes the well-being of all, but being deprived of all wealth he is now passing his days in the forest. His wife is carried off by a Rákhsasa in his absence, who can assume many forms at will. We are not yet getting any information or any clue of the whereabouts of that Rákhsasa.

15-18. Diti's son, named Dánu who was turned into a Rákhsasa by a curse, has told us this much that Sugriva, the chief of the vānaras is valiant and wise. He can say who was he that abducted your wife, and where is the home of that secret foe. Saying this, Dánu ascended the heavens with an effulgent body. You have heard my tale. From first to last you have heard whatever has past. He is Ráma; he has come to the refuge of Sugriva. The prince whose arm gained bright glory reigned as monarch over the whole earth and gave richest gifts to the earth. He is the son of a king, the surest friend of virtue, who loved to lend his succour to the suffering weak. He has come to-day by the queer turn of Fate to seek the refuge of Sugriva.

19-24. Whose daughter-in-law was Sítá, who protects those who fly to him for refuge, who is the fond lover of religion his son Ráma has come to ask for Sugriva's help. O virtuous one! The protector of all, my elder brother Ráma seeks Sugriva's side for refuge. Ráma, by whose favour the people became happy, now craves for Sugriva's favour. The king Daśaratha brought under his obedience all the superior kings who shewed him (Daśaratha) due honours and respect. This Rámachandra is his eldest son and has come now to seek the helping hand of Sugriva, the lord of the Vānaras. Ráma is much aggrieved to-day, though he keeps under control all the sorrows of the heart. Sugriva with his counsellors ought to be pleased with him.

25-30. After Lakshmana had said this with piteous tears, the eloquent Hanumána replied, "you are intelligent, gentle and you have got your senses under control, Sugriva will certainly receive you. It is due to his good luck that you have come here. Reft of his kingdom, sad, forlorn, once Báli's hate, now Báli's scorn, defeated, severed from his spouse, wandering under forest trees, child of the Sun, our lord

and king Sugrīva will bring him succours. And all our Vānara hosts combined will trace out the lady you long to find." Hanumāna thus expressed his intentions in sweet words and asked Rāmachandra "Let us now go to Sugrīva" Lakshmaṇa greeted him duly and spoke thus to Rāma :—

31-35. This monkey, the son of Vāyu, has thus given out his intentions. It seems from his speech that Sugrīva is also expecting help from you. Now your work, too, will be seriously taken up and vigorously pushed through. Hanumāna, it seems, is not telling lies. The highly intelligent son of Vāyu, Hanumāna threw off his mask of a mendicant and took his real monkey form and carried on his back Rāma, and Lakshmaṇa and went quickly to Sugrīva.

NOTE :—Most of the hill tribes carry burdens on their backs. A hill man will carry men and women on his back seated on a chair secured by a rope bandage on his head. It seems that the Vānaras were hill tribes, hardy, cunning, and brave people.

Here ends the Chapter 4 of the Kishkindhyā Kāṇḍam  
of Śrīmad Vālmikiya Rāmāyanam.

## Chapter 5

1-5. Hanumān placed Rāma and Lakshmaṇa on the Rishyamūka hill and went to Sugrīva on the Malya hill and gave him due informations of their arrival and their histories and other necessary whereabouts. Rāma has come; his brother Lakshmaṇa too. He is invincible, he has come to the forest for truth's sake. He is the scion of the Ikshāku clan and the son of the king Daśaratha. Under the orders of his father and to observe the Dharma he has come to the forest. He is obedient to his father's will. He is the son of Daśaratha who performed Rājasūya and Asvamedha sacrifices, who gratified the Agni (the god of fire), who offered thousands of cows as sacrificial fees and who ruled over the earth with great care and truth. This Rāma has come to the forest for his wife.

6-11. He is now passing his days and he is living with every sense controlled. Rāvaṇa has stolen his wife. Now he is come as a suppliant, O lord, to you. They are anxious to become your friends. They are very honourable great chiefs. Now receive them with due honours. Thus spake Hanumān, the Vānara prince. And Sugrīva heard, and spoke inspired with friendly thoughts:—His fear disappeared. Sugrīva assumed a man's form, went to Rāma and spoke to him with great loving affection. You have received the education regarding Dharma, the right rules of conduct. You are an ascetic, you care for all with love unfeigned. Hanumān has described, to me all your virtues, that are applicable to you and to you alone. The friendship that you want to make with me, a Vānara, is to me my chief glory, gain and bliss. Now if friendship with me be agreeable to you, here I do stretch forth my matchless right hand in token of friendship. Catch hold of this and sign the bond we never will break.

12-16. Rāma became glad to hear the words of Sugrīva and caught hold of his hand in delight, and embraced him warmly. Hanumāna threw off his disguised form and took up his real form. At that time Hanumāna produced a fire by the attrition of two pieces of wood and worshipping it with flowers cheerfully placed it between the two. Rāma and Sugrīva circumambulated the fire. Thus the two, Rāma and Sugrīva, became fast friends; and they were glad.



17-22. They looked at each other and yet they did not feel satiated. They said you are my friend, dear to my heart. Now our pleasures and pains are common. Then they sat on the branch of a Sála tree covered with leaves and flowers. Hanumán, the son of Váyu, got pleased and offered one branch of a sandal wood branch for Lakshmaṇa to sit, where there were many flowers. Then Sugriva, highly pleased, spoke to Ráma in very sweet tones, thus :—O Rámachandra ! I am banished from my place and roam here and there, out of fear for Báli. I have great enmity with Báli. He has taken away my wife and kept her in his possession. I have taken shelter in this jungle fortress from fear. I roam from one forest to another. And I am always anxious.

23-31. Báli has expelled me and bears great enmity to me. I am much in fear. Please free me from this fear. Ráma smilingly replied :—O Great Vánara ! The friends who seek my aid find their trust with fruit repaid. I shall surely kill Báli, the abductor of your wife. These bright sharp arrows of mine adorned with the feathers of Kanka (heron) never go in vain. They will fall on him like Indra's thunderbolts. My arrows are sharp and fall direct on the enemy. They will fall upon Báli like angry snakes. You will surely find him slain and shattered like a hill. Sugriva became very much pleased and said :—Now, by your favour, first and best of heroes, I will obtain my kingdom and my dear wife again recovered from the foe. Reduce my enemy Báli to such a state that he may not injure me the least any more. Thus the league between Sugriva and Ráma was struck. At that time the left eye of Jánaki, the brownish left eyes of Báli and the flaming left eyes of Rávaṇa and the crew of the demons throbbled.

NOTE:—The throbbing of left eye indicates good luck to Sítá, and it indicates bad luck to Báli, to Rávaṇa and to the whole host of the demons.

Here ends the Chapter 5 of the Kishkindhyá Kāṇḍam  
of Śrīmad Válmikiya Rámāyaṇam.

## Chapter 6

1-5. Sugriva, thus pleased, spoke again to Ráma :—This my best councillor and attendant Hanumán has told me why you have come to this solitary forest, and those places where with your brother Lakshmaṇa you have travelled, bound by hermit life. I have heard how Sítá, the daughter of Janaka was stolen in the wild forest by Rávaṇa. At that time you were not in your place and Lakshmaṇa too was not there. How that Rákhsasa Rávaṇa killed Jaṭáyu, took away your wife and plunged you in grief. Soon this trouble of yours will pass away. For I will restore your dear wife like Vedaváni \*(the Vedas stolen by Rákhsasa).

NOTE :—\*Vedaváni implies the Vedas stolen by the Demons Madhu and Kaitava. Literally it means the lost Vedic tradition. It seems that allusion is here made to the Vedas submerged in the depth of the sea and to the prompt restoration and uninterrupted continuity of the ancient Vedic tradition.

6-10. Yea, though she may dwell in the nether regions or in the sky I will bring her back to you. Know my words as true to the verbatim. No one, be he a Déva, Indra or a Rákhsasa can hide your wife. She can hardly be digested like a poisoned food. Cast away your grief. Soon I will bring her back to you. Rávaṇa was stealing away your wife as far as I infer. She was crying with a broken voice "Ráma, Ráma !"

Lakshmaṇa! She was on the lap of Rāvaṇa. She looked bright like the Nāgamātā, the helpless queen of the serpent race (an epithet of Kadru, the mother of the serpent race or rather of the human headed serpents. Garuḍa, the son of the Vinatā, the eagle, the king of birds, used to eat up the serpents. The enmity between the king of birds and the serpent is of very frequent occurrence (It seems to be a modification of the strife between the Vedic Indra and the Ahi, the serpent or drought fiend, between Apollo and the Python, between Adam and the serpent.)

11-16. Seeing me sitting on the hill with my four councillors, she threw her outer robe from the sky to the earth and with it her anklets too. We took all those things and they are kept with me. I am bringing them. Now you better recognise them Rāma heard this gladdening news and replied:—'Well; O Sugrīva! dear friend! bring them quick. Delay no more. Sugrīva soon entered into the mountain's cavern side and quickly brought the precious tokens and said to Rāma, "Behold this garment and these golden rings," and placed them with friendly haste the jewels and the robe in the hands of Rāma. Taking that Sītā's garment and those ornaments, Rāmachandra wept. His face was covered with tears as the Moon gets covered with mist.

17-23. "Alas! O Dear! he said; and he fell half unconscious on the ground. He lost his patience. He placed them many a time on his breast and sighed heavily like an angry snake. Rāma could not stop the flow of tears. He wept humbly like an ordinary man. He spoke to Lakshmaṇa:—Look, brother! Sītā has dropped the ornaments and the outer garments while Rāvaṇa was carrying her away. They dropped in some solitary place where the young grass was soft and green. They look fresh as before. Lakshmaṇa replied:—The bracelets and earrings you have shewn are unknown to me. But by long service, I greet the anklets of her honoured feet. Then Rāma addressed to Sugrīva:—

NOTE:—Lakshmaṇa wants to express that he has never ventured to raise his eyes to see her arms and face, though he has ever been her devoted servant.

24-27. O Sugrīva! Say to what direction Rāvaṇa was seen by you flying away, bearing afar my captured wife, my darling, dearer than life. Where does that Rākhsasa live? Who has grieved me so much and for which I will kill all the Rākhsasas. He who stole away my Sītā has fanned my anger to flames and he has opened the gates of Death for his ownself and for his hosts. Then tell me, O lord of the Vānaras! the address of my enemy, where he lives. I will immediately despatch him unto the jaws of Death.

Here ends the Chapter 6 of the Kishkindhyā Kāṇḍam  
of Srimad Vālmikiya Rāmāyanam.

## Chapter 7

1-5. Rāma spoke sorrowfully. Tears came out from the eyes of Sugrīva. With folded palms he replied. Where is the home of that sinful Rākhsasa, I do not know. Nor can I declare his power and might. Nor do I know anything about his family and race. But I make this promise that I will try my best to find him out; and that you may get your Sītā back; indeed! you will surely see her back soon by your side. Do not grieve. I will kill Rāvaṇa with his whole host and I will satisfy your soldiers. I will do this very soon, so that you may be pleased. Now cast off this your cowardly and mean weakness and be calm and patient. You ought not to be unmanly any more. Do not shew such nervousness like an ordinary man.

6-10. You see, I am also distressed for separation from my wife, but a humble Vánara as I am, I do not lament like you nor have I lost my patience. I do not constantly think of my wife. Far more shouldst thou of lofty mould control thy passion and thy tears. Be firm, be patient nor forget the bounds the brave of heart have set in loss, in woe, in strife, in fear nor even in the time of death. Up ! Advise with your own heart. The firm and wise do not get themselves agitated. He, the agitated and the uncontrolled one, in the ocean of sorrows is like an overloaded boat. Do not act thus like one foolishly and cowardly.

11-15. I beseech you lovingly with folded hands to rise up, resume thy native strength and make effort. Shew your manliness. Let not sorrows overpower you. No joy on earth have they who yield to sorrow. He loses his glory and energy. So you ought not to succumb to sorrow. His life comes to danger. So cast aside thy sorrow and collect strength and patience. I do but hint with friendly speech. I dare not instruct. So honour my friendship and be happy. Thus Sugriva gently made Ráma understand. He wiped off Ráma's tears with the border of his cloth.

16-20. Ráma understood and came to himself again. He embraced Sugriva and spoke :—Whatever well wishing and dear friends ought to do, O Sugriva ! you have done. Taught by your counsel, O my lord, I feel my natural strength restored. My sorrows are declining and passing away. It is rare to find a friend like you, in time of grief and pain. Now try your best to trace out the whereabouts of Sítá and aid me in my search to find the fierce and wicked Rávana. Tell me what am I to do now. You can do everything as fostering rain quickens in earth the scattered grain.

21-25. What I have just now told you with a feeling of pride, know it to be true to the verbatim. I have never told any lies nor will ever do it in future. Do not take it as ding, dong, dingh (merely words, with no meaning). Yea, by my truth, dear friend, I swear." Hearing Ráma's words, especially his promises, Sugriva and his councillors were pleased. Ráma and Sugriva took their seats in a secluded spot and talked about their sorrows and joys. Sugriva, assured by Ráma's words, banished all his doubts and hoped about his sure success.

Here ends the Chapter 7 of the Kishkindhyá Kāṇḍam  
of Srímad Válmikiya Rámáyanaṁ.

## Chapter 8

1-5. Sugriva became glad at the words of Ráma and at the feelings of the monkeys ; they filled the air with Kilkilá sounds and said :—You are endowed with many qualifications. When you have become my friend, I think I am favoured by gods. What to speak of our kingdom, by your help I can secure even the kingdom of heaven. Having become your friend, in the presence of sacred fire, I have become an object of reverence to my friends. I am also a worthy friend of yours. I myself do not praise myself now. You will know by degrees. Thy friend is not all unworthy of you.

6-10. O independent and good natured one ! Your patience is unwavering. The affection and regard of a noble person like you always remain true and constant. Gold silver, jewels rich and rare, and ornaments they count as wealth for friends to share. The articles of one friend can be had by one's other friends. A friend is the refuge of other friends claiming the nearest place, whether they be rich or poor, happy or miserable, free from or stained with faults. For friendly love it is not difficult to forsake one's wealth, happiness or even his native land. Ráma told before Lakshmana, qualified like Indra, what you have spoken, are all very true.

11-15. Sugriva saw the two brothers sitting there and cast his glance all around. Close to him he saw a sál tree and he broke one beautiful branch, filled with leaves, and where the bees hummed. He spread that leaf and sat on it with Ráma. Hanumán saw them duly seated and he then broke another branch and humbly asked Lakshmaṇa to take his seat. Ráma took his seat with comfort and ease like a pleasant and calm sea.

16-22. Then Sugriva said in sweet and beautiful tones, that oft got choked with feelings. So they were not fully legible. My brother has expelled me away. Out of fear I roam here and there on the Rishyamukha hill. My wife is carried away by Báli. And I am reduced to a very sad plight. Do you now turn your eyes favourably towards this helpless creature. Ráma smiled and replied: "My friend, it is friend that does good and it is enemy that does injury. Today I will kill him who has stolen your wife. You will find him shattered by my sharp arrows adorned with feathers and whose points flash and shine so fiercely. These my arrows are covered with gold; they are fiery; and they are got from the dark woods; and they are got from the Kártikeya forest.

23-28. They are sharp and straight going like Indra's thunderbolt. They are adorned with the feathers of the heron. They look like infuriated snakes. You will see just now your enemy Váli, your brother and who has committed grave offence to you, killed by my arrows, fallen like a broken cliff. Sugriva heard and uttered "Sádhu, Sádhu!" O Ráma! I am very much afflicted with sorrows. You are the refuge of the sorrow stricken, thou shelter and my friend. I am therefore telling you my miseries. You are dearer to me than my life. This I swear to you. I trust you. Sugriva's eyes were bedimmed with tears. He could not say strongly. With great difficulty he restrained his tears. He wiped his eyes and said again.

32-36. My friend! Báli has turned me out of his kingdom, using very harsh words. For he is much stronger. That wicked fellow has stolen my wife and he has cast into prison my friends. He is always anxious to take away my life and for this he despatched many Vánaras on several occasions, but I put them to death. To speak you the truth, when I saw thee I was moved by this constant doubt and fear and I did not come near to you. When woes and perils come, every one is taken an enemy. Save Hanumán, and these, no friend is left to me, none. These Vanaras are my helpers and I hold on to my life somehow even in this difficult crisis.

37-46. These keep their affection towards me and they protect me. They accompany me wherever I go; they rest with me wherever I rest. In brief I have thus told my history. No need to dwell at length. My elder brother whose prowess is widely known is my enemy. My woes will go away when he is killed. My life and happiness depend on his death. I have spoken thus my case to you. Whether you be happy or unhappy, you will have to give shelter to me. Ráma asked, "Sugriva! What is the cause of this hostility with Báli. I am eager to learn it. After I have heard this cause and after I have ascertained which of you is strong and which of you is weak, I will try to make you happy. For, when I think of all the scorns and bitter woes you have borne so long, my soul indignant swells with pain like waters flushed with furious rain. Speak now with confidence and with full freedom. Till then I fix my string to the bow. No sooner I quit my arrows, your enemy will be destroyed. Sugriva with his four attendant monkeys became very glad. And he told to Ráma the cause of his enmity with Báli.

Here ends the Chapter 8 of the Kishkindhyá Kāṇḍam  
of Srimad Válmikiya Rámāyaṇam.

### Chapter 9

1-3. My elder brother is known by the name of Báli. He was very powerful and the destroyer of foes, highly honoured by me and by my father. After father's death the counsellors conferred the kingdom on Báli, as he was the eldest son. When he began to rule over his vast ancestral kingdom, I obeyed him like his devoted servant.

NOTE:—Sugriva's story paints in vivid colours the manners, customs and ideas of the wild mountain tribes which inhabited Kishkindhyá or the southern hills of the Deccan, of the people, whom the poet calls monkeys, tribes altogether different in origin and civilization from the Indo-Sanskrit race. 'Gorresio.'

4-5. Máyávi was the elder brother of Dundubhi. He was very energetic. Owing to his wife, Báli formerly incurred his hostility. One night when all had fallen asleep that valiant Asura appeared at the gate of Kishkindhyá, challenged Báli to a fight and roared terribly.

NOTE:—Kishkindhyá is the mountain city of Báli.

6-11. My brother was sleeping. Hearing his terrible roar, he could not bear those roars and rushed madly out, wild with rage. The wives tried to detain him. I also did the same in my humble way. But he thrust aside his weeping wives and went away. I just followed him out of affection. Seeing us from a distance Máyávi began to run away in fear. The flying fiend we quickly viewed and pursued him fast. At that time it was clear moonlight, casting light upon our way ahead. By the soft beams was dimly shewn a very big impregnable hole or cavern. Its entrance mouth was concealed with grass. The Asura entered into that hole with great force and we two remained outside.

12-17. At this Báli became furiously angry and said to me with senses ruffled:—“O Sugriva ! Stand carefully at the entrance of this hole and wait. I am entering into the cavern and I will kill the demon in the fight. I heard him and asked to follow Báli. He made me swear by both his feet and sped within the dark tunnel. Thus more than a year passed and I remained there. I thought then that some mishap might have occurred to Báli and thought that Báli had been slain. And I out of my love got confused and my mind was filled with dark misgivings. After many days had passed I found froth and blood coming in flood from the cavern, and I was greatly distressed.

18-22. At that time I heard the noise of Asura, but I heard no voice of Báli. I concluded that Báli was dead and I stopped the mouth of the hole, and after performing his funeral ceremonies returned to Kishkindhyá with a sorrowful heart. I concealed the facts to the ministers, but they after all came to know all and made me king. There for a while I justly reigned and looked on all with equal care and kept order and justice. Báli returned after slaying his enemy and when he saw me on the throne, his eyes turned red with anger. He used very hard expressions towards my ministers and imprisoned them.

23-26. Though I could have taken revenge for his dealing so badly with my ministers, I restrained myself out of my regard to my elder brother who had just returned after killing his enemy. I honoured him and bowed down to him placing my crown at his feet ; but great rage prevented him from shewing me any favour and he did not bless me with a cheerful countenance.

Here ends the Chapter 9 of the Kishkindhyá Kāṇḍam  
of Śrīmad Vālmikiya Rāmāyaṇam.

## Chapter 10

1-5. Then for my welfare I wanted to appease my angry brother lately returned. I said:—Well art thou come safe, dear lord, by whose strong arm thy enemy has died. I am helpless, you are my master. I now want to hold over your head the royal umbrella (canopy) with many ribs, like the full moon just risen and wave your chowri (whisks made of the yak). Please accept my service. O Great King ! I stayed with a greivous heart for one year at the entrance gate of the cavern. Then I found blood coming out of the mouth of the hole. Seeing that, my sorrow greatly increased, my senses were much agitated and I closed the entrance of the hole with a big slab—with a crag thrown from some high mountain.

6-14. I returned thence to Kishkindhyá. Seeing me thus distressed, the citizens and the councillors installed me on the throne, rather against my will. Your kingdom was entrusted in my hands as a trust and I protected it as such. I am now returning that to you. O gentle one ! Do not be angry. You are the lord. I will remain in the same state, your humble and obedient servant as I used to have been before. With folded hands and with my head bent low I pray that the ministers and the citizens have made me perforce the king for state defence, so that none of your enemies may invade the kingdom, kingless. I spoke this sweetly but Báli reviled me and brow-beat me in his furious mood. Fie on you ! He also spoke harsh words to the honourable ministers and to me also before them. He spoke "you are aware that one night that one Rákhsasa, named Máyávi came and angrily challenged me to fight. I came out of my palace, hearing each word the demon said.

15-22. And this cruel brother of mine also followed me then. Seeing Báli, seconded by me, that Demon fled in fear and entered into a hole, a cave. That hole was a big tunnel. I said to my brother Sugriva, a foe in brother's guise. "Without killing the enemy, I cannot return. Until then wait for me at the entrance gate of the cavern." Knowing that my brother is at the entrance, I went into the hole and passed one year in finding him out. After that period, I saw him and killed him and all his comrades easily. The Asura then groaned in agony and his blood filled the cave, and dyed the portal with the crimson tide. It got impassable to walk on earth. When I returned, I could not find my way out. The cave was closed.

23-35. I called repeatedly "Sugriva, Sugriva," but I got no reply. I was much troubled. With furious and great efforts, I removed the stone cover and came out of the rock and entered the city. The vicious Sugriva wanted to get the kingdom for himself, and forgetting the fraternal affection, he barred me in. Then the fearless Báli banished me out with a single piece of loin cloth on me, and my wife was torn from my side. I roamed all over the world struck by Báli's fear and have now come back. I am much afflicted for the separation from my wife and have now taken refuge on the Rishyamuka hill. Báli for some reason cannot come here. Now you have heard how arose this bitter hate amongst us ; all this I suffered through no fault of mine. I am thus being greedily tormented by my fear for Báli. O Destroyer of all fears ! Shew me thy favour and remove my cause of fear. Save me from his tyrannical oppression. At these Ráma smilingly replied :—These my sharp arrows which never can fail, before which the sun fades, shall fall furiously and pierce wicked Báli's heart. So long I do not see the wicked seducer of your wife, he lives. From my own experience I can well feel what waves of grief are flowing over your head. I shall free thy captive wife and give thy kingdom back to thee. I will rescue thee. Sugriva heard and became very glad.

Here ends the Chapter 10 of the Kishkindhyá Kāṇḍam  
of Válmikíya Rámáyanaṁ.

## Chapter 11

1-10. Sugrīva heard the cheering and encouraging words of Rāma, worshipped him and praised him. I doubt not, Prince, that you can burn and devastate all the worlds with your arrows, sharp, fiery, and heart rending, like the sun in times of dissolution. But hear first carefully about the strength and prowess of Bālī, how he is patient. Then decide. Within the early hours of dawn he can travel easily from the eastern ocean to the western ocean and from the southern ocean to the northern ocean and back again. He gets on the tops of mountains, catches hold of their peaks, breaks and raises and throws them up and catches them back again by his hands. And many a tree that long has stood in health and vigour in the wood he tears from its root and throws down to earth. There was a very strong Rākhsasa named Dundubhi, tall like the peak of the Kailāsha mountain, wielding the strength of one thousand elephants, in the form of a buffalo. That vicious buffalo Rākhsasa of huge body being elated by getting more power and enchanted by getting his boon went inside the billowy ocean, the lord of rivers and challenged him to fight.

11-23. The righteous ocean rose up and said to the Demon, sent by the God of Death :—"O hero ! I am not fit to fight with you. I am giving you the address of the one who can fight with you. There is the king of mountains, full of fountains, caves and cascades, named the Himālayās. He is the father-in-law of Sankara and the shelter of all saints. From him expect the fierce delight which heroes feel in equal fight. The demon inferred the ocean terrified and quickly like a flying arrow he went to the Himālayās. Then Dundubhi with hideous roar tore huge fragments of white stones and marbles, huge as Airāvat, from the summit and threw them about on all sides. Then the Himālayās, of a peaceful and pleasant mien like the white clouds spoke from the peaks, thus :—"O Dundubhi, lover of religion, do not pain me. I am not versed in the science of warfare. The ascetics dwell with me. The Demon replied with red-hot eyes :—"Oh, I see, you cannot fight with me out of fear. Point me out one such who can fight with me. I am very eager to fight. The mountain said :—"O hero ! There lives a powerful Vānara chief named Bālī in the beautiful city of Kishkindhyā. He is the son of Indra—the king of Gods. He will fight a duel with you as Indra fought with Namuchi. Go soon to him. He is well skilled in all the war tactics. He cannot bear any body's challenge.

24-35. These words filled Dundubhi with great rage and he rushed towards Kishkindhyā like a heavy cloud during the rains assuming the dreadful form of a buffalo, tossing his sharp horns. Arriving at the Kishkindhyā gate, he roared aloud trampled and shook the ground. He rent the earth and like an elephant, threw down on the ground the trees that grew near the portal and began to rend the earth with his hoofs. The king Bālī, from the bowers within, heard the roar and din. He came out soon with the moon faced Tarā and other ladies. He could not bear nor brook any body's challenge. Bālī, the lord of the monkeys and other foresters, said clearly in brief, and in measured words to Dundubhi :—"Know me as Bālī by name, the king of the monkeys that roam here in this wild. Say why dost thou prevent the entrance gate of the city and disturb our rest and enjoyment by bellowing thus. I know you to be the powerful Dundubhi. Now save your life with wiser care. Thereupon, Dundubhi replied with red hot eyes :—"What ! Dare you speak when all thy ladies are close by and defy thy enemy like a hero ? Fight with me ; then I will see how strong you are ! Or I will check my wrath to-night. Take the respite of a night and enjoy with your wives. Embrace the monkeys, bestow gifts on your faithful lords. Bid each and all farewell. See Kishkindhyā well. Instal some one as its

king. Dally a while with each dear lady of yours, and tomorrow I will tame your pride.

36-40. To kill one who is unarmed or unguarded, or weakling, or an intoxicated man like you is to commit the sin of destroying a foetus. Hence I restrain myself. Go and enjoy yourself freely with your women. He removed Tárá and other ladies and retorted that stupid Rákhsasa with great anger of laugh. "If you are not afraid of fighting, don't think me drunk, but consider me drunk with the wine of desire for battle. He spoke in wrath and high disdain; and laying down his golden chain, (some write wearing the chain) given by his sire Indra as a gift,) he got himself ready for battle. He seized the monster by the horns, vast as a huge hill, and held him fast, whirled him round and roared.

41-51. And shouting dashed him down on the ground. Blood streaming from his ears, he rose. And the fight grew intense. Báli fought with fists, and feet and knees, with fragments of the rock, the trees, and logs of wood. At last the monster Dundubhi's strength failed. Him Báli raised and dashed on the ground, where bruised and shattered in a tide of rushing blood, the demon died. He raised the dead body and hurled it full a league away. Drops of blood from Dundubhi's mouth fell on the hermitage of Mátanga. The saint grew angry and thought who could be such a fool that contaminated his hermitage with stains of blood. While he was thus pondering, he found a huge dead buffalo at a distance.

52-56. He enquired within his mind who was the villain that threw thus the drops of blood; who was so void of intellect, mad and fool! They by his ascetic power he found this to be a Vánara's doing and cursed the Vánara. Let him no more come here. If he comes, he will die. For he has polluted this forest, my dwelling place, with drops of blood. He has broken the trees of this forest while hurling the dead body of the Rákhsasa. If any of his men comes within a yojana from this forest, he will surely die. If any of his ministers remains here, he is asked to quit this at once. In case he does not go, he will be cursed by me.

57-67. I have cherished here the tender saplings like children. If they destroy root and branch, and leaf and spray and steal the ripening fruit away, I will curse them. No doubt in this. If I see here in future any Vánara of Báli, he will be for many years turned into stone. Hearing the Muni's word, all the monkeys of Báli went out of that forest. Báli saw them and said:—"Why you, the dwellers in the Mátanga forest have come to me here? Are you all well who dwell in these wood lands? Then they narrated to Báli wearing golden necklace, all about Matanga's curse. Báli heard their words and went to the Muni and with closed hands asked his pardon. But the wrath of the sage was not to be appeased. Since then Báli is living in fear and does not dare to come to this Rishyamukha mountain. Knowing that Báli cannot come here, I am living here in this forest with my friends. Look, there lies the huge skeleton of the proud Dundubhi like the crest of mountain. Look at those seven Sála trees (or the Palm trees) spreading branches and leaves on all sides. He can seize these at one grasp and shake leafless the trembling trees. (He is more powerful than Váyu or wind)

68-77. How would you kill such a Báli whose matchless strength I have just now spoken to you. When Sugriva said so, Lakshmana laughed and said:—"What will make you believe that Báli would encounter defeat?" What proof and test do you want? Sugriva replied—Formerly, Báli pierced many a time



these seven Sála trees ranged in a row. If Ráma can pierce even one of them with one arrow, if he can throw off the skeleton of this dead buffalo two hundred yojanas off, I shall consider Báli as dead. I have come out of fear for Báli to this Rishyamukha mountain. Sugriva spoke again and discussed for a short while within his mind, one corner of his eyes being reddened. Báli, heroic and proud of his might and his strength, is known to every body; he is quite irresistible. He does the difficult works of the Devas even. Thinking all these as his qualifications in battle and his nature as not forgiving, I do not quit this Rishyamukha hill. I roam here afraid with my best ministers Hanumána and others.

NOTE:—Nala, Nila, Gaya, Gabáksha, Hanumána are the five chief monkey assistants of Sugriva.

78-88. And now, O true to the bond of friendship! I see in you my best ally, and my surest refuge from my enemies and steadfast in standing by one's side like the Himálayas. Still when I think over the strength of that cruel, mischievous Báli and when I have no experience of your strength in battle, though in my heart I may not doubt, despise or compare your great might, I am terrified to see the violent terrific doings of Báli. O Rámachandra! Your speech, your tall stature, your patience and your figure indicate your strength like fire hidden in ashes. Hearing these words of Sugriva, Ráma smilingly replied:—If you doubt, you will see your doubts removed in battle. Ráma lifted easily the body of Dundubhí with his toe and threw that ten yojanas off. But the body was dry. Seeing this, Sugriva again addressed with reasons to Ráma before Lakshmana:—O Friend! My brother was tired after battle when he threw away the body of the demon, wet with flesh over it. That was very heavy since it was wet. Now no flesh is there and it is therefore light like grass.

89-93. So no comparison can be drawn between your and his strength. Besides there is a great difference between the wet body and the dry body; so my doubt is not removed yet. If you just discharge your arrow by bending the bow like unto the trunk of an elephant, and if it pierces the palm through and through, I will be satisfied. No need of discussing further. Kindly do what I like now. I swear this before you. As the sun is the best of all the luminaries, as the mount Himálayás is the chief amongst the mountains, as the lion is the chief amongst the quadrupeds, so you reign supreme amongst the heroic persons.

Here ends the Chapter 11 of the Kishkindhyá Kāṇḍam  
of Srímad Válmikiya Rámáyṇam.

## Chapter 12

1-4. Then Ráma grasped his bow and, to make Sugriva confident, he took a dreadful shaft and discharged it aiming at the palm, resounding every quarter with the twanging of his bow. That arrow cleft the seven palms in line and flew through the hill behind, to the Pátála, the innermost region of the earth, and in a minute came back again to his quiver.\*

\*NOTE:—The Bengal recension makes it return in the form of a swan.

5-10. Sugriva wondered. He fell prostrate on the earth. Getting up, he made his due obeisance with folded palms and spoke gladly to Ráma. You can with your arrows kill in battle Indra with the other Devas. Then what to speak of Báli! Who can stand before one who has pierced with one arrow seven very big Sála

trees, hills and earth! All my sorrows have ended today by getting you as my friend like Indra and Varuṇa. Indeed I am very happy.

NOTE:—Varuṇa is one of the oldest of the Vedic gods and is often regarded as the supreme deity. He upholds Heaven and earth, possesses extraordinary power and wisdom, sends his messengers through both worlds, numbers the very winkings of men's eyes, punishes the transgressors whom he seizes with his deadly noose and pardons the sins of those who are penitent. In later mythology he has become the god of the sea.

11-13. O Rāma! I join my palms for your honour. To please me, kindly kill my enemy today in the shape of my brother. Then he embraced the good looking Sugrīva and addressing Lakshmaṇa spoke:—We will now go quickly from here to Kishkindhyā. Better you go ahead and call out Bāli.

14-17. They all went to Kishkindhyā's gate and sat concealed by trees in a densest forest. Sugrīva prepared for the fight, drew more closely his girdled (cinctured) vest (Langot) and raised a wild sky-piercing shout to call the foeman Bāli out. Hearing that wild shout, the highly powerful Bāli came out stirred to frown and fury, as the great sun, ere night has ceased, springs up impatient to the east. Fierce fight ensued between the two as though in battle amid the stars fought Mercury and fiery Mars. To highest pitch of frenzy they fought with fists and palms and legs.

NOTE:—Budha is the son of the Moon and regent of the planet Mercury. Angāra (charcoal or cinder) is the regent of Mars who is called the red or fiery planet. Dioscuri=Castor and Pollux, as sons of Jupiter. (Dios= Zeus (Jupiter) and Koros, a son, a lad).

18-31. At that time Rāma stood concealed behind a tree with his bow. Alike they, Bāli and Sugrīva, stood in form and might like heavenly Asvins paired in fight and Rāma knew not where fought the friend and where fought the foe. So he did not send any life-destroying shaft. Sugrīva got defeat and fled in fear of his life, weary and faint and with wounded sore, and his body bruised and dyed with gore, towards the Rishyamukha, finding Rāma not coming to his rescue. Seeing that, Bāli gave up the chase. The curbing curse too well he knew. He said "Fly away from your death". Sugrīva hied home. Hanumān, Lakshmaṇa, Rāma, beheld Sugrīva running back and followed to the forest where yet Sugrīva stood dismayed. Near and more near the chieftains came. Then for intolerable shame, not daring yet to lift his eyes, Sugrīva spoke with burning sighs: You told me to call Bāli to fight. You shewed me your test of strength. And after all you got me severely beaten by my enemy. So, see what you have done to me. If you had told me truly that you would not kill Bāli, I would not have started from here. Hearing the plaintive voice, thus expressing his sorrows, Rāma spoke:—"O Sugrīva! Just hear. Do not be angry. Both of you looked alike, just the same by your statures and dress.

32-39. In dress, adornment, port, and height, in splendour, battle shout and might, no shade of difference could I see between you two. So I was bewildered and did not shoot any deadly arrow at the foe. People would have condemned me, if as a fool, I would have destroyed you through my ignorance or my childishness. Moreover, it would be a great sin to kill him who has asked for shelter. I, Lakshmaṇa and Sītā shall always be at your service. We rest on your protection. Go now; fight again a duel without any fear. Soon you will see Bāli rolling on the ground struck by my arrow." But come, and bind a badge about you, that I can recognise the friend

and the foe. Come, Lakshmaṇa, let that creeper, sweet scented blossoming Nága creeper deck the neck of Sugriva. Thereupon, Lakshmaṇa brought a blossoming Nága creeper from the foot of the hill and tied it round the neck of Sugriva. Thus adorned with that flowery wreath, Sugriva looked beautiful like a dark cloud in the evening with flocks of cranes playing on its edge. Thus emboldened by Ráma, Sugriva turned again to Kishkindhyá.

Here ends the Chapter 12 of the Kishkindhyá Kāṇḍam  
of Srímad Válmikiya Rámáyaṇam.

### Chapter 13

1-10. Ráma left the Rishyamukha hill and proceeded with Sugriva to the city Kishkindhyá, protected by Báli. Ráma went ahead taking his great bow, adorned with gold and his pointed arrows bright as sunbeams, tending to give success and victories to him in battles. Sugriva and the powerful Lakshmaṇa followed Ráma. Next Hanumán, Nala, Nila, Tára and other powerful monkey chiefs. On their journey they saw many beautiful caves, streams, waterfalls, forests and the prominent high peaks. They saw trees bent down with profusion of flowers and rivers going down to the sea, tall cliffs, deep terrible caves, flock of deer ranging fearlessly in the forest. They saw the opening lotus stud with roseate cup the crystal flood while crane and swan, and coot and drake made pleasant music on the lake and from the reedy bank was heard the note of many a happy bird. They saw tanks filled with water, clear as vaidurya gems and where bloomed the buds of lotuses. Karandas (a species of ducks), swans, cranes, water fowls, chakravákas and other birds made their joyous resounding cries and resonant notes. The packs of deer roamed fearlessly in the fields, grazing, chewing, and cuddling there the soft grass. They saw terrible wild elephants with white tusks ranging along, madly roaming alone.

11-21. And scarcely less in size appeared the great monkeys filled with dust all over their bodies. Seeing all these, the followers of Sugriva advanced quick. Sugriva wanted all haste. While going thus quickly, Ráma saw a forest surrounded by trees and asked Sugriva. What forest is this overhanging with a mass of clouds and surrounded by plantain trees? "Please remove my curiosity." Sugriva replied as they walked on. It is a very big forest, an extensive asylum. It removes all languor and abounds in palatable fruits and roots and sweet drinking waters. Here lived the seven Rishis, called Sapta janás. They always lived in water with their heads hanging down and fed upon air after seven days. When seven hundred years were thus spent, they repaired bodily to the heavenly regions. By their influence, this forest it is safely maintained by trees growing on all the four sides, and by the four boundary walls. Birds and other forest animals do not enter into this árama. If any one goes, it cannot return; it meets with death.

22-30. Jingling notes of ornaments and their sweet notes, clear and nice singing and musical sounds are heard. And one can always smell the sweet odour of unusual nice scents. The three sacred fires of the agnihotris are always being burnt here. Look! There rises its pink flame like the wings of a pigeon, and the tops of the trees lit up by the flame appear like lazulite hills. The top most crests are hidden with clouds. O Ráma! O Lakshmaṇa! Bend your heads low to them with folded hands. Those who bow down reverentially to these saints, the knowers of Brahma, become free from any harm to their bodies. Ráma bent down his head reverentially to the

saints. Lakshmana, too, did the same. They then went on gladly. And crossing a long distance from the áśrama of the seven Rishis they saw the Kishkindhyá city, protected by Báli, and impregnable to the enemies. Thus they came again well armed and equipped and they stationed themselves unto the Kishkindhyá gates. They were burning with desire to slay in battle hand to hand, their foeman, the Indra's son, Báli.

Here ends the Chapter 13 of the Kishkindhá Kāṇḍam  
of Válmikiya Rámāyaṇam.

### Chapter 14

1-11. They arrived soon at Kishkindhyá, the city of Báli, and hid themselves behind a group of trees. All of them sat there. Sugriva, of long and beautiful neck, liked the forest and looked round on all the garden's pleasant shade, and the fire of anger blazed within him. Sugriva, of red hue like the rising sun, with all his friends roared terribly and challenged Báli. The sky seemed to be rent by his thunder cry. Like some proud lion in his gait, the fiery Sugriva like the rising sun, addressed Ráma, well skilled in his actions thus:—"O Hero, we have come to the city of Kishkindhyá where flags on walls and turrets play, which seems like a net to entrap the monkeys, which mighty monkeys hold, rich in all the arms, Sataghnis and stores of gold. This is full of golden instruments and monkeys. You have promised to destroy Báli. Now fructify soon that promise today as the season loads the creepers with fruits. Thereupon Ráma said, "you are now quite recognisable by that flowery Nága creeper tied round your neck; you look beautiful like the sun encircled by the stars in the sky. Now shew me your enemy noted in the name of your brother. I shall destroy today your enmity with Báli and your fear from him with a single arrow only.

12-20. With one arrow I will make Báli lie low on the earth and gasp and die. Then if he escapes with his life, accuse me as you like. Hast thou not seen this hand, O king, wing one arrow through seven tall palm trees? Still in that strength, security, and trust and deem thy foeman in the dust. In all my days, though sorely tried by grief and woe, I have never lied, nor shall I do it in future for any benefit; so dismiss your fear. The oath I swear shall quickly bear its kindly fruit as Indra fructifies the seedlings with rain; so shall I fulfil my promise. Remove your doubt, fear, and confusion. On! Warrior! to the gate! Defy thy foe with shout and shrill battle cry till Báli with his chain of gold come out, speeding from his royal hold. He will certainly come out, for he is anxious to win the day. He never suffered before any defeat at your hands. He loves war. So without any delay he will come out. Hearing an enemy's challenge, the hero never forgives, especially before his wives. The golden coloured Sugriva roared terribly. The cows and stately bulls got frightened or like bad women flying away for ill name from the kingdom of a weak king. The deer ran in wild confusion like horses turned in battle's van. Down fell the birds, like the Devas falling from heavens at the exhaustion of their merits. So fiercely, emboldened to fight, Sugriva sent forth his challenging shout as thunder from a labouring cloud, or as the roarings of the billows from the ocean when the wind blows fiercely.

Here ends the Chapter 14 of the Kishkindhyá Kāṇḍam  
of Srímad Válmikiya Rámāyaṇam.

### Chapter 15

1-9. Báli heard that war cry of his brother Sugriva and became infuriated. He was then in his zenana. Each amorous thought was silenced suddenly. His intoxication subsided. Báli became impatient with anger. He became lustreless like the glory of the Sun fading during an eclipse. His eyes turned red. He looked terrible with his long teeth and appeared dreary like a pond where red lotuses bloomed. Hearing that unbearable sound, Báli came out. The earth trembled at the beat of his hastening steps. But Tára, his wife, wishing for his benefit flew to Báli, afraid and confused, and clasped him and gave him good salutary advice in the following words :--O Hero ! Control this rage that floods your soul like a torrent; give up your anger as people, in the morning, rising from bed, discard their garlands used at night. O Vánara ! Fight tomorrow with Sugriva. Though your enemy is not more powerful than you, though you are not in any way inferior, yet I do not consider it well for you to go just now for battle. Hear the reason why I bid thee turn back

10-16. Sugriva came in wrath at first and challenged you to fight. You went out and gave him a dire defeat. He fled away, beaten by you. He appears again to fight. So I am anxious. His pride, his attempt for terrible fight, his terrible shouts indicate that there is some one behind, some whip, of certain hope, some strong alliance with a strong party behind it and therefore he is roaring so strongly and loudly, so fearlessly. Sugriva is naturally clever and intelligent. Without testing the strength, he has not contracted friendship with any body. I heard this already from Angada. I am telling it to you now for your safety. Kumára Angada went one day to a forest. Those emissaries told to him thus :--

17-22. The two sons of the king of Ayodhyá, Ráma and Lakshmana are heroes, invincible in battle. They are born of the Iksháku line. They have come to the forest, to the Rishyamukha mountain for Sugriva's well being. I have heard that the mighty Ráma will help your brother Sugriva in battle. He is like the conflagration fire at the time of the great dissolution of the universe. He is the refuge of the good and saviour of the distressed. He is worthy of fame. He is learned and obeys the orders of his father. As the mount Himálayás is the home of all minerals, so Ráma is the abode of all virtues, of all skill and knowledge, vast and deep. He has no equal on earth. So it is not proper for you to incur his hostility. You can not stand before the might of Ráma's hand ; for none may match his power, or dare compare with him in deeds of war. It is worth to know exactly his true nature. Your quarrel with Ráma does not look well. I want to say something to you. Be kind and do not be angry.

23-30. Hear, I entreat, the words I say. Not lightly throw away but do accordingly. O ! Let fraternal discord cease and link you in the bonds of peace. Do thou immediately declare Sugriva as heir apparent to the throne. And thus be thou his and Ráma's friend. Better approach him softly and lovingly and win over your brother to your side. For wherever he may be, he is still your younger brother To love him is your duty. Wherever he may be, whether here or in Rishyamukha, he is your brother. I do not see any one in this world like him. Let gentle words bend to your side his heart. Make him your own by gifts and honours. Till foes no more, in love allied, you stand as brothers side by side. Let him remain here by your side. The long necked Sugriva is your very dear friend. Apart from this fraternal love, no other means of safety is visible to me. If you like to please me and still

preserve me from all fear and ill, I pray you to be wise and loving and do the thing that I now advise. It is not advisable to quarrel with that fiery Indra-like Rāma, a foe too strong for you to fight. Thus Tārā with the starry eyes gave her counsel with burning sighs. But Bāli, unmoved by her prayers spurned her advice, and thus reproved.

Here ends the Chapter 15 of the Kishkindhyā Kāṇḍam  
of Srīmad Vālmikiya Rāmāyaṇam.

## Chapter 16

1-6. Thus hearing the words of the moon-faced Tārā, Bāli reprimanded her and said :—How can I tamely bear this insult, scathe and scorn ? My brother, yea my foe, comes nigh and dares forth to challenge me with shout and cry. Brave people who do not run away from the battlefield and who have never experienced any defeat prefer death ; but they can never bear an unavenged dishonour. I can not bear the roarings of the poor-necked, vain Sugrīva who wants to fight with me ! Nor, O my love, be thou dismayed though Rāma aids him ; for one so pure and duteous, one who loves the right, will shun all sinful means Go back with your maids. Why do you follow me here ? You have in the present crisis shown your unqualified love and devotion to me.

7-19. Drive all your confusion, fear and all your doubts away. I will fight with Sugrīva though I do not intend to kill him. I will defeat him and I will soon come back to you. This Bāli spoke in gentlest tone. Tārā threw her soft arms about his neck ; then she circumambulated him with sad steps, slow and reverent. She the knower of the mantras, stood in solemn guise to bless, repeating mantras with prayers, all the while, for safety and success of Bāli. Then she came back to her place of residence, disturbed by grief and harrowing fear. Bāli went out of his kingdom, breathing heavily like a big infuriated poisonous snake and he looked all around He saw the golden yellow Sugrīva standing, as a fire resplendent, on a firm ground, arranged in arms to meet his foe, his loins covered with his warrior garb (a piece of loin cloth). Bāli tied firmly his cloth round his waist and said, "Look here ! I have clinched my fist and knitted my kuchches, the warrior garbs, closely. I will kill you with this blow. Sugrīva, too, wild with rage and pride forth clinched his hand and fist and rushed violently on Bāli, wearing the golden wreath. To him with eyes burning with anger, violently rushing on to him and skilled in each war tactics, art and plan, Sugrīva replied "I will crush your head down by this blow of my fist and kill you immediately.

20-26. This closed fist wherein the fingers are set very firmly, I will strike on your head, and take your life away. Sugrīva indignantly replied, my fist would drop on your head, and kill you. Struck by Bāli, Sugrīva ran on Bāli with great force. Blood was emitting from his body ; he looked like rills and fountains trickling down a hill. Sugrīva fearlessly uprooted a Sāla tree and hurled it like a thunder on Bāli. Bruised by the blows he could not shield ; half vanquished Bāli sank and reeled as sinks a vessel loaded in the sea. The two went on fighting like Garuḍa. The fight was looking like the sun and moon fighting with each other in the sky. Both tore the sky with their angry yells. The two wanted to kill each other, the two tried to find out another's mistake and take advantage of it. Bāli looked stronger. They warred with feet and arms and knees, with nails and stones, boughs and trees and blows descending fast as rain, and dyed each dark form with

crimson stain while the two met each other with battle cries, roars and dins, shouts and threats like two thunder clouds.

27-35. Báli curbed the pride of Sugriva who indicated his loss of strength to Ráma, by signs and gestures. Ráma saw Sugriva failing in spirit, saw how he turned his longing eyes all around. Ráma could not brook his friend's defeat and searched for his arrows to kill Báli. Then he fixed his snakelike arrows to the bow and drew hard. Forth from the string the arrows flew, like the wheel of destruction cast by Yamarája. Beasts and birds were frightened by the twang of his bow and they fled away in fear here and there and thus saved their lives. That flaming arrow like a fiery thunderbolt fell on Báli's breast with a frightful sound. The heroic Báli, being struck by Ráma, fell prostrate like the falling flag staff of Indra raised at the time of the full moon in the month of Asvin. His voice was choked and he became senseless. As the great god Rudra emits fire and smoke from the third eye of his forehead, so the Yama-like Ráma, the foremost of men, discharged that flaming arrow, wrought with silver and gold for destroying. Being struck by that arrow and being bathed in a pool of blood, Báli fell down like the Asoka tree in blossoms, that had grown on the hill.

Here ends the Chapter 16 of the Kishkindhyá Kāṇḍam  
of Śrīmad Vālmikiya Rāmāyaṇam.

## Chapter 17

1-7. Báli, hard and unkind in battle, fell down prostrate on earth, struck by Ráma's arrow like a tree uprooted by a blast or by an axe. Like Indra's flagstaff, whose suspension ropes or cards holding aloft, have been cut off, the king of the Vánaras and Bears dropped. His land no more wore her joyous aspect. She looked dark and dreary like a moonless sky. Still then the jewelled necklace, the choicest gift of Indra shone bright round his neck for which life, vigour, valour and beauty did not seem to have forsaken him altogether. Still from the chain divinely wrought his dusky form caught a glory as a dark cloud, when day is done, is made splendid by the dying sun. As fell the hero, crushed in fight, there beamed afar a triple light shining separately from that necklace, the Báli's body, and from the Ráma's arrow that drank his life blood while the hero sank.

8-16. Being struck by Ráma's arrow he died and he attained heavenly bliss, the supreme goal. He looked like a lustreless fire, like Yayāti, dropped from the Devaloka, his store of merit spent up. Or as if time had brought down the Sun on the ground at the time of the universal dissolution (Pralaya). He was not to be defeated like Indra; he was like Mahendra unable to bear defeat and he had the golden wreath wound round his neck. Ráma saw such a personage as Báli. Ráma with Lakshmaṇa drew near him in gentle steps and gazed at him with great respect. Báli addressed in strong but just and courteous words to Ráma. Lying low on the ground, unable to make any effort and almost devoid of senses, Báli spoke sensibly:—"What fame have you gained by slaying me hidily without shewing your face, while I was engaged in fighting with my enemy, a quite another man?"

17-24. "You are born of a noble family, you are heroic, energetic, mighty and merciful. You are true to your vows, with every gentle gift and grace. You always look after the welfare of people. You know well what to do and what not to do. You

have got all the kingly virtues, you have got your control over your passions, you have got heroism, forgiveness, patience, righteousness, and you punish the guilty. And I came to fight with Sugriva without paying any heed to Tára's warning. I was engaged in fighting with another personage and thought not of a stranger's blow till this fatal morn. But now I see you evil hearted like a well with grass overgrown, a hypocrite feigning piety but vicious, like a fire under ashes. You wear a virtue's badge, the ascetic's dress in your exile period but now I find you to be wicked and unrighteous to the core, while passing under the guise of righteousness before all. Here in the woods we live on roots and fruits which branches give. Thus nature has made us harmless. You are a man supreme, lofty in your place.

NOTE:—There is much inconsistency in the passages of the poem in which the Vánaras are spoken of, which seem to belong to two widely different legends. The Vánaras are generally represented as semi divine beings with preternatural powers, living in houses and eating and drinking like men, sometimes, as here, as monkeys pure and simple, living in woods and eating fruits and roots.

25-33. I am a Vánara. I live in the forest, and I eat always roots and fruits. I was not fighting with you. I was fighting with another being. Then why did you strike me and bring my death? You are the son of a king, liked by all. You wear the badge of dharma. Who is there in the Kshattriya line that can act thus viciously? You are born of the Raghu clan and people know you as virtuous. But you are cruel, you roam on this earth under a peaceful garb. What for all these? It is not for mighty kings to tread the flowery path, by pleasure led. Their work is Sâma (peace), Dâna (charity), Ksamâ (forgiveness), Dharma (religion), Satya (truth) and Valour. To punish the offenders is their duty. O Râma! We are animals, monkeys, dwellers of the forest. It is land, silver and gold that provoke the fierce attack, the robber's stroke. What things you find in this forest, inviting your temptations. Morality and gentleness, chastisement and wise favour to the virtuous, the kings who carry out these and never confound are renowned in all times and in all places. A king never acts whimsically. But you act according to your whims and caprices. You are greedy and unstable minded. You have no knowledge of the royal duties. Your only strength is that of your bow.

34-40. You have no regard for dharma, right rules of conduct; you do not care for noble gain and you treat virtue with disdain; you act as you like; you are under the sway of your senses. Now tell me how would you defend yourself amongst the virtuous after killing me? All these, O king, must go down to hell the regicide, the infidel, the murderers of the Brâhmanas and kine, those who commit treachery, those who always destroy living beings, those who are deceitful, those who kill their friends, those who commit adultery with the wives of their preceptors, those who marry before their elder brothers, the miser and spy all must go to hell. I am king of the Vánaras and certainly you have committed a sin by killing me. O Râma! My skin, hairs, bones and meat are not of any use to a man like you of the clawed animals (possessing five nails). Only a rhinoceros, hare, iguana, porcupine and tortoise, the Brahmanas and the Kshattriyas can eat. But all the wise men account it a sin to touch my bones, hair and skin. My flesh they do not eat, and I, a useless prey, O Râma, die.

41-45. Alas! My dear wife Tára advised me truly and sensibly for my benefit. But I did not then mind her words through ignorance. And now I am dying. Ah! For



the kingdom of the earth that you are governing. The earth finds no protection from you, like some noble lady uncared by a shameless wicked husband. You are wicked, treacherous and mean. How a villain like you could be born of the king Daśaratha. You are characterless, and you have deviated from the path of virtue. I am killed by Rāma, who has lost all signs of virtues. How will you defend yourself after doing such an act on the judgement tribunal day, inauspicious, unworthy and blamed by the saints ?

46-51. I had no concern with you and you have shewed your utmost strength on me ; but whereas those that have injured you pass scott free. Had you fought with me face to face in the open field, you would have met with death from my attack and you would have seen the Yama's hall. You killed me, hiding yourself as if a sleeping man dies by the bite of a snake. You have killed me for the benefit of Sugrīva. Had you disclosed to me your intentions, I would have brought your Jānakī to you in one day ! I could have made over to your hand the wicked Rāvaṇa, the abductor of your wife, by binding his neck with a chain. I would have brought Sītā to you, whether she be in water or in the nether regions as Hayagrīva once set free from hell the white Āsvatari.

NOTE :—Hayagrīva, Horse-necked, is a form of Viṣṇu. Āsvatara is the name of a chief of the Nāgas or serpents which inhabit the regions under the earth. It is also the name of a Gandharva. Āsvatari ought to be the wife of one of the two but this may not be right. Āsvatari may be the Sun, and as the Sun with his rays brings back the moon which has been sunk in the ocean and the infernal regions, so will I bring back Sītā. Or it may mean :—While Gāndharvi, Hayagrīva (having the neck of a horse, a Daitya prince stole the Vedas at the end of a cycle of creation (Kalpa), Viṣṇu, assumed the form of a Fish and rescued the Vedas by killing the Daitya king. There is an Upanished named Svetasvatara.

52-54: It may be proper that Sugrīva should become the king after my death, but it is highly improper for you to kill me thus unjustly. Every living being must die. I am not at all sorry for my death, but tell me whether it has been right for you to kill me concealingly. Think." Saying thus Bāli became silent. His mouth was dry and he was smarting under the pains inflicted by the arrows struck on him.

Here ends the Chapter 17 of the Kishkindhyā Kāṇḍam  
of Śrīmad Vālmikīya Rāmāyaṇam.

## Chapter 18

1-5. Bāli became almost unconscious, violently struck by the arrow of Rāma. He replied harshly to Rāma though in apt and modest terms, full of dharma and artha (pregnant with right rules of conduct, tending to increase wealth and prosperity). Thus reviled by Bāli, lying like the sun shorn of its lustre, like a cloud devoid of water and like an extinguished flame, Rāma replied :—"O Bāli ! Why do you blame me through childishness, being ignorant of duty, love and gain and of popular customs ? Without learning anything from the superiors, how do you dare to teach and blame me. rash and blind, fickle as all thy Vānara kind ? How do you venture to instruct me thus ?

6-11. This whole world with its mountains, forests, and plains belongs to the Iksákus. So they have got the right to cherish and control, to shew their mercy and hate, or to inflict punishment to birds, beasts and men. Now Bharata, prompt at duty's call, straight forward, wise, just, and true, is the lord of all. Bharata knows well the morals, modesty, truthfulness, and the principles of the Sástras and economics, the exactness of time and place. Now he is the ruler of the earth; we and other princes tour over the world at his command for the spread of righteousness. When that virtuous king of kings himself rules over the world, who will dare to violate the order of religions? We now, as Bharata has decreed, let justice guide our every deed, and toil each sinner to repress, who scorns the way of righteousness.

12-15. You from that religious path have deviated and turned aside; and you have defied virtue's holy law, left the fair path which kings should tread and followed pleasure's voice instead. The elder brother, the father and the preceptor who gives instructions on knowledge, these three are like fathers to those that follow the path of Dharma. The younger brother, son, and the qualified disciple, or pupil, these three are like one's son. Thus the Dharma dictates. The religion of the saintly people is indeed very subtle, abstruse and difficult to understand, but the immortal soul that dwells in every body's heart and is enthroned therein can discern what is good and what is bad, can distinguish right and wrong.

NOTE:—The voice of conscience is the voice of God. It is conscience that tells one what his duties are.

16-23. As a blind man can not know anything by talking and consulting with another blind man, so how would you be able to discern right and wrong by consulting with your fickle, restless and foolish companions. Don't abuse me downright from anger; now hear what for I have destroyed you. I will teach the cause that prompts my present speech. Assuage this tempest of your soul and do not blame me in your idle rage. You, O Báli! in your brother's life time have robbed Sugriva of his wedded wife and kept his Rumá, in defiance of ancient right, and you are committing this sinful act for your personal delight and vicious enjoyment. This is the reason why I have killed you. Mind thus:—You have discarded virtue right overboard, and you are following your personal sweet will. Thy son's own wife should scarcely be more sacred in thine eyes than she. The penalty of death is the meet punishment for thee. Bharata is the king and we obey him.

24-30. You are a libertine and you have broken the ties of religion. How can we forgive you? Chastising the breakers of religious bonds, we are ready to punish the violators of religion like you. Sugriva is my alliance and friend as Lakshmana is here. They are fully determined to seek my welfare, even when they have got their wives and kingdom. How can they overlook my plighted promise? I swore to restore to Sugriva his wife and kingdom. What is the just punishment sanctioned by the Sástras, I have passed that unto you. Now take this as decreed to you by the Sástras. You would have done this too if you had obeyed the commands of religion. Manu has written two verses this holy law which all accept who honour duty and I have simply kept myself bound to that.

31-35. The sinners grow pure when chastised by kings and they go to the Heavens like the virtuous. The wicked and the thieves, when punished physically on their bodies or when exiled, become freed of their sins. The king who does not punish the offenders incurs the penalties of those who err. My ancestor Mándhátá, a noble king, once gave capital punishment, the sentence of death to a devotee,

a Bauddha Sannyási, when he committed sins like you. Other kings, too, in order to rectify the wicked, dealt out due punishments to them. Besides such punishment by the king, there is penance by which all sins are atoned. Therefore do not lament any more ; I have punished you according to the sanctions of morality. We do not hold the law in our own hands. Religion governs us. See the codes of religion. Once more, O Báli ! hear another weightiest plea ; for this, when heard and thought, will remove all your complaints and rage.

37-41. My soul will never repent for this deed of mine. Nor was my shaft in anger spent. People catch hold of deer by means of noose or trap, either openly or by lying in ambush. The deer might be frightened, or running, or sitting silently or fighting ; but men living on flesh commit not the slightest sin by killing it. The Rájarshtis, the saintly kings go on hunting excursions in the forest And I have hurt you in this battle. Do not take heed whether you fought with me or not. For you are after all a monkey. To save this life, a rare gift, or to do good is no doubt the king's duty. Hence the lives of his subjects are at his command.

42-44. Never envy a king nor blame him nor revile him nor go against his wishes. For a king is a celestial being come down in human form, treading on this earth and bestowing fruit of pure life and virtuous deed and lofty duty's hard won meed. I have done simply my duty befitting my clan. Whereas you have no sense of right and wrong and therefore you are unjustly accusing me through your anger. Hearing thus, Báli was sore distressed, confessed the sovereign claims of law, and overwhelmed with woe and shame, freed Ráma from blame.

45-47. With folded hands Báli said "Verily ! You have rightly spoken." You are good and I am bad ; how shall I reply to your words ? Excuse me for speaking thus unpleasantly or unjustly through ignorance or mistake. You are a practical righteous man. You are engaged in doing good to your people. You, just and pure within you, meet out just punishment to sinners. I burst out every bond of law and I am the boldest and worst sinner. O ! Let thy right instructing speech console my heart and wisely teach. By that time tears choked Báli's voice, he being almost dead like an elephant stuck in the mud. Then he spoke.

48-50. I am the foremost of the abandoners of virtue. Now I seek your protection. Save me by giving religious instructions. I do not grieve for myself nor do I regret for Tárá nor for my other friends. I think of Angada, my own dear child, my only boy, his mother Tárá's hope and joy. Spare him, O Ráma ! Spare the child entrusted to your care. My Angada and Sugriva treat even as your heart considers meet. For you, O chief of men, are strong to guard the right and punish the wrong. As you look upon Bharata and Satrughna, so look upon the two Sugriva and Angada.

51-55. I have brought him up and nurtured him from his boyhood ; and in my absence he will grow sad and he will waste away like a dried up pond. Angada is still a mere boy, his intelligence not grown up and he is the foremost and chief son of Tárá. So protect him Treat Angada in the same light as you do to Sugriva. You are their protector, ruler, and you know what is to be done and what not to be done. As you look upon Bharata and Lakshmana, so look upon Angada and Sugriva. Let not my Tárá, left frolorn, weep for Sugriva's wrathful scorn ; nor let him, for her lords' offence, condemn her faithful innocence and rebuke her.

56-60. By your grace, Sugriva will govern well the kingdom, if he be obedient to you and if he follows your will and injunctions. By your favour, heavens and

the kingdom of earth can be obtained. I like myself to be killed at your hands. Hence though resisted by Tárá I have come out here to fight in duel with Sugriva and with you. Saying this Báli got silent. Ráma becoming pacified and gentle made Báli understand rightly what ought to be the religion for the good persons in dear words. You ought not to be anxious for us, nor you ought to be anxious for yourself; for we out of love towards you had settled beforehand what ought to be done and what is just according to your suggestions.

61-66. The king who punishes the offenders and the offender who gets sentence, both the parties do not become sorrowful and they do not feel miserable; for the result is justified in the proper judgment, as the duty and the laws decree. Now you have been absolved from guilt for this punishment; and being thus chastised you have got back your religious nature. Now banish all your sorrows, hate, fear and mistakes. You cannot over turn the fate, inexorably stern. You wandering from the right are made pure by the forfeit you have paid. Angada will share still my tender love and Sugriva's care. And to your off-spring shall be shewn affection that shall match thine own. Hearing the sweet and reasonable words of Ráma, of wonderful prowess like Indra, Báli replied properly and asked pardon for the harsh and unreasonable words used by him on his being struck by arrows and thus rendered almost unconscious.

Here ends the Chapter 18 of the Kishkindhyá Kāṇḍam  
of Srimad Válmikiya Rámáyanaṁ.

## Chapter 19

1-5. Báli, the king of the monkeys, was lying prostrate on the ground overthrown by Ráma's arrows and he replied nothing on hearing the reasonable and just replies. His body was bruised and cut by stones and trees and he fell down unconscious through excessive pain and his life was about to pass away. His wife Tárá heard tidings of her husband's fall from Ráma's arrows in the battle and hastened there from her home in hilly caverns; distracted, with her darling Angada by her side. The monkeys in charge of Angada saw Ráma with bow in his hands and got terrified. They fled away.

6-12. Tárá saw the startled and sorrowful monkeys returning so quickly like helpless deer on their leaders slain. She asked them, with a distressed heart, "O Vánaras! Why are you frightened and running away from Báli, the best of kings, terrified and struck by Ráma's arrows, before which you always used to march? Váli's cruel brother Sugriva has taken Ráma's shelter to get the sovereignty and it is he that has caused Ráma to kill Báli by striking him violently with long going arrows from a distance. Why are you so afraid? Ráma is far off from here. Hearing Tárá's words, the monkeys, capable of assuming different forms at will, replied in clear terms suited to the occasion:—"Turn, Tárá! turn, and save your son Angada. Ráma in Death's disguise is taking away Báli. Ráma's arrows have pierced through trees and huge stones cast by Báli who has been struck by that thunder bolt like shaft. He is now lying low on the ground.

13-19. On his thus being killed, our armies have been defeated and they are fleeing away this side and that side. Now let the heroes guard and defend Kishkindhyá and instal Angada on the throne. All will submit if Báli's son be declared as

king. O fair-faced lady ! Though you like this place of your own and prefer to live here, yet there is every chance of Sugriva's followers coming in here, in our fort. Both who have wives and who have none, many followers of Sugriva will now soon enter in our fortress. We fear those who want our kingdom and we fear others whom we always did not allow their desires to be fulfilled and thus cheated them. We therefore think and give out that you should not live here any more. Thereupon Tárá replied befittingly to those who came near or who met her on the way :—"My husband is dead. What shall I do with my son ? There is no need for kingdom nor do I see any need to defend me. I will now take the shelter of my husband who has been laid low by Ráma's arrows.

20-26. Thus Tárá ran forward in tears overwhelmed with grief, and striking repeatedly her forehead and breast with her palms, she went on her way and saw her husband, the destroyer of enemies and Dánavas, irresistible, who could hurl huge stones like Indra casting his thunderbolt, who was powerful like the wind and whose voice was like the roaring and rumbling clouds. The hero Váli ! the best of the monkeys, was killed by the hero Ráma, a single man as if a lion had been killed by a tiger, rapacious for flesh. Báli looked as if a cloud was lying idle by discharging all its contents, like unto a sacred pile of stones decorated with flags, and altars revered by the people that had been scattered and broken by Garuḍa, the king of birds, in quest of snakes. Tárá saw Ráma reclining on this huge bow, sitting with Lakshmaṇa and fierce Sugriva. Tárá passed by them, came near Báli, her husband, and fainted in grief as soon as she beheld him. She dropped on the ground. At last she awoke from her stupor with a cry "Ah worshipful lord" and, seeing Báli, dead she burst into tears. Sugriva saw Tárá weeping like a deer, with Angada by her side and became very sad.

Here ends the Chapter 19 of the Kishkindhyá Kāṇḍam  
of Śrīmad Vālmikiya Rámāyaṇam.

## Chapter 20

1-5. The moon faced Tárá saw her husband Báli, huge like an elephant and high like a mountain, dead by the arrows of Ráma and embraced him. Her heart was much agitated with grief; she became distressed when she saw her husband, like an uprooted tree and she wept bitterly. O Hero, the best of the Kapis ! Furious, fierce and mighty in battle ! Do you think me, perhaps, guilty of some iniquity ? Why dost thou not reply to me ? Get up, lie on some superior bed worthy of you. A king like you never sleeps on the ground. It ill beseems a glorious king to fling his limbs asunder on the bare ground.

6-10. O Lord of the earth ! Your love for the soil of the earth is very strong, whom you have governed so long. So I think that, after your death, you are lying on her cold breast, forsaking that of mine. O Hero ! You have fought a glorious fight according to the laws of Dharma. So you must certainly have gone up to another Heaven, fairer far than this Kishkindhyá, that you have now at your parting time, created as another beautiful city to be thy new metropolis. O Dear lord ! Both of us have spent together many pleasant hours in woodlands full of honey's scent. Are all those pleasant hours ended now ! All my pleasures are now ended as you, the lord of many warriors, as if the lord of many wild elephants, have passed away. All

my hopes are lost for ever. I am sunk in the sea of sorrows Perhaps my heart is made of adamant stone; for it is not as yet rent into thousand fragments.

11-16. You have withheld Rumá (Sugriva's wife) from the arms of Sugriva and expelled Sugriva from his home. And so you have met with this fate. I gave you good counsel for your welfare but you heeded not, stirred by wildest folly. Now you will woo the celestial nymphs above, clever and proud of their youth, and shake their souls with pangs of love. It is time that has destroyed you, though you were under the control of none, but it has dragged you by force before Sugriva and made you subject to him. You were engaged in fighting with another person and is not Ráma the least sorry for striking you so dastardly? It is not worthy of him, if he does not repent afterwards for killing Báli, for his unjust act. Now I shall have to suffer the sorrows of widowhood and live like a helpless woman, a poor object of pity. I did not suffer miseries before, nor did I experience any troubles.

17-20. My heroic Angada was till now happy. I have reared him with great love. But I do not know what treatment he will receive from his angry uncle. O Son! Look! Have a last farewell look, at your pious father; you will not see him any more. Whenever you went to any foreign land, you used to console Angada by kissing his head and you told me all you had then to say. Now do the same as you are going on eternal leave The promise that Ráma made with Sugriva, he has fulfilled now by killing you. Rámá has done a great deed!

21-26. O Sugriva! your brother has been killed. Your desire is now fulfilled. Now get back your darling Rumá and rule over the kingdom, free from all anxieties. Alas! My lord! I am crying bitterly, why do you not welcome me, your darling? O Lord of monkeys! Your beautiful wives are here; just cast your look once more upon them. Then the Vánara-women being stricken with sorrows at Tára's lamentations, began to cry surrounding Angada on all sides. How couldst thou leave your darling Angada thus and go, for ever go, away from us—your child so dear, in brave attire, graced with the virtues of his father? O Hero! If I have offended you in any way, through my carelessness, I entreat you by your feet, please forgive me. Again the hapless Tára cried bitterly as she crept to her husband's side and, wild with sorrow and dismay, sat on the ground, where Báli lay.

Here ends the Chapter 20 of the Kishkindhyá Kāṇḍam  
of Srímad Válmikiya Rámáyanaṁ.

## Chapter 21

1-6. Then Hanumán, the chief of the Vánara hosts, seeing Tára, like a star fallen on the ground from the sky, gently said:—O Queen! All creatures reap the results of their acts, good or bad. Why mourn another's mournful fate, and weep, thyself unfortunate and sunk in vicious acts? As resulting from the fruits of your vicious karmas, you yourself are unhappy. How can you show your kindness to other unhappy creatures? This body is like the bubbles of water. Be calm, O thou! whose heart is wise, for none deserves another's sighs. O Lady with thine son alive! Now look after prince Angada and decide what to do next after Báli's death. Regard the law that is obeyed by all. They spring to life, they pass away. Begin the task that bids thee rise, and stay those tears, for you are wise. Our lord the king is doomed to die on whom ten millions of hearts relied. He has

passed away and he has gone up to the Heavens to enjoy the fruits of his actions, the effects of his karmas.

7-11. He who has discharged well his kingly duties according to the sanctions of morality, the right rules of conduct, who has dealt with all according to the rules of peace, charity, mercy, and equality of treatment, has certainly gone up to the regions of the virtuous. You ought to grieve for him. These superior monkeys and your son Angada are under you. This kingdom of monkeys and bears is also under you. So you are not without any protector. O Great Queen ! Check and lessen by slow degrees your sorrows and grief. Angada will remain under you and protect the kingdom. Now do your duty towards your son as well as towards the king Báli. This is worth doing on this present occasion. Do the funeral rites of Báli. Instal Angada, see your son on the throne and you will become calm and peaceful.

12-16. Then Tárá, overwhelmed, with grief for the loss of her husband, sorrowfully replied to Hanumán. I do not care for hundreds of sons like Angada. It is now my duty to follow my dead husband. I am not the queen of this kingdom of the monkeys. Nor I claim Angada; Sugriva is Angada's uncle. All these things now belong to him. O Hanumán, the best of the Vánaras ! As regards Angada, you ought to understand that father is the sole friend of the son, not the mother. Nothing else is good to me either in this world or in the next, but to take shelter under the feet of Báli and to lie down by the side of that hero. What seat this hero occupies in front as dead, that is now fit for me.

Here ends the Chapter 21 of the Kishkindhyá Kāṇḍam  
of Śrīmad Válmikiya Rāmāyaṇam.

## Chapter 22

1-5. Báli's body became loosened ; its every part got slack. There breathing still with slow faint sighs lay Báli on the ground. Seeing Sugriva standing before him, he softly and sweetly addressed the victorious hero in clear accents and said :—"Not to my charge, Sugriva, lay thine injuries avenged to-day ; but rather blame the resistless fate that urged me on infuriate. Perhaps we were not so lucky as to enjoy the double bliss of fraternal love and the enjoyment of kingdom, or why should such a thing happen at all ? This Vánara's realm is thine to-day. Begin, O king ! thy rightful sway.

6-10. To-day I am quitting my life, this big kingdom, and vast wealth and spotless fame. O hero ! Now try your best to carry out what I speak now, though very difficult to do it. See this Angada, this my intelligent young boy, nurtured with care, and worthy to receive happy dealings. He is now lying on the ground and weeping. This son of mine is dearer to me than my life even. Please look on him like your son. Give him what he may ask of you. Fulfill his wishes and aspirations. Protect him. Now you are to him his father, donor and protector, and all in all. In times of fear inspire him with feelings of hope, confidence, fearlessness and courage.

11-15. He is as powerful as you are. He will go ahead of you to kill the Rákhsasas. This son, full of youth and vigour, will serve you in the field of battle like me. This Tárá is the daughter of Susena. She can read and tell well the obscurest lore ; and trained in wondrous art, divines each mystery of boding signs.

He is capable of giving sound advice in times of difficulty and what she may advise know that to be the best and follow it unhesitatingly. For things to come her eyes can see, and with her words events agree. It is also your duty to work fearlessly for Rāma, or you will be guilty of sin, and if he is insulted in any way, he will surely do you harm.

NOTE :—Susena was the son of Vāruṇa, the God of the seas.

16-24. O Sugrīva ! Take this divine necklace of gold. This is the gift of celestial hands of old, wherein lies the glory of victory. As after my death it will lose that halo by coming in contact with my corpse. So you better take it and put it on your neck. Bāli spoke thus to Sugrīva, out of fraternal affection. The fire of enmity got extinguished in Sugrīva, his joy for victory vanished, and he looked extremely sad like the moon under the eclipse and after taking the gold necklace he began to serve his elder brother as the occasion required. On little Angada standing nigh, the dying hero fixed his eyes, and ready from the world to depart, spoke the fond utterance of his heart. "Try to grasp and know rightly the pros and cons of the space, time and causation. In woe be strong, be meek in joy. Accept both pain and pleasure and place yourself entirely at Sugrīva's service. I have reared you up till now, it is now your time to serve; hence Sugrīva will never care for you, if you neglect your duties. Do not make friends with the enemies of Sugrīva and you should loyally serve your master by suppressing your greed and other selfish desires. Do not be too much intimate with Sugrīva, nor be wanting in friendship. Too much of everything is bad, hence you should follow always the golden mean. Then Bāli ceased; his eye-balls rolled in stress of anguish uncontrolled. His teeth disclosed. He then gave up his ghost in great pain.

25-31. The lord of their bands now dead, all the best and superior monkeys burst into tears, saying, "Alas! Since thou, O king! hast sought the skies, all desolate Kishkindhyā lies. Hills and dales have become lonely and we too are inert. How that Bāli, the great chieftain could at all die who removed our fears by killing the wicked and great Gandharva named Golabha after a hard and continued fight for full fifteen years, without any rest in glare of day or in gloom of night. On the sixteenth year Golabha fell at last. If such a wicked enemy fell beneath our hero's arm and awful teeth who freed us from our terror, how is conquering Bāli fallen now! The Vānaras became much depressed and restless like so many wild cows in a forest infested with lions, when the bull of their herd is killed. Tārā was plunged in an ocean of grief and seeing the face of her husband embraced Bāli, as a tender creeper for its support twins round a broken tree.

Here ends the Chapter 22 of the Kishkindhyā Kāṇḍam  
of Śrīmad Vālmikiya Rāmāyaṇam.

### Chapter 23

1-7. The well known Tārā took the smell of the face of the lifeless Bāli and spoke to him thus :—"You did not hear my words. Now you are sleeping on this painful stony hard rugged ground. It seems you prefer this soil; you have left me; and now you do not speak to me a word even. Ah! my beloved, good and brave, bold to attack, and strong to save! Fate has now favoured Sugrīva. Rāma has taken his side. Now Sugrīva is powerful indeed! He is now our master. Those bears and monkeys, Bhallukas and Vānaras that used to wait upon you, now mourn thy



loss. Angada is crying in grief and I am lamenting bitterly, but how is it that thou hast not still broken the chains of slumber and hast not awakened at our cries ? This is the slumbering repose of the heroes, where being killed you are sleeping and which, formerly in battle, you caused your enemies to lie upon, but, at last, you are stretched upon it !

8-11. O noble heart free from blemish ! lover of war, beloved by me ! Why hast thou fled away and left thy Tárá of all hope bereft ? Let not prudent people henceforward marry their daughters to warriors. Just look at me, I was the wife of a hero, but just now I have turned a widow ! For ever broken is my pride ; my hope of lasting bliss has died and I am sinking in an endless sea of sorrows where I pine and weep. Ah, surely my heart is made up of stone, stern and cold ; or, it would have been rent into a hundred pieces and it would not have lingered to lament. My Lord ! Thou wert my friend ; and husband is most dear to a woman, but alas ! thou art now dead !

12-20. The woman who has lost her husband may possess sons or wealth but still she is called by every one a poor widow. O hero ! Thou art now lying in a purple lake, a red sheet dyed with lac, made by thy bleeding gashes. All your body is besmeared with blood and dirt. I cannot embrace you. I am too weak to throw my arms around your body ; I am so much weighed down by woe. Alas ! the cause of Sugriva's fear has been removed to-day by a single shaft of Ráma. After all Sugriva has now got what he so long earnestly expected. O hero ! the arrow has stuck deep into your heart ; I therefore cannot touch your body, obstructed by the ponderous dart, deep buried in thy bleeding heart. Then the mokey Nila extracted the arrow from Báli's body like some tremendous serpent, deep in caverns of a hill, asleep. As from the hero's wound it came, shot from the shaft a gleam of flame, like the last flashes of the sinking sun. As soon as the arrow was drawn out, jets of blood streamed out like torrents of water from a rock coloured with minerals and red earth.

21-26. Tárá brushed with tender care the dust of battle from his hair and washed them with her tears. Then she addressed brown-eyed Angada thus :— "My boy ! Look, the last stage of the king has arrived. By sinful deed and bitter hate our lord has met his mournful fate. Bright as the newly risen sun, the great hero is leaving for the next world. Just pay your last homage to him. Thus being directed, Angada took up his father's feet in his plump, round arms and uttered "I am Angada. I am bowing down to you." Tárá said :—When Angada used before to bow down to you, you used to bless him and say "Long live you, Angada !" Why do you not say so now ? I am standing here before your corpse with your son, as cows with their calves remain with their bull killed by a lion."

27-30. You have finished that awful rite, the sacrifice of deadly fight where you have bathed alone without me, thy wife to lend her aid, in the water of Ráma's weapons. Why do I not see that golden chain that was presented to you by Indra, being pleased with your valour in battle ? I see still on thy lifeless face still lingering the pride of royal race. Thus when the Sun has set, his glow still rests upon the Lord of snow ; you neglected what I said for your good, nor could I at that time stop you from fighting, so I am now doomed with Angada, and the royal fortune has at last forsaken me along with you.

Here ends the Chapter 23 of the Kishkindhyá Kāṇḍam  
of Śrīmad Vālmikiya Rāmāyanam.

### Chapter 24

1-6. Tárá wept bitterly being deeply distressed with sorrow. At that sight, Sugriva was much tormented and a flood of bitter tears outwelled. And with his bosom racked and rent, he went with his train to Ráma. He came with trembling and slow paces where Ráma held his mighty bow and arrows like a venomed snake and Sugriva thus spoke to Ráma:—O king! Your promise you have fully kept. I have got the kingdom, Báli has been killed. But I feel myself very unfortunate and my life turns away sickening from all joy. Queen Tárá is crying incessantly, the citizens are crying aloud. The king is dead and prince Angada's life is miserable; he weeps for his father slain. How can my heart delight to reign? Formerly, being insulted I grew impatient and angry and for that I agreed that my brother might die; but now I feel very sorrowful.

7-11. Ah! better far in pain and ill to dwell on Rishyamukha hill than gain the Heavens and all its pleasures by my brother's fall. I shall pass any how my days by adopting the vocation of my race. Even heavens do not now appear covetable to me by the death of my brother. That intelligent hero told me "go away, I won't kill you." To speak the truth these words were worthy of him, but my acts and my words are worthy of me, only a creature so fool and depraved! Can a man, supposing him too much greedy, wish for the death of his accomplished brother even if you take into consideration that his death would bring unto him immediate the pleasures of kingdom and subsequently the pain as an after effect of killing one's brother. Váli did not like to kill me for he feared that some spot might stain his dignity and honour and influence whereas I being wicked, avaricious, and perverse, badly wanted to take away his life, such a hateful thing. When he hit me with the branch of a tree, I cried out for a short while and gave vent to my rage against you, you made me understand then and said "Do not do so again."

12-14. Váli retained to the last the laws of his brotherhood, his greatness, and dharma, but I fierce and greedy have betrayed lust, anger and my apish vices and the fickleness of nature. Ah me! dear friend, my brother's fate lays on my soul a crushing weight, a sin no heart should ever conceive, but at the thought each soul should grieve. As Indra became guilty of iniquity by slaying Viśwarupa (a son of Twashtri or Viśwakarmá, the heavenly architect, was a three headed monster slain by Indra). Yet earth, the waters of the seas, the race of women and the trees were fain upon themselves to, take the weight of sin for Indra's sake. But who will share in a Kapi's (monkey's) sin. Who will ease the load that crushes me? Wretch that I am, I may not claim the reverence due to royal name. I have committed a hateful, inconceivable and undesirable sin and condemned by all people and it will deprive me of all bliss in the next world. I am not fit to shew myself before any body. Oh! I have killed my brother!

15-20. Doing this irreligious act, tending to root out the family, the ruin of my race, kith and kin, I do not want respect from my subjects. I do not like to become the heir apparent, far from being the king! as the volume of rain water always tends downwards in the hollow of the plain, so the mighty floods of sorrow roll with whelming force upon my soul. I have sinned a blameable sin that low men can do, injurious to mankind. This sin is striking me like a wild elephant striking me with its tusks of penitence (having the destruction of brother as its body and repentance as its trunk, head, eyes and horns (tusks) like unto the bank of a muddy stream. Alack! As fire drives away alloy from gold so sin has driven away

all virtues from me. It is for me that these powerful monkeys and Angada are almost halfdead with sorrow. A good and obedient son may easily be had but a son, like Angada can never be found. Alas! Is there any such place where one can get his brother?

21-25. O best of the heroes! Angada may die. If he lives on, his mother, too, would have lived. Without her son, Tára cannot live as she will get lean and thin. I think so. I therefore wish to enter into flame in order to place me on the same level with my brother and his son. O Ráma! These monkeys under your directions will try to find out Sitá. They will carry out your work even after my death. Do thou please agree to my proposal and order to me as it is really disgusting and painful for me to live, guilty of destroying my own line." Hearing these, Ráma distressedly and disappointedly replied; his eyes grew dim with tears and in great anxiety he repeatedly looked to tearful Tára, weighed down with grief. For a short while Ráma felt hopeless. He saw Tára merged in grief.

26-30. At that time, the gazelle-eyed brave Tára lay embracing Váli on the ground. Thereupon the councillors of the monkeys raised her up and as they were carrying her to another place, Tára saw Ráma standing at a little distance holding bow and arrow in his hand resplendent in his lustre like the glowing sun. She never saw Ráma before. Now she saw him, endowed with all royal signs and she recognised him to be Ráma. Being quite unmindful of her body, Tára approached Ráma trembling, sorrowful and said:—O hero! You are highly virtuous, there is no limit to your good qualities; you are selfcontrolled and of everlasting and world-wide fame. You are forgiving like earth, you have a strong physique and your eyes are tinged with red borders, you are more graceful than other men and beautiful you look like a heavenly angel. Tára went slowly to the large minded Ráma, invincible like Indra, she was very sorry, unable to move along, heavily entangled in awful troubles. Tára forgot all about her body due to grief. That intelligent lady spoke to Ráma, pure and good, well qualified to mark his aim, on account of his skill and knowledge in war tactics.

31-35. Your prowess knows no bounds, none can defeat you. You protect the best Dharma. Your fame can never die. You are clever and merciful like earth. Your eyes are red tinged, you are holding in your hands bows and arrows. You are very strong. Your physique is tight, strong and muscular. You enjoy all the pleasures of human body and possessing the divine body in addition, you enjoy the divine pleasures. Now kill me with the same arrow with which you killed my husband. I will then go to him. O hero! Báli won't be pleased without me. O clear lotus eyed Ráma! In the heavenly region the celestial nymphs will approach Báli in their glittering apparels, adorning their hair with red blossoms and wearing shining coronets on their head. But as he greatly feels for my absence he will not be glad at their sight, or in their company. O hero! As you have been distressed with sorrow for Sitá in this romantic rocky vale, Báli, too, in the heavens, will likewise be sorry and grow pale for me. You are experiencing a good experience how a beautiful man feels for the separation from one's wife and which you are feeling in the long fields of Rishyamukha without Sitá.

36-41. Now knowing all this you better kill me also, that Báli may not be distressed for my absence. O high souled one! Never think that by killing me, you will get the sin of distroying a woman. Think me just the same as Báli and you will not at all be guilty. In the injunctions of the Sástras, in the Vedic sacrifices and acts and in the Vedas, in the Srutis the women and men are treated as one and

the same without any distinction on this earth. There is not a better gift to the wise than recovering to him his wife, and for religious merit you just recover to me my dear one, and by virtue of this gift you will accrue no sin. O Hero ! If you hand me over to Báli, you will not be guilty in your killing me. I was removed while I was embracing my husband. I am distressed and without any support. You ought to kill me surely. Also I will not be able to live long when I am thus separated from that gifted Báli whose gait was majestic like that of a great tusker and who used to wear a best gold necklace. When Tárá said so, Ráma consoled her with good advice.

42-43. O, the darling of a hero ! Don't wish for death at all. All are created by the Creator with pleasure and pain to accompany them; so the Vedas say. The three worlds cannot override Divine Dispensation. They are subservient to Him. Your son Angada will be the heir apparent and you will become pleased as before. Thus is the Divine Dispensation of the Creator. The wives of heroes do not lament so. Thus consoled by mighty Ráma, Tárá controlled her grief

Here ends the Chapter 24 of the Kishkindhyá Kaṇḍam  
of Srímad Válmikíya Rámáyaṇam.

## Chapter 25

1-9. Then Ráma, whose compassionate breast shared the great woe that moved Sugríva, Tárá and Angada, tried to console them with wise charm and gently spoke the following :—Grief and weeping and crying do no good to the dead. Now try to do fully the funeral task you may not shun. It is not proper to violate popular practice and you have observed it sufficiently. Don't waste any further time. Delay may interrupt the performance of due rites. Fate, directing each event, is still the lord pre-eminent. Yes, all obey the rigourously unchanging laws of fate, the universal cause. By Fate, the lives of all proceed, that governs every word and deed. None acts, none sees his best obeyed, but each and all are swayed by Fate. The world maintains its ordered course and over that course Fate ever reigns. Fate never exceeds the rules of Fate : it is never too swift, it is never too late, and making nature its ally it forgets no life, nor passes by. No kith and kin, no power and force can check or stay its settled course; no friend nor client, no grace nor charm, disarm that victor of the world. So all who see with prudent eyes must recognise the hand of Fate, for virtue rules for love or gain, as Fate's unchanged decrees ordain.

10-16. Báli has died and won the meed that waits in heaven on noble deed throned in the seats the brave may reach by liberal hand and gentle speech. This good result Báli, the king of Vánaras has got. There is no use in grieving for him. Now do what the present occasion wants you to do. When Ráma finished Lakshmaṇa gently said to Sugríva, benumbed with sorrow thus :—O Sugríva ! Now perform the cremation ceremony of Báli with Tárá and Angada. Procure sufficient dry fuel and sandal wood, rosaries, many varieties of cloths, ghee, oil, fragrant articles and other necessary things. Let Angada bring the above. Make Angada understand Do not be like one void of understanding. Now this whole city is under you.

17-25. O Tára (the vánara chief not to be confounded with Tárá) ! Bring a palanquin, a conveyance soon; urgent haste is necessary now. Let only the capable and strong vánaras carry Báli and let the hearse carriers get themselves duly dressed. Speed is best of all in hour of need. Saying this Lakshmaṇa went near Ráma and

stood by him. The Tára monkey went to a cave (fort) to bring the palanquin. It was heavy and very strong. It had a precious seat inside worthy of a king. Inside were drawn the pictures of birds and trees and foot soldiers. It looked very beautiful, like a car for the gods. It had latticed windows deftly made as exhibited like the Vimānas of the Siddhas. The best of jewels hung over it and wreaths of flowers clung around it. And over all was raised on high a canopy of saffron dye like the halo of the rising sun. There were drawn pictures of hillocks made of wood. As well as many other beautiful pictures of best workmanship. The pictures of the cave and the forests were drawn there and beautified with red sandal paste. Thereon the relics of the chiefs were laid.

26-32. Many flowers were placed there. Rosaries of lotuses shining like the sun made the whole thing brighter. They were suspended all round the palanquin. Seeing such a palanquin, Rāma spoke to Lakshmaṇa, "My boy! Soon take the body of Bāli to the cremation ground and perform his funeral rites. Thereupon, Sugriva, with tears, along with Angada addressed the carriers:—"Go now to the bank of the river and perform his funeral rites. Let the monkeys proceed in front of the hearse and distribute precious jewels and cremate the body of their lord well with all the pomp and grandeur worthy of a wealthy monarch.

33-38. Tára and other monkeys taking Angada with them followed as if void of understanding and rendered shelterless. The other obedient wives of Bāli followed. Tára and all his wives began to shout "hero! hero!" and lamented much in pathetic tears and shrieks. While wood and hill and valley resounded and seemed to bewail for Bāli. When they all arrived at the bank of a river, the vānaras arranged for a funeral pyre on the sacred bank of the river, washed by the waters of the stream. The corpse bearers alighted the corpse on the ground from their shoulders, and prepared a funeral pyre.

39-48. They went to a lonely spot and sat down. All were sorrowful indeed! Seeing the husband lying on the litter Tára laid his dear head upon her lap and wailed aloud her dire mishap. "O mighty Vānara, lord and king, to whose fond breast I loved to cling. Of goodly forms, wise, brave and bold, rise. Look upon me as before. Rise up, my king, dost thou see a whole host of your subjects weeping for thee. You are dead but your face seems to be smiling and you still look red like the rising sun, as you looked while alive. Now, Death himself in the garb of Rāma has snatched you from our midst, and we all have been rendered widows by the stroke of a single shaft. Alas! Those vānara women, their faces looking like moon, were very dear unto you. O Lord of vānaras! Why do you not look to Sugriva now? O King! Tára and other ministers and the town residents are all standing round you and weeping. As you used to order at first your ministers to go, do the same to-day also. When they are gone, we will play in this forest. Then the other she monkeys lifted Tára, very sorrowful for her dead husband.

49-54. Angada with Sugriva placed his father on the funeral pyre. The father has taken the path towards the long journey. At this Angada got much disturbed and overwhelmed with anguish and also dismayed. He set fire to it with due rites. He circumambulated and passed round the dead slowly with a mourner's tread. Thus with full rites the funeral train performed the service for the slain. They then went to the flowing stream and paid libations to the parted shade. All the monkeys with Sugriva and Tára took Angada to their front and performed Tarpanams or peace offerings with water. Thus Rāma had all the funeral obsequies performed

by Sugriva. Rāma was also much sorrowful as Sugriva was. Then Sugriva went close to Rāma sitting with fiery Lakshmaṇa beside him, after he had finished the funeral rites of Bāli, killed by Rāma's arrow.

Here ends the Chapter 25 of the Kishkindhyā Kāṇḍam  
of Vālmīkiya Rāmāyaṇam.

## Chapter 26

1-7. The chief councillors and peers surrounded the mournful king Sugriva in crowded numbers, while yet he was putting on a piece of wet cloth. They approached Rāma as the saints in folded hands approach Brahmā. Then the son of Vāyu, Hanumān of huge body looking like a golden peak with his glowing red face like the rising sun addressed Rāma and spoke humbly with clasped palms:—“O Rāma! It is through your favour that Sugriva has got back his vast ancestral kingdom coming down in succession from father, grandfather, etc, of these stalwart, brave and strong monkeys of beautiful and sharp teeth. By your permission he will now go into the capital where he will perform all the necessary acts of coronation. He will be bathed duly with many varieties of nice scented medicinal plants. He will worship you especially with garlands, gems and jewels. Be gracious enough to come to this beautiful cave of the mountain.

8-16. Make Sugriva the king and please all the monkeys. At this saying of Hanumān, the foe destroyer Rāma replied. The intelligent Rāma, clever in making apt replies spoke to Hanumān thus:—“O Hero! By my father's order I am not to enter any village or city for full fourteen years. Let Sugriva, the best of the monkeys go to the cave that has been beautifully furnished. Let you all united instal him. Thus speaking to Hanumān Rāma spoke to Sugriva. O, Sugriva! Do thou who knowest right ordain the mighty Prince Angad the consort of thy reign, the heir apparent to the throne. He is noble, true, and bold and trained to hold a righteous course. Make him your heir apparent to the throne. He is quite fit for this. He is the eldest son of Bāli and he is heroic and powerful like his father. He will surely be able to bear the heavy burden of a kingdom. This is the month of Srāvan (July-August). (The rains begin a little earlier in Asādha (June-July). The raining season has now set in. Now it is ever drizzling. This is not the time for deeds of war. So you better go to Kishkindhyā and let us put up in the hills. This table land is auspicious and beautiful and there is no scarcity of water or air and there is profusion of lotuses here.”

17-23. When in the month of Kartik (October-November) the skies will be clear, we will then arrange to kill Rāvaṇa. This is our settled programme. Now, chieftain, go home and be anointed sovereign there and please your friends. Thus getting Rāma's permission Sugriva returned to Kishkindhyā, so long protected by Bāli, along with him thousands of monkeys entered. The subjects there saw Sugriva the king of the monkeys and fell prostrate on the earth and bowed. Sugriva looked with grateful eyes, and spake to them all and bade them rise. Sugriva entered within the lovely town which Bāli's royal will had so long swayed. Then through the royal bowers he strode wherein the monarch's wives abode. Soon from the inner-chambers came the exalted Vānaras. The friends of Sugriva then busied themselves with his coronation ceremony. The joyful friends came near and poured the king-making balm upon his head, like gods anointing in the skies their sovereign Indra.

NOTE :—Indras, as the nocturnal sun, hides himself transformed, in the starry heavens : the stars are his eyes. The hundred eyed or allseeing (panoplies) Argos as a spy over the actions of the cow beloved by Zeus is the Hellenic equivalent of this form of Indras.

24-27. The yellow (gold like) umbrella, golden staff, white chowries, sixteen virgins, various jewels, different seeds, medicinal herbs, gum distilled from milky trees, sparkling gems exceeding price, and every bloom from woods and leas and precious ointment white as milk and spotless robes of cloth and silk. Sweet scented garland, both land and aquatic flowers, fried paddy, Priyangu creeper, honey, clarified butter, curd, tigerskin, fine costly pair of sandals, kunkum, Gorochana, unguents dyed with various dyes, red arsenic, golden ores were brought. The sixteen fair virgins of pleasant faces were also brought before Sugriva. When the coronation of Sugriva was over, hundreds and thousands of the chief monkeys made the merry sounds of "Kila" Kila" and gave vent to their pleasures and excitements.

28-42. As Rāma said, Sugriva embraced Prince Angada and ordained him partner of his sway. Once more from all the host rang out the loud huzza and and joyful shout. Well done ! Well done ! each monkey cried and glorified good Sugriva. There were the glad voices loudly raised in honour of Rāma and his brother and in their praises; and bright Kishkindhyā shone that day with happy throngs and gay banner. Sugriva, the king of the vānaras told the highsouled Rāma of his coronation and that he got back his own wife Rūmā, as Indra got of yore his wife.

Here ends the Chapter 26 of the Kishkindhyā Kāṇḍam  
of Śrīmad Vālmikiya Rāmāyaṇam.

## Chapter 27

1-3. After the coronation Sugriva reigned once more and went to his cave kingdom. Rāma and his brother sought the hill Prasravan of the rushing rill, dense with trees, creepers, and shrubs and resounded well with deep roars of lions and tigers. There were found bears, monkeys, wild cats and Gopuchchas (monkeys or animals whose tails were like those of cows or bulls straying about hither and thither. In cloudy gloom the sanctifying hills rose high against the sky.

4-12. There on the top of the mountain Rāma selected a spacious cave for dwelling purpose in the nights of the rainy seasons and addressing Lakshmaṇa said, "My boy ! I love this spacious cavern where there breathes a fresh and pleasant air. We shall pass the rainy season here. Look ! In mine eyes this mountain crest is, above all, the loveliest. Various kinds of minerals, and white, red and black stones abound in it. There are plenty of river frogs and various trees, flower trees and various sorts of creepers, such as Mālati, Kunda, Gulma, Sringabāra, Siris, Kadamba, Arjuna are in their flowers and adorn this hill. Many birds of various kinds chirp here wild. The peacocks also cry here shrill On this small tank or pool of water the lotuses have opened; and this is not far from our cavern. The north east corner in front being on a lower level, this cave is very good to us. And the high hills behind will screen us from the rainy blasts and the furious wind.

13-26. O Lakshmaṇa ! Close by the entrance door of the cave is a level stone of ample long size and sable hue, a mighty block long severed from the parent rock. There is a beautiful peak on the north of the cave; it is of lustrous blue like collyrium, and appears as if deep blue cloud had risen in the sky and dark as iron rent in twain. Look southward, brother, now and see a pile of clouds of paler hue like Mount Kailasa's topmost height where ores of every tint are bright. There is another peak on the south. It is silvery white and shining with various metals, as if it is spreading a head like the Kailāśa mountain. In front of the cave a stream like the Mandākini in the Chitrakūṭa hill, is flowing towards the west; it is free from weeds and along both its banks stand Sandals (Chandana), Tilakas, Salas, Atimuktas, Saralas, Padmakas, Vániras, Stimidas, Vakulas, Kelakas, Hintalas, Sirishas, Kadamvas, Vetasas, Kirtamalakas, and other plants. See, Lakshmaṇa, see before our cave that clear brook eastward rolls its wave as though it were Ganga's infant rill down stream from the three-peaked hill. See, where, beneath the bending trees that fringe her bank, the river flows, as if flies away, clothed with their beauty like a maid in all her robes and gems arrayed, while from the sedgy banks are heard the soft notes of each amorous bird. Chakravakas, swans, and cranes always sport in its water, and on account of precious gems found every where it appears as if the stream is smiling. Here, it is covered with blue lotuses, there have bloomed the red ones, there the stream is white with lilies and lotuses. It is frequented by aquatic birds and by hermits for bathing purposes. This river is mild, pleasing and beautiful, and its waters tastable, clear, cool, sweet and tasteful.

27-32. O see ! What lovely islets stud like gems the bosom of the flood, and the sarasas and wild swans crowd about her till she laughs aloud ! O conquering Prince ! There cannot be a lovelier place than this we see. Here sheltered on the beauteous height our days will pass in calm delight. Nor is Kishkindhyá's city, gay with grove and garden, far away. Hark, the music rising from there and voices of the vānaras in accompaniment of Mridanga (a musical instrument to keep measure like the Tambour). Again restored to spouse and realm, girt by his friends, the vānara lord has acquired a great glory ; and how can he be less than happy now ? Thus Rāma concluded and decided to pass his days in the Prasrávana hill. The hill was indeed pretty with various pleasant things near about, but Rāma could not in any way be happy. He mourned for his stolen wife, dearer to Rāma than his life. Rāma witnessed the moon rising in the sky. He stretched himself on the bed, but he could not sleep. His grief increased and he began to shed tears ceaselessly and his every sense was benumbed with woe.

33-40. Seeing that, Lakshmaṇa, equally sorrowful, entreatingly said :—"O hero : Do't be overwhelmed with grief. It is not good to make the mind restless. Over-grief mars the mightiest enterprise, and destroys everything. You are energetic and you care always to serve the gods. You have regard for every day duties. Now if you thus unman yourself, how will you kill the Rákhsasas in battle ! Unwearied must the champion be who strives with such an enemy. So banish your sorrows, retain your energy and you will be able to destroy the Rákhsasa Rávana with his whole brood. These Rákhsasas are very deceitful, treacherous in matters of strength. Not to speak of the Rákhsasas, you can destroy even the whole world (if you please) with its mountains, dales, forests, and oceans. It is now the rainy season ; wait for the autumn, and when autumn comes, you would better destroy Rávana with his family and chiefs under him. I wake thy valorous spirit, that has slept amid the tears that you have wept ; as drops of oil in worship raise the dormant flame to sudden blaze."



41-46. At this Rāma accepted Lakshmaṇa's words and said, 'My boy ! Your speech is like that of a well-wisher and a devoted hero. Here I quit my sorrows standing in the way of action. I will try my utmost to gain the purposed end. I agree to your words and shall wait for autumn and Sugrīva's pleasure. The hero saved in hour of need repays the debt with friendly deed ; but hated by the good are they who take the boon and never repay. Rāma told wisely what one should do. Lakshmaṇa praised him and said. One gets unbounded pleasure to see Rāma. O best of persons ! As you said, Sugrīva will soon fulfil all his wishes, you will have to wait for this rainy season and suspend your resolve to kill the Rākhsasas. Now remove your anger and wait for autumn. For four months pass with me on this peak, frequented by lions. Though you can kill your enemy at any time, yet to observe this rule (not to take part in battle in the rainy season) you should take this in hand.

Here ends the Chapter 27 of the Kishkindhyā Kāṇḍam  
of Srīmad Vālmikiya Rāmāyaṇam.

## Chapter 28

1-2. Rāma killed Bālī and he performed next the coronation of Sugrīva. Then he went to the Mālyavān hill and dwelt there. Here Rāma spoke thus to Lakshmaṇa. Now the time has come for rains. The sky is overcast with clouds looking like the ranges of mountains. Look !

NOTE :—"The name of the mountain appears to me to be erroneous, and I think that instead of Mālyavat should be read Malayavat. Malaya is a group of mountains situated exactly in that southern part of India where Rāma was now passing ; while Mālayvat is placed to the north-east." Gorresio.

3-7. Nine months those clouds have borne the load, conceived from sunbeams as they glowed. And, having drunk the seas, are giving birth, and dropping their offspring on the earth healthy like medicines that prevent infirmity and disease, the elixir of life of alchemists. It seems easy at such a time to ascend the sky per steps as if made up of the flights of clouds and then to adorn the sun with Kutaja and Arjuna flowers. The sky, tinged with evening colours, looks red, and the white clouds lining at the end look like the bandage, the cloth-piece, covering the wounds and sores. The sky above shows like a lover sick with love, and pale with clouds sprinkled with the evening rays like sandal and heaving sighs in the form of soft breezes. This earth scorched by the rays of the sun is emitting vapours when drenched with rains, as if Sītā, scorched by sorrows and wild with torturing fears, is breathing out her hot sighs.

8-13. So softly blows this cloud-borne breeze, scented with Ketaki blossoms, and cool through passing the boughs of camphor plants or laurels that one might hold it in the cup of one's hollowed hands and drink it up. The hill is covered on the top with Arjuna and Ketaki flowers and being bathed with rains appears like the anointed Sugrīva, his enemies destroyed, and bathed in showers. The clouds encircle this mountain like black deer skins. The descending rains look like sacrificial threads, the sacred cords worn round the necks of the Brahmins. The winds fill the caves of the mountains ; so it seems that the hills whose misty peaks are near, are beginning

to study their tasks. Being struck by lightning as if by golden lashes the sky neighs and groans inly like a horse. The lightning in the deep blue clouds appears like Sítá on the lap of Rávana! The moon and the stars are not visible; they seem to have been blotted out by the clouds." All the quarters are overlaid with clouds. There is no trace of the planets, moon, etc.; they have become invisible; no difference can be drawn between the eastern and the western quarters. So these quarters are beneficial and good to the lovers; they are liked very much.

14-19. O Lakshmana! Look! The Kutaja blossoms have bloomed all over the top and are covered with the vapour rising from the soil. They are eager for the advent of the rains. They tend to increase the desires of mine, troubled with sorrows. The dusts have died out; they are not seen any more. Cold wind blows. The troubles of the hot season are over. The kings' excursions are stopped. The people living in foreign lands are now returning to their homes. The chakravakas with their family have gone to the Manasasarovar on account of the heavy rains. The movements on the roads are stopped; the roads are broken at several places. The sky is overcast with clouds. The roads are muddy, hence hardly a conveyance passes through them. Some parts of the sky are bright and in other parts it is dark with clouds; so there it looks like a tranquil sheet of water locked in rocks. The fresh rainy waters are flowing away quickly in the river; they look red, due to their becoming tinged with the ores of the rocks, mixed with Saraju and Kadamba flowers. The peacocks are making loud noises with great joy on their banks. Ripe and juicy black berries, dark as bees, and ripe mangoes are falling on the ground forced by very strong wind.

20-24. Lightnings are their flags and cranes are their wreathes. The clouds are emitting, roaring violently like elephants on the field of battle. How beautiful the forest looks after the midday towards the evening! When the grasses are washed with rainy waters and the peacocks are dancing over them! The clouds being loaded with rain water are passing along with a deep rumbling sound from the top of one high cliff to another. The rows of cranes are flying away underneath the clouds, with great gladness, and they appear like garlands of lotuses hanging from the sky, and shaken by the breeze. The earth overgrown with grasses and variegated with new born insects looks like a damsel clothed in parrotlike green cloth with pink stripes of lac-dye.

25-29. Sleep is now overtaking Vishnu. (The four rainy months are familiarly known as the sleeping time of Vishnu). The river is flowing down fast to the sea; the rows of cranes rise up and go delighted to the clouds; and the darling goes to the wife. The peacocks hold their dances in the woods, the Kadamba trees have blossomed and the bull goes to the virgin cows (heifers) and the fields have grown exceedingly beautiful with corns. The rivers are flowing, the clouds are raining; the intoxicated elephants are roaring, trumpeting terribly. By the side of the rill, elephants delighted with the fragrance of Ketaki and maddened with the sound of the waterfalls are gamboling with the peacocks. The wood lands are looking gay. Lovers are meditating. The peacocks are dancing. The monkeys are getting pleased. The mad elephants are joyous to take the smell of the Ketaki flowers; they get disturbed and ruffled to hear the sounds of waterfalls and they roar along with the peacocks. The blackbees lying flat on the blossoming branches of the Kadambas are belching for having drunk too much the floral juice in festive joy, and the bees sticking to boughs of the ripe black berries as glowing embers; seem eager to devour even the branches.

30-34. The boughs of Jámun trees with their too many juicy black berries seem like coke dust and the bees drinking the juice thereof, going to them and getting united with them. The clouds with lightnings and rumblings appear like monkeys eager to fight. Elephants travelling in the woods of the mountains, eager to fight and fall back when they hear the roarings of clouds and think them mistakingly for other elephants' roarings, and at once turn round for a fight. The forest now presents a variegated aspect, resonant with the hummings of the bees and the cries of the peacocks. Here the site is full of water and is surrounded by the blossoming Kadambas, Sarjas, Arjunas, and land lotuses and there are songs and dancings going on of the peacocks and it appears like a tavern, a wine drinking place.

35-39. The wings of the birds have grown pale with rains and when they are thirsty they are drinking in delight drops of water hanging like pearls from the leaves. It seems that the music is being played in the forest, the humming of the bees is its lyre, croaking of the frogs are its guttural sound, rumblings of the clouds are the sounds of Mridanga. Sometimes at some places dancings are going on, at other places sounds are made and at others they sit on the boughs of trees. So the singing is begun by the peacocks with tall clots of hairs on their heads. Aroused from their long sleep by the rumbling noise of the clouds, the monkeys have got up, of various forms, of various shapes and sizes, of various colours, and of various voices; these monkeys are making noises, being hit hard with streams of water. The rivers are proudly flowing towards the sea—their lord, carrying the Chakravakas along with its stream; its banks are being cut and falling down into the water. With fresh flowers thrown on the rivers after their proper worshipping purposes have been fulfilled, the rivers flow down gallantly towards the seas.

40-44. The blue clouds united with the blue clouds pregnant with water look beautiful. The clouds coming to the hills burnt up by the conflagration fire look like those hills. The mad elephants are wandering in the beautiful forest leas where the intoxicated peacocks are emitting shrill notes where the grassy lawns are infested with Indragopa insects and nicely scented with Nipa and Arjuna trees. The bees drink the juice of fresh Kadamba flowers having new filaments and they do not mind the lotus flowers that have been forcibly hit by fresh rain showers and whose pollens have wherefore been spoiled. The elephants are infuriated, the bulls become happy, the lions look powerful in the forest, the hills are lovely, the kings are lying now inactive and idle. At this time Indra sports with the clouds. Clouds heavy with rains hang low in the sky and make thundering noise, like the deep roarings of the sea and they flood the earth, its rivers, tanks and wells, tanks and pools with waters.

45-49. The rains fall very heavily with no intermission. The wind blows hard and the rivers pull down their banks. —They have left their natural paths and have, taken to different short-cut courses; they are flowing down horribly fast. As men bring the water to inaugurate a king with coronation water, so Indra sends wind to take water per cloudjars to coronate the mountains. These mountains appear like kings and shew their youth, beauty and wealth. The sky has been overcast with clouds. The stars and the sun have become invisible, unmanifest. The earth has been gratified with recent showers. The quarters are covered with darkness; they are not clearly seen. The crests of mountains look very beautiful washed by waterfalls and cascades, and the streams running in the hills appear like strings of pearls, and stones stumbling down on account of the current of the stream appear like torn necklaces! Streams of water look everywhere as if the pearl necklaces of heavenly nymphs have been

broken asunder at times of their amorous sports. Streams of water whose speed has become slow due to their being struck against the stones are filled by the notes of peacocks bawling there. In the caves of these mountains, those streams are spread like broken necklaces. The hilly cascades and waterfalls wash away forcibly the sides of many mountain tops and while falling downwards like so many pearls, carry them away in their huge laps.

51-55. The showers of rain look as if the pearl necklaces are falling down perforce while the celestial nymphs play their amorous sports. The birds are not seen flying about, the lotuses are closed and the Málau flowers have fully blown. These indicate that the sun is setting. The king's expeditions, their marches have been finished. The troops made their halt in their marchings on account of rains, and bad paths. The Brahmanas who chant the Sáma hymns were waiting for the month of Bhadra, now find that their time of studying the Vedas has arrived. (To study the Sáma Vedas commences from the month of Bhadra. This is the Upákarana time of the Brahmanas.) At this time Bharata, the Kosala King might have finished his repair works and he might have stored his provisions and he is now observing the religious rites in Ashádha.

56-60. The river Saraju is quite full, flows down roaring along very forcibly as if Ayodhyá herself is echoing shouts in delight, as if seeing me and greeting me. This rainy season is full of many good qualities. Sugriva is now enjoying himself, his ambition for victory has been satisfied; he has got back his wife and regained a vast kingdom. But, O Lakshmana! A harder fate is mine; I have lost my kingdom and Jánaki. I am overwhelmed with grief, like the bank which floods erode. These long rains stay our action while Rávana seems a mightier foe than I dare hope to overthrow. Sugriva is no doubt faithful to me, but on account of the rains, the time is unfit for journey and the way is bad.

61-66. Sugriva after great troubles has got back his wife. He after rest will know when the hour will come to strike the blow nor will his grateful soul forget my succour, or deny the debt. This is why I am biding my time, awaiting Sugriva's pleasure and the autumn. Heroic natures never forget the debt of gratitude. At this, Lakshmana, of winning face, praised Ráma much, and said:—"O Arya! Your object of desire will soon be attained by the help of Sugriva. So let us pass any how the rains in expectation of the autumn.

Here ends the Chapter 28 of the Kishkindhyá Káṇḍam  
of Srímad Válmikíya Rámáyanaṁ.

## Chapter 29

1. The sky is now rendered clear. There is no flash of lightning. No cloudlet marred the blue on high. The Sáras missed the welcome rain. The Moon's full beams were bright again.

2-9. Hanumán, the son of Váyu, doing good to others, skilled in understanding properly the various problems, and versed in truthfulness, conciliatory dealings, religion and morality, with humility and love went to Sugriva and spoke to him what was verily true and certain that he had now got his kingdom and fame and had got the Goddess Lakshmi coming down from his clan, fathers and forefathers in regular succession, and in the law precedence, thus:—Sugriva's ambitions have now been ful-

filled. He has now become negligent and very slow and loose to act up to Dharma and Artha; he is now following eagerly the path of the low and vicious, he likes best the where his lust and inferior passions can be gratified, who has killed Báli, who has got his kingdom, whose desired ends have now been fulfilled, who is always addicted to women and dallies day and night with them, who has no mental pains, who is like Indra in playing with Gandharvas, Kinnaras, and Apsaras, who always takes part in love affairs, who has handed over the charge of his government to his ministers, who does not look minutely into their actions in person and all the rules of his government have now been spoilt; and he is now acting as his sweet will dictates. Hanumán understood all these thoroughly and he spoke thus:—

10-20. O king! You have now acquired kingdom, permanent fame and vast wealth. You should now try to acquire friends. His wealth, influence and fame increase who renders friendly help in time. He indeed acquires a vast territory with the help of wealth, friends, and who uses his power of chastisement to those who subvert free and clear intelligence. Now thy first and foremost care should be to aid thy friends who succoured thee. He who is firm and faithful friend, to friendly ties in honour bound, will see his name and fame increase and his blest kingdom thrive in peace. The wide sway is his who truly boasts that friends and treasures, self and hosts, all blent in one harmonious whole, are subject to his firm control. Do thou, whose footsteps never stray from the limits of duty, assist, as honour bids thee, now thy friends, observant of thy vow. For if all cares we lay not by, and to our friends' assistance do not fly, we after all in idle haste, and all the late endeavour waste. Up! nor the promised help delay until the hour slipped away. Up! and with Raghu's son renew the search for Sítá lost to view. The hour is come, he hears the call, but let not on thee reproaches fall from him who labours to repress his eager spirit's restlessness. O king! You can perform even his work who has not rendered you any help; now what shall I say about him who has destroyed your enemy and restored you to the throne!

21-23. You are very powerful and fully capable. Why, then, do you make delay in giving orders to the monkeys to please Ráma and to make a real, vigorous search for Sítá? Though he can by his arrows bring under his subjection the Devas, Rákhsasas and Rávaṇa, yet he wants to see how you now act according to your promise? Sugríva heard the timely rede that roused him in the day of need, and he gave his orders to Níla, prompt and brave, "Go, Níla! to the distant hosts that keep in arms their several posts, and all the armies that protect the quarters (the troops who guard the frontiers on the north, south, east and west), and with their chiefs, collect the troops. In matters regarding killing Báli, Ráma did not hesitate a bit and so have done immense good to us. So we ought also now try our best to search for Sítá on this earth or in the sky and find her out.

24-28. The Devatás, Dánavas, Asuras, Váyus, Ganas, and Yakhsas can not terrify Ráma in battle. Then what to speak of the Rákhsasas! (that is the Demons cannot terrify Ráma a bit). Thus Ráma has already done good to you. So, O king of the kapis! You ought to do things dear to Ráma, in every way. O Lord of the monkeys! I find no one in the nether regions, in this earth, in water, or in sky who can obstruct us in our course. So give clear orders who is to carry out your each order from what post to what post. There are more than one crore of Vánaras under you that cannot be defeated. Hanumán spoke thus in right time. Hearing his beautiful advice, Sugríva determined to bring the desired act into real action.

29-33. He ordered Níla to collect all the different forces situated in various directions. "Let all the generals come to me with their forces", so he ordered Níla. Let all the frontier monkeys, quick going and highly energetic come soon to me. Let you personally order them. Within fifteen days any Vánara failing to come will suffer capital punishment, his life will be taken away and no reconsideration will be made of this order. By my permission take Angada to the aged monkeys and go personally. Ordering thus, Sugriva went to his quarters.

Here ends the Chapter 29 of the Kishkindhyá Kāṇḍam  
of Śrīmad Válmikīya Rāmāyaṇam.

### Chapter 30

1-5. Sugriva entered his house. The sky was freed from dense clouds. The four rainy months Rāma passed on the height of the mountain. He had a very strong and violent desire to get back Jānaki and he became very sorrowful on not getting her. Clear was the sky ; there were no clouds to cover the glory of the moon. The sweet autumnal nights became visible and each hill shone bright with purest silver colour that the soft beams looked upon. Sugriva sunk deep in lust. And Rāma found that the time agreed upon to find out Sítá had passed. He became sorry and thinking of lost Sítá he got fainte<sup>d</sup>. After a while he came back to his senses and began to think of Sítá dwelling in his heart. The sky had become clear ; lightnings and clouds have all passed away. The Sárasa birds are crying. Seeing these Rāma began to lament.

6-10. Seated on the hill peak Rāma saw the autumnal night and he went to Sítá mentally and began to think of her. The young Sítá speaking like the Sárasa bird, used to sport with me before in my Aśrama at the cries of the Sárasa birds. How and where is she playing now ? She used to get delighted at the sight of the golden blossomed Asana trees. How can she become glad now without seeing me ! How will she, with lotus like eyes, survive hearing the notes of the chakravakas living in pairs !

11-15. I am going round the tanks, wells rivers and forests but I am not happy without seeing her with fawny eyes. She is most tender, so she must have been greatly distressed by the grief of separation. How is it with my darling when from the deep tangles of the glen float carols of each bird elate with rapture singing to his mate ? As the chátaka bird laments much, crying water from Indra, so Rāma lamented very much. Lakshmaṇa returned after gathering fruits in the hill and found Rāma too much merged in unbearable grief. So much that he lay alone prostrate, unconscious. Seeing this, Lakshmaṇa addressed thus to Rāma :—

16-20. Why waste your strength of soul away, pine, and weakly yield to passion's sway ? Arise, my brother, do and dare ere action perish in despair. Recall the firmness of your heart and nerve thee for a hero's part. O hero ! Jānaki is your wife and nobody can possess her, for who can escape from being scorched by touching the burning flame ? Sorrow destroys the one-pointedness of one's mind and heart. Is not yoga or the concentration of one's mind not able to remove all our afflictions ? Do the actions with your body and becoming calm and steady make effort well pleased. Shew your manliness and try to increase your friends and strength duly. Your Sítá cannot come under the clutches of another. If any other thing comes to the burning fire, it will be burnt. Rāma, who can never shut his ears to the reasonable words, said :—O Lakshmaṇa ! what you have said

is advantageous, beneficial, proper and are consonant with dictates of sense and reasoning, and I ought to accede to them. I will have now to take up the work and it is proper not to enquire what the result would be of our action.

21-25. Rāma thought over intensely of the lotus eyed Sītā and spoke to Lakshmaṇa. His face was being dried up. Indra quenches the thirst of the earth with rain water. He ripens the corns. So he has by this time, finished all his works. O son of the King ! The clouds, flying above, whose rumbling and far going sounds have dropped rains on the hills and on the trees have made them wet and peaceful. The rains are over now. The blue lotus-like clouds make everything round look blue and have shed their precious burthen and they have fled and the sky has become clear like an elephant devoid of temporal sweat. The rain producing winds scented with the fragrance of Kutaja and Arjuna trees bearing rain water wombs in them had whirled round and round and have now stopped.

26-30. The sounds of clouds, elephants, peacocks and waterfalls have now all suddenly ceased. The hill with its tops washed and laved with rains and thus made free from impurities are being flooded with moonlight and it appears exceedingly beautiful. The autumn has appeared now by dividing its beauty between the boughs of the Saptaparna trees, the splendour of the sun, moon, and stars and the joyous plays of the elephants. Though the autumn has beautified many things, yet it has added its beauty most on the lotus flowers. The flowers of Saptachchada trees have added their scent, the bees have sung and the wind all accompany this autumn season and have taken away the pride of intoxicated elephants and it looks fair.

31-34. Look ! The chakravakas have returned from the Mánasa lake ; their bodies are covered with the pollens of lotuses ; and spreading their large and beautiful wings, they are resting on the banks of rivers. The beauty of the autumn has been well distributed amongst the intoxicated elephants, the proud bulls and the rivers with clear, sparkling waters. The sky is cloudless. Seeing this, the glee of the peacocks vanished. Their love towards their beloved ones has now diminished. They have discarded their ornaments, the peacocks. Now they are whiling away their time in forests. It seems as if they are meditating. The woodlands are now spreading their beauty with many Asana trees, whose branches have been bent down by the load of flowers of very nice scents, and they are golden coloured, and very lovely to the eyes.

35-40. The elephants being infuriated and intoxicated with lust are roaming about with she-elephants in the woods, inhaling the odour of the Saptaparna flowers. The sky is bright and coloured as a sword sharpens on a whet stone. The river flows down smoothly. The wind blows with the fragrance of lilies. The several quarters of the sky are quite visible ; no darkness is seen any where. Mud has been dried up by the rays of the sun and dusts are rising up in the sky after a long time. The bulls are bellowing amidst the cows and are well pleased to get themselves entangled in a fight. The she-elephants, amorous, showing strong attachment, bashful, going slowly are following their husbands in the forest. The peacocks in sorrow flock to the river bank, but they are chased away by the cranes and they fly away.

41-45. Infuriated elephants, emitting temporal sweat, are drinking waters in the lake by trampling down the lotuses, by putting the birds, Karandavas and the Chakravakas into fright. Ducks and swans are sporting in the river which is strewn with sands and free from mud. There the flocks of cows are seen and the place is echoed with the

noises of Sárasas. The sounds of rivers, clouds, water falls, waters, strong wind, peacocks and joyless monkeys and frogs are not heard now. At this the various coloured snakes of deadly venom, so long starving in their holes, have come out in quest of food. The evening looks very glad at the touch of the beautiful moon beams and less shining stars; this evening is nice coloured and it is gently leaving the sky; and one by one the stars are being seen along with the rays of the moon.

46-49. The night appears like a chaste woman of a respectable family, in white, having for her countenance the beautiful moon and the stars for her eyes and the soft moon light for her cloth! The cranes having fed upon the ripe grains are flying gladly and very quickly in rows and appear like so many garlands shaken by the wind. Look! How beautiful the lake appears; there the lilies have bloomed and only one swan sleeps amongst them. The lake looks like the clear blue sky adorned with the moon and the stars, and the pool looks like an elegantly dressed courtesan adorned with ornaments, having the restless ducks for its tinkling zone, and the blooming lotuses for a garland!

50-53. Mingled with the sounds of the flute and the musical instrument, enhanced by the morning breeze, the sounds of caves and bulls seem to strengthen each other and thus swell in volume and they spread to a long distance. The Kasha flowers have bloomed on the river bank and being wafted by the breeze appear like a piece of white cloth shaken by the wind. The bees in the forest are well pleased to drink the flower juices along with their mates. They look yellow with the pollens of the lotuses and Asana flowers and follow the course of the wind. The water is crystal-like clear and lilies have bloomed in it. The paddy is ripe, the breeze is gentle, the moon is bright and the notes of the Kraunchas are being continually heard. From these it appears that the rainy season is over.

54-59. The river having fishes for its waist girdle is flowing slowly in the morning like a lady wearied by night embraces and enjoyments. The waving kasha flowers look like a white silken cloth and being strewn with the chakravakas and moss appear like the sweet countenance of a young bride decorated with ornamental pigments and delightful figures of leaves. Cupid himself seems to have appeared in the forest with his terrible bow to chastise the separated lovers! Clouds have gratified all by pouring their contents and have past away, filling the rivers, lakes and pools. The river in the autumn is gradually showing its banks, as a bashful virgin being shy of the first union very slowly uncovers her thighs. The pools look fair with clear waters, resounded with the sounds of rains, and united with chakravakas.

60-65. Now is the time for military expeditions of kings to indulge ambition of victory in their hearts and they rush to battle with their foes. But I do not find Sugriva's presence before me nor any efforts of his nor any preparations for battle. Four rainy months appeared to me long as hundred years. Now the autumn has appeared and Asanas, Kovidas, Saptaparnas, Bandhujivas, and Tamalas have bloomed on the hill. Swans and cranes are sporting on the banks, but I am pining for Sítá. Alas! Sítá came like a chakraváki with me in this terribly wild Dandakáranya, with the thought that this would be a pleasure garden.

66-70. O Lakshmana! Sugriva does not favourably look on me who has been separated from his wife, troubled by many calamities, whose kingdom has been deprived and who has been exiled. I am as it were not protected; Ravana has insulted me, my home is far off from here. I have come to Sugriva's aid to



get my object of love. Understanding all these, Sugrīva, the king of the monkeys, has insulted me. He had fixed his time to make a diligent search for Sítá. Now his personal work has been fulfilled and that foolish one is not thinking of his promise. Now you better go to Kishkindhyá and speak to him who has been entangled in happy unions with his wife and land, and in sloth forgetful of his royal oath.

71-74. He is a villain who breaks his promise made to his benefactor who in his turn solicits for a favour. Once word, good or bad, escapes one's lips, he should stick to it; and that is the nature of a true hero. When one's desires have been fulfilled and when one does not act according to the pledge given to his friends, one is faithless and ungrateful. Even a Rákhsasa does not eat him when dead. Ask him if he wants to see my gold-plated bow like lightning! Does he want to hear the twang of my bow like the angry booming of a thunder?

75-80. Lakshmaṇa! His valour and his strength I know, but pleasure's sway now sinks them low. With thee, my brother, for ally I defy that strength and valour. How, then, can he become so peaceful! How then, with what end in view we have commenced all these friendships with Sugrīva that we then contracted, Sugrīva has forgotten all when his own purposes have all been well secured. He promised to make a diligent search and seek for Sítá after the rainy season is over. Those months are past; he dares forget, and lapped in pleasure, slumbers yet. No thought disturbs his careless breast for us impatient and distressed. And while we sadly wait and pine, girt by his lords he quaffs the wine. Go, brother! go; seek his place and boldly speak to Sugrīva of my wrath and tell him that the road that Váli has taken, after death, is not too narrow to allow him a passage. Ask him to keep himself true to his promise, and not follow the path of his brother. I have slain Báli in battle and if he shrinks from fulfilling his promise and shirks away, I shall destroy him with all his whole family and relations. My boy! Do what you think best in the matter! Really I have become quite impatient at this delay.

Here ends the Chapter 30 of the Kishkindhyá Kāṇḍam  
of Śrīmad Válmikīya Rámāyaṇam.

### Chapter 31

1-4. Lakshmaṇa then spoke thus to his elder brother Ráma, troubled by Sítá's separation, morose and sad, much humiliated, and very anxious to see Sítá. This monkey will not be able to keep himself to the path of the right. He fails to understand what an amount of good we have done to him. He won't be able to enjoy royal wealth for a long time. He is not intelligent enough. His power of understanding is lost; he is viciously addicted to his wife. Now he does not like to pay in return for what he has got. So let him die and meet Báli after death. A kingdom ought not to devolve on such a worthless man. O respected one! I cannot control my anger. I am going to kill just now that liar Sugrīva. Let Angada, the son of Báli trace the whereabouts of Sítá, your consort, with the help of other monkeys.

5-8. Saying this, the highly enraged Lakshmaṇa stood up with bow and arrows. At this Ráma gently said:—"A man like you never commits such a sinful act. He who can subdue his anger conscientiously ought not to think of destroying your friend; he ought to cherish good feelings for his former services. Give up your anger, go and tell Sugrīva courteously this much, 'O Friend! The time for the quest of Jánaki is about to be over.'

9-14. The intelligent Lakshmaṇa grasped the order fully; he got angry; and he went at once to the Kishkindhyá city, the capital of Sugriva. He wanted the welfare of Ráma; so he took up his formidable bow, the Death incarnate, like Indra's rainbow. He with his bow looked like the Mandára mountain soaring high its curved peak. His brother's wrath, his brother's woe inflamed his soul to fiercest glow. The tallest trees to earth were cast as furious on his way he passed, and where he stepped, so fiercely fleet the stones were shivered by his feet.

15-18. He reached the Kishkindhyá's city deep embosomed where the hills were steep, where streets and open squares were lined with legions of the vānara kind. He saw the great city of the king of monkeys, their stronghold and castle, surrounded by soldiers, moats and fortresses, hardly penetrable and situated in the middle of the mountains. His lips quivered with anger and he saw formidable vānaras strolling outside the city gate. They saw Lakshmaṇa and fled away, some on the tops of hills, some on trees and others within the mountains. Their bodies were huge like elephants.

19-24. Seeing Lakshmaṇa they pulled up huge trees and rocks. At this Lakshmaṇa became more angry as fire is fed with fuels and he looked like the god of Death and made the monkeys fly away in various directions. Thereupon, the chief of the monkeys entered Sugriva's palace and sent information about Lakshmaṇa's arrival and his anger; but at that time the amorous monkey king was enjoying with Tára; so he did not pay any heed to their words. The ministers then ordered the monkeys when they gladly came out of the city. Some of them were like mountains, elephants and clouds. Their weapons were their nails and tiger-like teeth. They looked terrible. Their eyes were squint, distorted and deformed.

25-29. Some monkeys matched ten elephants, and some could overcome a hundred's strength. Some chieftains, mightier than the rest, possessed ten times a hundred's force. Lakshmaṇa saw such a city guarded by tree-armed multitude. Thus garrisoned from side to side the city walls defied assault. Beyond the moat that girt the wall advanced the monkey chiefs, and all impetuous warriors stood arrayed upon the field in firm brigade. Seeing the carelessness of Sugriva on the one hand and the importance of Ráma's work on the other, Lakshmaṇa became doubly angry. He took long breaths and his eyes turned red out of anger, and forth the fire of fury broke like flame that flashes through the smoke.

30-34. Lakshmaṇa looked like a snake with big mouth. The tips of arrows looked like springing and leaping tongue, and the bow looked like a snake. Lakshmaṇa's strength looked like the venom. Prince Angada marked his angry look, and every hope his heart forsook. Lakshmaṇa with eyes red out of anger then spoke to Angada "O child! Go and tell Sugriva why I have come here!" Ráma's younger brother has come to you. He is standing at the gate, grieved by the sorrow of his brother. If willing you better serve him well. Saying thus, O child! come back soon.

35-40. Angada became sorry, went to Sugriva and informed him of the arrival of Lakshmaṇa. Angada got confused. His face looked sad; and he first told strongly to Sugriva and then to Rouma, bowing at their feet. He caught hold of the feet of Rouma and informed her of Lakshmaṇa's remarks. Sugriva was dead asleep, addicted to lust; so he did not wake up. To rouse up Sugriva from his deep sleep they set up a terrible roar, kilkilá, like the roarings of a thunder or like torrents

when they downward dash, or thunder with the lightning's flash. Those monkeys then raised up war cries, like the roars of a lion, or like some big waterfalls, or like lightning flashes and sounds.

41-45. At that tumultuous roar Sugrīva got up. His eyes were reddened with lust and he looked lazy. The garlands were on his neck and he looked anxious. Two ministers, fair to look upon, came with Angada, as advised by the monkeys. Their names were Plaksha and Prabhava. They were the ministers of wealth (political economy) and dharma (religion), the gain and the right. They informed and advised the king all about the affairs, grave and light. They informed of the arrival of Lakshmaṇa. When Sugrīva sat on his regal seat like Indra, the king of the Devas, the two ministers took their seats and praised the king in pleasant phrases and eulogies and informed next of Lakshmaṇa's arrival. Rāma and Lakshmaṇa are the two brothers of true resolve. They have come to this earth from the above in human forms. They are quite fit to become kings. They are those that have conferred the kingdom on you.

46-50. One out of them, Lakshmaṇa is standing at the gate with bow in his hand. Out of whose fear, the monkeys were shouting. He is the brother of the same Rāma. He is the determined bearer of Rāma's message, that brings the eager envoy near, urged onward by his bold intent and sent by Rāma's order. Lakshmaṇa had sent Angada as his messenger to you and he himself is standing with red hot eyes at your gate; as if burning all the monkeys. O King! Go with your son and friends to him and salute him, see that his wrath may be abated and take steps that Rāma becomes pacified and pleased, and keep yourself true to your promise and thus be of true resolve.

Here ends the Chapter 31 of the Kishkindhyā Kaṇḍam  
of Śrīmad Vālmikiya Rāmāyaṇam.

## Chapter 32

1-4. Sugrīva with his ministers heard the words of Angada and came to know that Lakshmaṇa has become angry. He got up from his seat. Sugrīva, the knower of the problem and how to solve it, spoke, after considering duly what ought to be done and what ought not to be done, to his ministers thus :—"No improper deed of mine, no hasty unjudicious word has stirred the anger of the prince. My enemies, my evil-doers always trying to find faults with me have poisoned the ears of Lakshmaṇa with a false report about me. So before I go to him, you all better judge and ascertain the mind of Lakshmaṇa what he wants and why he has become angry.

5-22. I do not fear Rāma nor do I fear Lakshmaṇa. But to kindle without due cause the wrath of a friend I do really fear; it really brings restlessness. It is easy to make friendship and alliance; but to continue it, to keep it up is very difficult, for the mind is ever changing. Very slight cause may bring about a rupture. I am grateful to Rāma for his help; his favours weigh heavy on me that I can never repay. The wise Hanumān then replied reasonably :—"O Lord of the monkeys! No marvel thou rememberest yet the service thou shouldst never forget. This is the nature of the high souled persons. Rāma destroyed and killed and for your interest the great Bāli, mighty as the king of the gods, and I doubt not that he has been offended and so he has now despatched

Lakshmaṇa whose glory never wanes dim in his duty. Look ! The autumn has come. The sky has become clear, the clouds have gone away. The quarters are clear. The rivers are free from mud. Sunk in repose you have become careless and you fail to mark the seasons as they fly. It seems you do not understand that this is the time for your making military preparations. Hence, Lakshmaṇa comes hither to break your slothful trance and bid thee wake. Rāma is now extremely distressed for being separated from his dear wife Sītā. So you must be ready to hear strong and harsh words from Lakshmaṇa. Thou, O Vānara King ! hast done amiss and now I see no way but this : before his envoy humbly stand and sue for peace with suppliant hand. It is the duty of the ministers, when asked, to give wise and just counsel to the king. Hence, I have been free and bold to speak out my speech, controlled by no thought of fear, the unalloyed truth without any hesitation. Rāma in his anger can conquer the Devas, the Gāndharvas, and the Rākhsasas. Consider that you have received his help. Go you ought to please him and not to provoke him in any manner. You are grateful ; remember the former help. So you must now please him. Do then now go with your son and kinsmen : bend your humble head and greet your friend. And like a fond obedient one you must be obedient to him. O king ! Never try to set Rāma, and Lakshmaṇa at naught ever in your thoughts. You know well Rāma, powerful like Indra, and the high prowess of Lakshmaṇa.

Here ends the Chapter 32 of the Kishkindhyā Kāṇḍam  
of Srimad Vālmikiya Rāmāyaṇam.

### Chapter 33

1-6. Then the foe destroyer Lakshmaṇa received invitation from Sugrīva and entered the city of Kishkindhyā. Within the gates the guardian hosts of monkeys raised their suppliant hands and in their ordered ranks, saw the princely hero Lakshmaṇa with wonder. Seeing Lakshmaṇa's, the son of Daśaratha's angry look and the burning breath he drew they all became suddenly struck with much terror and they ventured not to proceed near to him. Before his eyes the caves spacious, the city, gay with jems and flowery gardens lay where temples and palaces of kings and rich people rose on high terrace after terrace, and things of beauty charmed the eyes, where trees of every blossom grew yielding their fruit in season due to Vānaras of celestial seed who wore each varied form at need, fair-faced and glorious with the shine of heavenly robes and wreaths divine, where the fair Devas and the sons of the Gāndharvas adorned the place.

7-12. The air was laden with the sweet fragrance of sandal, aguru, and lotuses ; and its highways were watered with sweet scented water and with Mairay (a kind of intoxicating drink) and honey. There were many palaces of kings consisting of many mahals or divisions and shining like the hills Bindhyāchal and Meru. Lakshmaṇa saw many mountain rivulets of clear sparkling waters like so many silver threads. On his way Lakshmaṇa saw the excellent abodes of Angada, Mainda, Dvidida, Gavaya, Gavaksha, Sharabha, Bidyunmālis, Sampāti, Suryākṣa, Hanumān, Viravāhu, Subāhu, the noble minded Nala, Kumuda, Susena, Tāra, Jambavān, Dadhivakra, Nīla, Supātala, Sunetra, standing prominent on the highways. These were very grand, lofty and big.

13-18. These houses were grey like clouds, adorned with garlands full of fragrance, stored with grains, inhabited by beautiful damsels. There gleamed of noble height and size, like Indra's mansion in the skies, protected by a crystal fence of rock, the royal residence difficult to enter, with roof and turret high and bright like Mount Kailas's loftiest height. The monkeys in arms were guarding its entrance gate provided with a golden arch. Various fruits and flower trees, surrounded the palace and the ever-green Kalpa tree, of deep blue hue like that of a cloud, presented by the God Indra, always bearing fruits and flowers spread its delightful shade. The powerful Lakshmaṇa entered without any hitch and hindrance, such a beautiful palace of Sugrīva, like the sun entering a bank of clouds. Lakshmaṇa crossed the seven divisions of the palace furnished with various seats; he saw the various conveyances standing outside.

19-27. Lakshmaṇa crossed seven such divisions, mahals or wide courts of the palace and saw the well guarded spacious inner court of the palace quite hidden, where at various places stood gold and silver seats with excellent coverlets. There were bedsteads and sofas of gold and silver, many precious carpets to sit on and many precious beddings. Lakshmaṇa saw all these. No sooner he entered than he heard sweet music in concert with stringed instruments and saw young damsels of noble births, brilliantly attired and busy in threading beautiful garlands; sentries and servants stood at different places; their dresses were not fine, nor were they much busy with their work. Thus gradually Lakshmaṇa advanced; and at last he entered the inner apartment, the royal bower. The sound of music reached his ear as the soft breathings of the flute came blending with the voice and lute. Then beauty shewed her youth and grace and varied charm of form and face; soft bright eyed figures, fair and young, gay garlands round their necks were hung. And greater charms to each were lent by richest dress and ornament. He saw the calm attendants waiting on their lord in careless state, heard women's girdles chime in sweet accordance with their tinkling feet. At this Lakshmaṇa blushed in shame and in great rage he resounded the place with the twang of his bow. As it is not proper to enter a place full of ladies, Lakshmaṇa stood there; but he was deeply irritated at the neglect of Rāma's work.

28-39. Sugrīva stood up at the twang of the bow and thought. It is clear that Lakshmaṇa devoted to his brother has arrived as reported by Angada. Then with cold lips that terror dried, Sugrīva thus cried to beautiful Tārā: "What cause of anger, O my spouse, fair with the charm of lovely brows! sets Lakshmaṇa's gentle breast on fire and brings him in unwonted ire? Do you find any neglect of duty on my part? That hero never grows angry without any cause. Now tell me if you have noticed any violation of duty or any misbehaviour of mine towards him? Go yourself and see Lakshmaṇa. Try to pacify him, his anger will vanish at your sight. Noble men never become rude to women. I shall see him after that hero becomes pacified by your words. Thereupon, the lovely Tārā, with intoxicated look, faltering gait and tinkling zone proceeded towards Lakshmaṇa, stooping a little in front from the exuberance of her breasts. Lakshmaṇa felt nervous at her sight and casting aside his anger before a lady, he stood with his eyes lowered towards the ground.

40-45. Tārā was shameless under the influence of liquor, and finding Lakshmaṇa rather in a pleasing mood, she boldly spoke:—O prince! Why are you angry? Who has disobeyed your orders? Who has unwittingly entered into a forest fire, fed dry fuels and can remain safe? Thereupon, Lakshmaṇa became more amiable and said:—  
"Tārā! Your husband is under the sway of liquor and lust and he has no religious

scruples and fresh insight. He has been indulging in sensual pleasures with his low followers, while we are waiting and whining sorrowfully sad. He is heedless of his duties and of his friends. Nor dost thou mark, though fondly true, the evil path his steps pursue. He cares not for the affairs of his state, nor for us forlorn and desolate, but he sits a mere spectator, still a sensual slave to pleasure's will. Four months were fixed, the time agreed when he should help us in our need; but bound in toils and coils of pleasures fast, he sees not that the four months are past. The intoxicated king of the monkeys is enjoying himself. It seems he understands very little.

45-49. Drinking wine is not praised when doing dharma; and in acquiring riches, wealth, objects of desire and dharma, they all vanish under the influence of drinking. If the people do not repay for the good and for the benefits they receive, they murder the religion. And when there is the loss of a qualified friend, no greater loss can occur. A friend shews two qualifications—firstly he should help his friend and do his work free from any pretext and secondly he should be truthful. Your lord has renounced these two and he has also renounced his dharma (the path of virtue). I have told you how Sugrīva has behaved with us. And now we will have to look forward and do what is proper. You can better advise even now how it would be well to act; for you know the secret of work. You well know duty's every claim.

50-53. Hearing Lakshmaṇa's sweet and enlightening words, Tārā again spoke faithfully for Rāma's information :—O Prince ! This is not the time to become angry. Nor one should be angry with one's own friend. You ought to forgive Sugrīva who cherishes his desire to bring what you want to a successful issue. O Kumāra ! Why should the lofty meritorious persons manifest their wrath towards the humble and the weak ? How can a man like you be angry ? For those that are pure and good, they always discern and judge properly and fairly. I know why Rāma has become angry ? His work has been delayed. I know what help you have done to us and I know also fully well what help we should do in our turn.

54-63. I am also not even ignorant of the strength of carnal passions and desires for which Sugrīva is ever living with me and other women in disregard of his duties. I know also that Sugrīva has now become free of his passions. I know that he whom sensual joys debase heeds not the claim of time and place and sees not with his blinded sight his duty or his gain aright. O ! Pardon him who loves me and shamelessly lives close to me ! Spare the monkey (vānara) Sugrīva caught in pleasure's snare, and once again let Rāma grace with favour him who rules our race. He is a brother to you; please forgive him. Even saintly persons knowingly fall victims to their passions. So it is not a matter of wonder that Sugrīva, a fickle monkey, will be deeply engrossed in sensual pleasures ! Tārā spoke again, o best of persons ! Though Sugrīva has fallen a prey to lust, yet long ago he gave orders to other prominent monkeys to prepare themselves for Sitā's search. You see that the hundreds and thousands of impetuous, powerful monkeys living in different mountains who wear at need each varied form, have already come here. Come with me. Your character is pure; so it won't be sin to go with another's wife to see a friend." He passed within, by Tārā pressed and by his own impatient breast. He entered the inner compartment of the palace and found the bright apparelled Sugrīva seated on a golden dias, holding Rumā in deep embrace. Gay garlands were twined round his neck and Rumā reclined by her lord. He was adorned with jewels and ornaments and looked bright like Indra. Seeing that, the eyes of Lakshmaṇa became inflamed; they turned red with anger.

Here ends the Chapter 33 of the Kishkindhyā Kāṇḍam  
of Śrīmad Vālmikiya Rāmāyaṇam.

### Chapter 34

1-6. Seeing Lakshmaṇa coming quite free, unhindered by any one, Sugriva became much humiliated; all his senses were troubled and confused. He rose from his golden seat and stood up like the Indrá' flag staff. Lakshmaṇa burnt with rage like a kindling flame; he breathed heavily. Rúmá and other beautiful women also stood up like the Moon's attendant stars. Lakshmaṇa walked quick to and fro with eyes reddened. And Sugriva stood in front with clasped hands like a big lofty tree.

7-12. The king who is grateful, who is the master of his senses, kind, dignified and born of noble family and strong, earns fame in this world. Who is more wicked and mean than the king who is irreligious and who makes false promises to his faithful and hopeful friends who lent him aid. You see if one has lied for a single horse he becomes guilty of slaughter of hundred horses and if he does so for a single cow, he becomes guilty of slaughtering a thousand cows and he who shrinks from fulfilling his promise commits the sin of suicide and leads his ancestors to eternal damnation, not to attain salvation. O Vánara King ! The thankless man is worthy of general ban; who takes assistance of his friends, and in his turn no service lends; he is treacherous and fit to be killed first amongst all creatures. This has been spoken to Brahmá, worshipped by all. Hear also what Ráma has angrily spoken in your case. For draughts of wine, for slaughtered cows, for treacherous theft, for broken vows a pardon is obtained : but none for thankless scorn of service done. \* \*

13. O Vánara ! You are a non-Aryan, treacherous, liar. You first got your motive fulfilled by Ráma and now you do not repay for your services in exchange. Your object has been served; and now you ought to make a diligent search for Sitá. But you have made untrue your promise and you are now absorbed in your love affairs. You are a snake croaking like a frog (perhaps to lure frogs to its fatal grip) and you have concealed your dreadful nature. The merciful Ráma has generously given to you the Vánara kingdom. Now if thy pride disowns what the highsouled Ráma has done for you you will surely fall struck by his arrows and meet Báli in Yama's court. You have not as yet seen the thunderbolt-like shafts from Ráma's bow. Hence you are addicted to lust and do not think of his affairs. The path trodden by your brother Báli is open to you and if you do not repay Ráma's debt you will go along that path treaded by Báli. Well ! Sugriva ! Fulfill your promise. Do not take to Váli's path.

Here ends the Chapter 34 of the Kishkindhyá Kaṇḍam  
of Srimad Válmikiya Rámáyanaṃ

### Chapter 35

1-4. When Lakshmaṇa was saying all these, and burning with his power, the moon faced Tārā intervened and said:—"O hero ! You ought not to speak like this. Sugrīva deserves not such harsh words from you. He is neither cruel, nor ungrateful, nor a liar, nor a cheat. Never will Sugrīva forget the lasting debt towards Rāma ; he knows well that his life was saved by Rāma. It is through his mercy that the king of vānaras has got his fame, his Ruma and myself.

5-14. At first he suffered for a long time, he could with difficulty find time to sleep. He has recently got taste of pleasure ; therefore he could not do his duties in due time. No wonder that he is now attached overmuch to sensual pleasures. And he could not notice that the appointed time is over. You see the saint Viśvāmītra was unduly attached to Ghrītāchi and he counted ten years (or ten thousand years) as if one day had passed. When that best and fiery saint could not ascertain the proper duration time, then what to speak of ordinary people ? O hero ! Sugrīva is now under the spell of animal desires ; he is quite fatigued and he has not yet been fully satisfied with himself. This is the reason of delay. Worthless persons get angry without enquiring into the cause of a thing. Then let not this wrath inflame and excite you like some insignificant fellow. I do now apologise for Sugrīva. For high and noble hearts, like thine, love mercy and incline to pity. Calm and deliberate, and slow to glow with anger's raging fire. Kindly give way to compassion. Let not my words in vain be spent ; slake this sudden blaze of fury, I pray thee, for Sugrīva's sake. He for Rāma's well-being can give up kingdom, wealth, paddy, cattle and even Ruma and myself. His arm shall slay the fiend more base than all his impious race and reunite happy Rāma to Sītā like the Moon to his darling Rohini.

NOTE:—(1) The story is told in Book I, canto LXIII but the charmer there is called Menakā.

(2) Rohini under whose influence Sri Krishna was born is the name of the ninth Nakshatra or lunar asterism personified as a daughter of Daksha, and the favourite wife of the Moon. Aldebaran is the principal star in the constellation.

15-17. In Lanka one thousand krores of Rākshasas live ; besides there are other demons thirty six thousand and thirty six hundred in number. These can assume forms as they like. Without killing these, it is impossible to slay Rāvaṇa who has stolen Sītā. Bāli knew the above number of Rāvaṇa's army and this is what I heard from him. However Rāvaṇa is formidable, and Rāma is helpless and it will be difficult for Rāma to destroy Rāvaṇa unless he takes Sugrīva's help. Hence far and wide our lords are sent to raise the mightiest armament. For their return Sugrīva waits, before he can go out for expedition. Still is the oath Sugrīva swore, kept firmly even as before. And the great host will be assembled this day by the king's decree. Ten thousand troops who wear the form of monkeys and of bears, and others whose tails are like cows', are prepared for thee to wage the war. Then let thy wrath no longer rage. O hero ! Your eyes have become infuriated and red with anger ; hence the wives of vānaras cannot look on you with peace. They are terrified overmuch.

Here ends the Chapter 35 of the Kishkindhyā Kāṇḍam  
of Srīmad Vālmikiya Rāmāyaṇam.



### Chapter 36

1-10. The gentle-natured Lakshmaṇa heard the reasonable and mild words of Tārā and accepted them. He gave up his anger and Sugrīva, too, cast away his fear of Lakshmaṇa as a piece of soiled cloth and tore away the flowery sweet scented garland, bright of hue, which he wore round his neck and, sobered, was himself once more. He then spoke to the satisfaction of Lakshmaṇa, "O hero! This my fame and fortune and my ancestral kingdom at first were all destroyed. It is through the grace of Rāma that I have got them back. Who can repay his debt even to the smallest extent? Now I will nominally help him. Really by his own valour he will conquer and kill Rāvaṇa and get back his Sītā. What need of help has he who drew his bow, and one great arrow flew through seven tall trees, rent a mountain and cleft the earth with force unspent! And at whose twanging of the bow the earth trembled with its hills and forests! However I shall only follow his footsteps when he sets about to conquer and kill Rāvaṇa.

11-14. O hero! I am your obedient servant. If I have committed any offence please forgive his loyal slave; for his love and confidence. Error cleaves to all who live. Thus king Sugrīva, good and brave, replied in humble words. Lakshmaṇa's angry mood was softened; he thus renewed his friendly speech:—"My brother, O Vānara King! I will see a champion and friend in thee. His work will now be brought to success. Your strength is wonderful and you are capable of controlling your senses; so you are worthy of enjoying the best things of the Vānara kingdom. (Here Vānara may signify monkey or man).

15-20. Lend thou my brother aid and all his foes will fall beneath his arms. The heroic Rāma is truthful and virtuous and what you have said about him is quite worthy of you. Excepting thyself and Rāma, who else can speak of his rival like this? In strength and valour you are like Rāma; it is due to our good luck that we have got such a help after so long an interval. Now come with me to Rāma; he has been much upset for Jānaki's separation. Come and console him: he is feeling much from Sītā's separation. It is for that, I have spoken such hard words to you. Please excuse me.

Here ends the Chapter 36 of the Kishkindhyā Kāṇḍam of  
Śrīmad Vālmikīya Rāmāyaṇam.

### Chapter 37

1-9. At this Sugrīva turned to Hanumān by his side and said:—"Call my monkey forces who live on the tops of five great peaks, Mahendra, Himavān, Vindhyaśāla, Kailāsa, and in the extreme south on the white peak of Mandara, those terrible huge monkeys who live on high lands by the western sea, or on the mountains that always glitter whence springs the sun or where he sinks when day is done. Call the great and dreadful chiefs whose legions fill the forests of the Lotus Hill (Padmāchala) as well on the Anjana hill, powerful like elephants as well as those looking like lamp black colour.

NOTE :—Some of the mountains here mentioned are fabulous and others it is impossible to identify. Sugrīva means to include all the mountains of Indra from Kailās the residence of the god Kuvera, regarded as one of the loftiest peaks of the Himālayas, to Mahendra in the extreme south, from the mountain in the east where the sun is said to rise to

the astáchal or the western mountain where he sets. (The commentators give little assistance : that Mahásaila, etc., are certain mountains is about all the information they give. Padmáchala or the Lotus Hill most probably it lies in the Deccan. Or it may be in Tibhet.)

Call those monkeys who live in big mountain caves near Meru, those who are of golden colours, those who live on the hill Dhúm-rágiri, the red monkeys looking like the sun residing on the Mahárúna hill, those powerful monkeys who drink maireya wine that distil from odorous trees on the hill, those who live in big beautiful well scented forests, those who live in beautiful forests filled with odorous trees in the hermitages of the Munis, call those monkeys by the help of the policies Sáma, Dána, Bheda, Danda; with force, with words, with gifts of price, compel, admonish and entice.

10-15. I know those swift going messengers that I despatched first. Ask those who are dilatory or addicted to pleasures to come soon. And those who will not arrive within ten days, the appointed time, will be punished with death for violating the royal command. Let hundreds of vánaras start immediately. Let the space above be covered with mighty vánara hosts, like sable clouds. They are adept in travelling. Let them speedily collect all the vánaras of the world.

16. Hearing Sugriva's, the king of monkey's words, Hanumán the son of the Wind god, sent the powerful monkeys to all the quarters of the world, to different parts, east, west south and north.

NOTE :—(1) Hanumán, born of Kesari monkey and the Váyu or the Wind god. Once the wife of Kesari, Anjaná, the she-monkey when in the dense forest to collect fruits, gave birth to Hanumán. Hanumán himself did not know how strong he was. When one reminded him about his prowess, he felt his strength increased.

(2) Nala was the son of Viśvakarmá and Anubáli. At the order of Ráma and under the directions of the ocean, he floated the stones on the ocean.

(3) Níla was the son of fire. He killed Prahasta, one of the generals of Rávana.

(4) Sampáti was related to Sugriva and his follower. He became the general of the monkeys and went in search of Sitá.

17-20. They bent their airy course afar along the paths of bird and star and sped through ether farther yet where Viṣṇu's splendid sphere is set (the path or the station of Viṣṇu is the space between the seven Rishis or Ursa Major and the Dhruva or the polar star.) They informed the vánaras living in the hills, forests, on river banks, sea shores, in the caves and other places. Vánaras living in distant quarters came flocking in fear of the Deathlike Sugriva. Three millions arrived from the Anjaná hill, ten millions from Shitáchal and hundreds of millions from the Kailásh mountain and those who lived in the Himálayás subsisting on fruits and roots arrived by thousands, the dreadful vánaras of Charcoal hue, three crores in number rushed from the Vindhya hill. Those who lived on the shore of the milky sea and in the Jamala woods and subsisted mainly on cocoanuts and those who took shelter in caves and rivers came, darkening the sky.

21-25. Ten crores of vánaras of molten golden colour came from the hill where the Sun sets. One thousand crores of vánaras (ten hundred millions) hastened, hued

like manes of lions, never subdued. Amongst those monkeys who live on fruits and roots in the Himálayas, one thousand monkeys amongst the one thousand crores of monkeys came there. The terrible monkeys red in colour, doing terrible deeds, one thousand krores came quickly from the Vindhyaçal range. Countless numbers of monkeys came from the Milky Main (one of the seven seas which surround the earth in concentric circles); some from the palm groves where they fed, some from the woods of betel sped, a good many monkeys, without number, came who were used to eat cocoanuts.

26-29. Many came from mountains, lakes, caves and rivers. They covered the sun; they came as if darkening the sky. As on their way the vānaras went to rouse each distant armament, they saw a famous tree in the Himalayas. Formerly in that sacred hill sacrificial yajna was celebrated for the satisfaction of Mahadeva; all the gods were pleased by this sacrifice; there the monkeys found delicious fruits and roots sprung from the stream of oblations offered in the sacrifice. The vānāras, fond of fruits, collected excellent fruits, roots, odorous flowers and medicinal herbs for the gratification of Sugriva.

30-33. Whoever used to eat those roots and fruits, delicious like nectar, would not feel hungry for one month. The vānaras took those fruits and roots. They took also flowers of nice scents. After informing all the vānaras and asking them to expedite, they came back to Kishkindhyá and after presenting fruits and flowers to Sugriva they, in tones of triumph, said:—O King! We travelled through the hills, forests, and rivers and informed all the vānaras, and they will arrive soon." At this, Sugriva was exceedingly pleased and he bade them go, after greeting the successful envoys and taking with delighted look the presents from his envoys. With gracious speech he rewarded and dismissed each.

Here ends the Chapter 37 of the Kishkindhyá Kāṇḍam  
of Śrīmad Vālmikiya Rāmāyaṇam.

### Chapter 38

1-24. Then all the princely vānaras, true to their appointed tasks, withdrew. Sugriva deemed already done the work he planned for Rāma. Then Lakshmaṇa gently spoke. "O chief of the Kapis! If you permit, let us leave Kishkindhyá." Sugriva was glad and said "Let us go. It is mine to obey thy mandate." Saying this he dismissed Tárá and other women and called aloud his servants. Then those servants who were allowed to visit the inner compartments appeared before him with folded hands, and then Sugriva of red hue said "My men! Soon bring here a conveyance. Thereupon the servants brought a conveyance, and Sugriva asked Lakshmaṇa to get upon it. After that Sugriva and Lakshmaṇa got into a glittering golden conveyance (palanquin or pālki). It was lifted up by the vanaras, fleet and strong, who bore the glittering load along. On high above his royal head a canopy was spread and chowries white fanned the forehead of the monarch and conchshell and drum and songs and shouts pealed round him as the king passed out. Sugriva had ascended the throne, so he started with all the pomp and grandeur of a king. A large number, hundreds of haughty and fierce vānaras went with him, all well-armed with various weapons. At a short distance stood the asylum of Rāma. Sugriva along with Lakshmaṇa got down from the conveyance and stood before Rāma with folded hands. Other monkeys humbly waited by the side of the lake, strewn with lotus

buds. Rāma was greatly pleased seeing Sugrīva and his monkey hosts. Sugrīva laid himself at Rāma's feet. Rāma raised him up, and, after embracing him with honour and with deep regard, said ! "My friend ! Take your seat." Sugrīva then sat upon the ground ; thereupon Rāma said, 'My friend ! He is a king who in proper season follows righteousness, pleasure, and wealth, and divides his time duly among them, who knows aright the times and tides to follow, duty, joy, or gain, he, only he, deserves to reign. He who relinquishes dharma and wealth and follows lustful tendencies is like one who sleeps on the branch of a tree and knows his folly when he falls on the ground. He who kills his enemy, and collects his friends, he enjoys the three objects of human pursuit, that which virtue, wealth and joy produce. O destroyer of foes ! Now is the hour come that bids you rise to aid me in my enterprise. Then call thy ministers and nobles to discuss the pros and cons and deliberate with their help. At this Sugrīva replied to Rāma :—

25-28. Lost was my power ; all strength vanished ; all hope extinguished. The monkeys got another king. But by your grace and by the grace of your brother all were to me restored. He who receives a good service and does not repay it is a shameful and sly rogue. He is the destroyer of religion. O killer of enemies ! These bears, monkeys, and Golāngulas (a kind of monkeys with a dark body, red cheeks and a tail like that of a cow) know all about the dreary passes and impregnable forests and forts ; they are all terrible and fiery heroes.

29-34. Rāma ! Other monkey forces have not arrived yet. They are on their way. The sons of the Devas and Gandharvas, they can assume various forms at their will. With some there are one hundred monkeys, with some there are one hundred thousand monkeys, with others three are one crore monkeys, with some ten thousand and with others there are one sanku monkeys (one lakh crores are called one sanku) ; with some there are Arbuda (one thousand sankus) ; with others, one hundred Arbudas, with others there are ten times Arbuda (madhyas), with some ten times madhyas (antyas) and with others there are samudra monkeys (ten times antyās) ; with others there are parārdha monkeys (thirty times samudra). O King ! The monkeys living in Meru, and Bindhyāchal are of colours like clouds, huge like mountains and powerful like Indra. Those vānaras and apes will accompany you to fight with the Rākhsasas (the demons). They will kill Rāvana in open fight ; they will recover your Sītā and give her back to you when the fight is over. Rāma was greatly delighted and he looked exceedingly hopeful and merry like a full blown blue lotus.

Here ends the Chapter 38 of the Kishkindhyā Kāṇḍam  
of Śrīmad Vālmikiya Rāmāyaṇam.

## Chapter 39

1-6. Sugrīva was standing with folded hands before Rāma, the best of all religious persons. Rāma gave a hearty welcome and embrace to Sugrīva and said :—"What marvel if Indra sends the kindly rain, if the thousand rayed Sun, the God of day, drives every darksome cloud away, if the Moon inundates the broad expanse of heaven with clear white light, so there is no wonder if a man like you help and please a friend and thus do a piece of good work. O Sugrīva ! I know you well ; you always speak sweet words. O friend ! I will conquer all my enemies if you just help me. So you better be my right hand and aid me. You speak truth. That vile an mean

wretch, the Rákhsasas Rávana has stealthily stolen Jánakí under a false appearance for his own ruin and the ruin of his whole family as Anuhláda beguiled Sachi, the wife of Indra and the child of Pulomá.

Note :—Anuhláda or Anurháda is one of the four sons of mighty Hiranya Kasipu, an Asura Daitya, son of Kasyapa and Diti and killed by Viṣṇu in his Nrisingha Avatára or Man Lion incarnation. According to the Bhágavata Purána the daitya or asura Hiranyákasipu and Hiranyáksha his brother both killed by Viṣṇu were born again as Rávana and Kumbhakarna, his brother". Pulomá, a demon, was the father-in-law of Indra who destroyed him in order to avert an imprecation. Paulomi as a patronymic denoting Sachi, the daughter of Pulomá.

7-14. Soon I will kill Ráma with my sharp arrows as Indra killed the father of Paulomi (Sachí). He ceased: thick clouds of dust rose high and covered the Sun's rays. The quarters became dark and earth to her foundations shook with hills and forests. The earth was covered all over with numberless powerful monkeys of sharp teeth. In one muhúrta or forty eight minutes the ground was filled up with their generals, leading hundreds of crores of the soldier monkeys living in rivers, mountains, oceans, and forests, speaking like the rumblings of clouds. The hero Satabáli came in view surrounded by a countless retinue, bright as the Sun, fair as the Moon, yellow like the lotus filaments and living in the white Hemáchal mountain.

Note :—Observe the variety of colours which the poem attributes to all these inhabitants of the different mountainous regions, some white, others yellow, etc. Such different colours were perhaps peculiar and distinctive characteristics of those various races." Gorressio.

15-18. Next was seen (Sushen) the powerful father of Tára, gigantic like the mountain of gold, high in air, with thousands of crores of monkeys. Then came the father-in-law of Sugriva, Rumá's father, Tára, along with thousands of crores of monkeys and followed by wealth and prosperity. Next came Hanumán's father Kesari, good and great, whose face was as the morning sun, wise in debate and of a colour like the lotus filaments attended by countless legions.

Note :—Kesari was the husband of Hanumán's mother, and he is here called his father. Pávan Deva is generally known as the father of Hanumán.

19-22. Next came the very strong Gabáksha, the king of a class of monkeys having tails like those of the cows attended by his thousands of crores of followers. Then Dhumra, mighty lord, the dread of foes led his armies of very many bears (ursine legions). Legion—A division of 3000—6000 men in the armies of ancient Rome. There the general Panas, first for warlike fame, came with twenty million warriors. (two crores). One crore=one koti or ten millions (10,000,000) Next came the general, the glorious Níla, dark blue of hue, huge of body with ten crores of monkeys.

23-26. Next came the powerful general named Gayaya, like the golden mountain, attended by five krores of followers. Next came the Darimuka general, with one thousand crores of monkeys. He came and sat before Sugriva. And Divid, known for strength and quickness and Mainda, both of Asvin seed. There Gaja was with countless troops. The highly energetic Jambaván, the king of bears, came with ten crores of soldiers.

27-36. Next Ruman came with one hundred crores of monkeys. Then Gandhamádan came with one lakh monkeys. Next the son of Báli, Angada, the prince, powerful

like his father came with one thousand padma and one hundred sanku followers. Next came Tára, bright like the stars with forcess five crores of monkeys. Next came the general Indrajánu with eleven crores. Next came Rambha with eleven thousand and one hundred monkeys. Next came Durmukha with two crores of monkeys. Next came the hero Hanumán, like the Mount Kailás, very powerful with one thousand crores of monkeys. Next came Nala with one hundred crores one thousand and one hundred monkeys. Next came Darimukha with ten crores of followers.

37-38. Sarabha, Kumuda, Vahni and Rambha came roaring before Sugriva. Besides, many other countless monkeys capable to assume forms at will came from mountains, forests and all parts of the world. They rested on the grassy ground in rows for many a league around. Or made their way to 'Sugriva like clouds about the sun, jumping on branches, and roaring. They held much strength in their arms, and made various sorts of sounds. They bowed their heads down and informed Sugriva of their arrival. Other chief monkeys duly visited Sugriva and sat with folded hands. Sugriva took them very early to Ráma and he himself took his seat with folded hands. They were asked to locate their troops by the water-falls from hills and in forests and encamp and take rest without any discomfort and keep watch over their followers.

Here ends the Chapter 39 of the Kishkindhyá Kāṇḍam  
of Śrīmad Válmikiya Rámāyaṇam.

## Chapter 40

1-10. Sugriva, the lord of the monkeys that go and move by jumping and leaping, now got all the necessary things and spoke to Ráma :—These monkeys, powerful like Indra, have arrived here. These can assume diverse forms at will and live within my empire and are lodged in fit places. They are terrific and powerful and can challenge Daityas and Dánavas. Their prowess has been well tested in fields of battles. These fiery souls can bear great hardships; they are famous for their strength and they are excellent in making risky attempts and getting themselves ready in an instant for any work. Over hills and vales they wander free and in islets of the distant sea. They can walk on land and they can move on waters. More than many crores, these monkeys are ready to serve your orders. They can do immense service to their masters and they are strong enough to fulfil your desires. They are terrific like the Daityas and Danavas. O best of persons! Order them whatever thy heart advises and thy mandates will the host obey. Though I know very well to make a search for Sítá, yet you better order as you think best. At this Ráma embraced Sugriva and spoke thus :—

11-19. O! Search for my lost Sítá, strives to find her out if she still survives and find out the place where Rávaṇa lives. When this is first ascertained, I will devise with you fit ways and means to end the enterprise successfully. I, nor Lakshmana, am not the master in this case. You are the judge and master. Study and ascertain fully the case, judge and give necessary orders. No doubt you know well what I am to do here. You are my second friend, well wisher, and an object of absolute confidence; powerful, intelligent you know well the opportune moment. If you take up my work in right earnest, I will surely succeed. Sugriva then addressed the general Vinata in the presence of Ráma and Lakshmana. This Vinata is huge as a towering mountain, loud as some tremendous thunder cloud, a prince who led warlike legions. To him his

sovereign turned and said : 'Go and take one hundred thousand of our race, well trained in knowledge of time and place, and search the eastern quarters; through groves, woods and hills go, seek for Sítá, trace the place of Rávaṇa.'

20-21. You should search for Sítá between the two hills, in the forests and rivers. Seek her far and near the rivers Gangá, Saraju and Kausiki, the Kálindí Yamuná, the hill named Yamun, the Saraswati flowing down at Allahabad, the Sindhu, and the river Sone of pebbly side.

NOTE:—The Sonne which rises in the district of Nagpore and falls into the Ganges above Patna.

22-24. Search then afar the hills and forests between the rivers Mahi and Kálamahi, seek the countries Brahmamálá, Videha, Málava, Kásí and Kosala, as well the places Magadha, Pundra and Anga. Search the place where silk is produced and silver is obtained. As well the surrounding places seek for the dear wife of Ráma and Daśaratha's daughter-in-law.

NOTE:—Máhi is a river rising in Málwá and falling into the gulf of Cambay after a westerly course of 280 miles.

25-29. Search through islands hills and abodes on the summit of the Mandara mountain, also search through the houses in Mandara inhabited by people. Go and search amongst the Kirátas, who hide their ears, whose ears are in their lips, whose faces are hard and black as iron, who are one-footed but quick in their movements, who have no houses, who are strong and who eat men, who have sharp locks of hair left on the top of their head (the rest being shaven off), like the sun, whose colour is golden, beautiful to look at, who eat raw fishes, who live in islands. Who live in water and who are dreadful to look at. These are called the men tigers (naravyághra). Look into the forests where they live, as well search those islands where one can go jumping from high or crossing by crafts and boats.

30-36. Go carefully into the Yava island divided into seven kingdoms and to the gold and silver islands where the people who manufacture gold live. You will come across the Sisir mountain whose peaks kiss the heavens. The gods and the Danavas live there always. Do you, search for Sítá in mountains and forests in these islands, search for Jánaki and Rávaṇa in the beautiful places of pilgrimages, and other romantic forests standing on the banks of the fast flowing Sona with red waters near the sea-shore, visited by the saints and cháranas. Search through mountain caves, dreadful forests, gardens, islands, and along the banks of rivers having nice bathing gháts.

37-39. Next go to the islands of the terrible deep and look. See, also, the Ikshu ocean full of sounding billows, shaken by fearful blasts of wind. Here the asuras of huge bodies catch hold of people by their shadows. Thus they got their boon from Brahmá. They are without any food since many, many days and they are hungry. So you should approach wisely the ocean, roaring with great noise and whose brink is infested with monstrous serpents, like the black dreadful clouds. In other words protect yourselves with care and wisdom from those Asuras who catch people by their reflections as if on a mirror and devour them. Next go to the red sea, (the Lohita Ságara), whose waters are red and dreadful. Next see the big Sálmalī tree, the guilt-tormenting kuta cotton tree.

NOTE:—This red sea is different from the red sea that we know from geography.

40-43. Here Viśvakarmá built a house for Garuḍa, full of many gems and jewels, equivalent to Kailāsa. In this mountain dwell hideous looking Rákhsasas of varied forms called Mandehas, huge as mountain peaks and they hang with their heads downwards on the crests of mountains. Go thence to the white cloud-like Kshirode ocean.

NOTE :—The terrific friends named Mandehas attempt to devour the sun: for Brahmá denounced this curse upon them, that without the power to perish they should die every day and revive by night and therefore a fierce contest occurs daily between them and the sun.  
(Wilson's Vishṇu Purāṇa, Vol. II. p. 250.)

44-46. Day after day they are scorched by the heat of the sun and fall into the sea being destroyed by the energy of Brahmá, but they revive and again hang down on the cliffs. Next you will see the Kshirode ocean, white like the autumn clouds, its breast adorned by the waves like a pearl necklace. In its middle stands one big white cliff Rishabhā. Where there are various trees rich in blossoms and there is a beautiful lake named Sudarshan. In that lake bloom divinely scented silver white lotuses with golden filaments; where a good many white swans (flamingoes, white geese with red legs and bills) sport. The wandering kinnaras' dear resort, where heavenly nymphs and Yakshas sport.

NOTE :—Rishabhā, said in the Viśṇu Purāṇa to be a ridge projecting from the base of Meru to the south. Kinnaras are centaurs, the reversed beings with horses' heads and human bodies. The Yakṣas are demi-gods attendant on Kuvera, the god of wealth.

47-48. O Vānaras ! Beyond this Kshira Samudra, you will see the vast dreadful ocean, wherein you will see the mighty fire in the shape of the horse's awful head and face, named Aurva; that fire at the end of a cycle of creation consumes the whole world with all the things moveable and immoveable.

49. All aquatic animals shrink fear at the horrid sight of that dreadful fire and cry aloud. Its sound is heard upto to-day.

Note :—Aurva was one of the descendants of Bhrigu. From his wrath proceeded a flame that threatened to destroy the whole world had not Aurva cast it into the ocean where it remained concealed as submarine fire and having the face of a horse. The legend is told in the Mahabharata I. 6802.

50-53. On the north coast of that ocean there is a mountain with lustre of gold called Kanakaśilā. It extends to thirteen yojanas. You will see next the king of serpents, Sesha, called also Ananta or the infinite represented as bearing the earth white like the Moon on one of his thousand heads. His eyes are like lotus leaves. His silver white body is clad in blue apparel. He has thousand heads. He rests on a mountain and is worshipped by all the gods. There exists a golden triple headed palm, standing on a dais—meet standard for the lofty souled—towering from the mountain's crest, beneath whose shade he loves to rest. Indra reared it on the east. On the top of the hill, is seen fluttering the golden flag of Ananta Deva. It has three branches. At the base of the tree is built the altar and there is seen the golden palmyra (Tāla) tree serving the purpose of the flag.

54-59. This is the limit that you are to go towards the east. Further there is the golden beautiful mountain, Udayāchal. Its crest is one hundred yojanas high



piercing the skies. It is golden and under the tree on the ground, the altar is built. All the neighbouring air is bright with golden trees that clothe the height; the Sála, Tála, Tamála, Karnikára trees are all golden. When these blossom, they look beautiful and shine like the sun. There is a golden cliff named Saumanas, three miles long, three miles broad and thirty miles high (one yojana being equal to nine miles), (one league being usually about three miles) never to be loosened from its hold. In ancient times Viṣṇu treaded the universe or the three worlds, with his three steps. He placed his first step on this Saumanasa cliff, his second step on the loftiest crest of the Mount Meru (the Sumeru hill) (and the third on the head of Bálí in Pátála). In the golden age, the sun was seen in the Jambudwipa when it used to ascend the hill through the north. (The north of Jambudwipa when the sun has run a portion of his course and when he hangs above this mountain height then creatures see his genial light.

60. There the Válahilya and Vaikhánasa the (lifelong Sanyásins), Maharṣis live. These ascetics are resplendent like the Sun.

Note :—Vaikhánasas are a race of hermit saints said to have sprung from the nails of Prajapati.

Note :—Jambudwipa is in the centre of the seven great dwipas or continents into which the world is divided and in the centre of Jambudwipa is the golden mountain Meru 84,000 yojanas high and crowned by the great city of Brahmá.

Note :—The wife of Kratu, Sammati, brought forth the sixty thousand válahilyas, pigmy sages, no bigger than the joint of a thumb, chaste, pure, resplendent as the rays of the sun.

Note :—Jambudwipa in the continent on which Sudarshan or Meru stands.

61-65. The Sudarshan dwipa near the Udayáchala is all illumined by the light that flashes from that steep. And on each creature as it glows, bestows the sight and strength of life. Search there and the places surrounding, the woody side of the mountain if Rávaṇa there hides his captive. The rising sun, the golden hill fill the air with growing splendours till flashes from the east the red of morning with the light they shed. This door way to the earth and to all the worlds was built first. Hence it is called "Pūrva"—East, built at the very beginning. The sun rises here; hence it is named the eastern quarter. Through all the mountain forests seek by waterfall, and cave and peak. Search every nook and bosky dell if Rávaṇa dwell there with Sítá. Beyond this no living creatures can go. The space is covered with all darkness. It is invisible and boundless. There only reside the presiding Deity of that quarter. We do not know anything existing beyond the Udaya hill. Now you shall search all the places, rivers and hills mentioned by me and also those that I have forgotten to mention; search all the possible places. Return after the expiry of one month or you will be punished with death. Go, O Vánaras! And return soon successful and get praises from me and thus earn a good name.

Here ends the Chapter 40 of the Kishkindhyá Kāṇḍam of  
Srimad Válmíkíya Rámáyaṇam.

## Chapter 41

1-7. After despatching that big army Sugriva next sent off to the south the monkeys thought out by him beforehand. He summoned Níla, the son of Fire, Hanumán, the powerful, bold, strong and tall, Jambaván, the son of Brahmá, Suhotra, Sarári, Saragulma, Gaja, Gaváksha, Gavaya, Susena, Briṣabha, Mayanda, Dvibida, Gandhamádana, and the sons of Fire, Ulkamukha and Ananga. He sent these to the south making Angada their chief and guide; and of his followers, too. Sugriva was a good specialist in marking out the fit persons, at the momentous occasion. Sugriva gave full particulars of all the inaccessible and impassable places to those monkeys.

8-10. 'Go forth,' he cried, with all this host and explore the southern coast. Search the Vindhya hills with one thousand peaks, where every tree and every creeper grows; seek the beautiful river Nermudda where there are big serpents, the rivers Godávari, Krishná, Mahánadi and other rivers. Visit the countries Mekhala (the Mekhalas or Mekalas according to the Puráṇas live in the Vindhya hills, but here they appear among the peoples of the south), Útkala (Orissa), Daśárna cities and Avanti. Seek, of high renown, Vidarbha, Aṣṭika, Máhiśaka, and others.

11-20. Search well the Matsya, Kalinga and the surrounding places. Then go and seek the Dandakáranya forest; next go to Andhra, (name of a people and their country as well. It is said to be the same as the modern Telangana and the mouths of the Godávari; these were in the possession of the Andhras. But the limits were probably confined to the gháts on the west and the rivers Godávari and Krishná on the north and south. It bordered on Kalinga, and its capital Andhranagar is probably the old town of Vengi or Vegi, Pundra, Chola, Pándya and the river Godávari and adjoining places. Go to the hill named Ayomukha, whose sloping sides are bright with richest ore, whose crests are variegated and beautiful and within whose forests you will see various kinds of flowers. Search the Malaya hill, full of sandal trees, and where the Cauveri flows to the ocean like eager young women going to their husbands. You will see next the golden entrance gate of the city of Pándya kings, worth seeing. Go then to the shores of the ocean and settle what to do about crossing the ocean. Agastya placed one beautiful golden hill, named Mahendra in the middle of the ocean, whose crests are variegated with trees and minerals.

21-25. The golden hill lies within the ocean, filled with varieties of flowers, trees and creepers. The Devas, Ríṣis, Yaksas, and Apsarás beautify the place, and it is filled with the Siddhas and Cháranas. So this Agastya's hill is very lovely. Indra comes there at every new moon night (śmávas). There is one island there, one hundred yoyanas long. No men can go there. You better go there and seek that place. That is the country of the wicked Rávaṇa, who ought to be slain. That is the abode of the lord of the Rákhsasas, fiery like Indra.

26-30. There is one Rákhsasí named Angáraká, who attracts people down by their shadows as they fly and then eats them up. O Vánaras! Clear up well your doubts and make a vigilant complete search for the wife of the energetic Ráma. Speed on and onward still where in midsea the Flowery hill raises on high his bloomy head visited by saints and angels.

NOTE :—The flowery hill is the Puspitaka hill which seems mythical.

29-35. That hill lies in the ocean and appears like the Sun and Moon. It seems to touch and kiss the sky with its many peaks. Thereon never yet the glances fell of that thankless wretch or infidel. O Vánaras! Bow down before that hill and further onward march when you will reach the Súryaván hill. Next you will have to

pursue an impassable route, fourteen yoyanas long when you will see the Vaidyuta hill. Always beautiful with trees and yielding fruits at all times of the year. Eat the best roots and fruits, sip the honey and haste onward. Next you will see the Mount Kunjara rise, cheering, with its beauty, men's hearts and eyes. Here Viśvakarmá built the abode for Agastya, one yoyana wide and ten yoyanas high.

36-38. The place Bhogavti stands close by the abode of the serpents: A broad walled city, walled and barred, which watchful legions keep and guard, the fiercest of the serpent youth, each awful for his venomous tooth, and throned in his imperial hall is Vasuki, who rules them all. It is difficult for the outsiders to enter there. Search well this place.

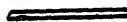
NOTE:—The whole of the geography south of Laṅkā is of course mythical. Sūryaván means Sunny. Vaidyut means connected with lightning. Agastya is here placed far to the south of Laṅkā. Earlier in this canto he was said to dwell on Malaya. If we see the star maps now, we will find that the place of Agastya is Canopus.

39-43. Closely scan the place lying further or concealed. Onward you will see the Risabha hill like a mighty bull, made beautiful and bright with gems. All the jems and jewels are produced there. It looks very beautiful. All the trees of sandal flourish there of heavenly fragrance, rich and rare Gosírṣaka, Padmaka, Harishyáma sandals are seen. That is the Rishabha mountain where the sandals of fiery golden colours grow. Take care not to touch them. The Gandharva named Rohita guards that fearful forest. Five Gandharva chiefs, fiery like the Sun, Sailusa, Grámaní, Sikshá, Sukra and Babhru, the five virtuous souls dwell there always. Their bodies are like the Sun and the Moon and the Fire.

44. It is not fit to go there after the expiry of this earth life. The celestial gods live there. Further it is impossible for you to go; for it is the terrible abode of the Pitrís. There is Yama's sad metropolis, girt with darkness, far from bliss. O Chiefs of the vānaras! Thus far you will have to go. One can go as far as this and make a search. Beyond we cannot go. With utmost care survey those regions and others that you meet on the way. And when Sítá is traced, come back to me after one month. Now hasten. He who gives me full information first of all will be amply rewarded and he will be placed equal with me and enjoy happiness always. He will be dearer to me than my life even. None else will be dearer to me. Even if he wrongs me heavily, he will become my fast friend. You all are very powerful, well qualified and born in noble families. Now attempt seriously how to recover Sítá.

Note:—The distant south beyond the confines of the earth is the home of the departed spirits and the city of Yama, the God of Death.

Here ends the Chapter 41 of the Kishkindhyá Kaṇḍam  
of Srimad Válmikiya Rámáyanaṁ



## Chapter 42

1-6. After despatching the vānaras to the south, Sugrīva spoke to Susena Vānara, thus :—This Susena is the father of Tārā and the father-in-law of Sugrīva. He bowed down with clasped hands and said to the great monkey Archismān, the son of Maharsi Marichi, fiery like Indra and highly energetic like Garuḍa and followed by other monkey heroes. Mārīcha, the son of Maricha, wore a resplendent garland round his neck and he was very powerful. Sugrīva ordered him and other monkeys to go to the western quarters, "Susena ! You and other monkeys better take two hundred thousand monkeys, go to the west and search for Sītā. Seek the countries Saurāstra (the good county), Valhika, Chandra Chitra and other rich provinces.

7-16. Visit large cities, villages and the hill sides and other interior and adjacent countries abounding in Punnāgas, Vakulas, Uhlāka trees, crystal streams flowing to the west, forests, hermitages, deserts, hills and mountain fastnesses, high and cold tablelands, and search for Sītā. Cross the western mountains, the impassable quarters and you will see the western (Indian) ocean ever agitated by the whales, sharks, crocodiles and other monsters of the deep. Your troops will rest, and be happy under those Ketaki, Tamāla and Cocanutt forests. Seek the places Murachipattan and beautiful Jaṭāpura, Avanti, Angalepā and the forest called Alakshita and at a short distance from there you will find the junction of the Indus' (Sindhu) and the Ocean. There at the junction you will find the Somagiri hill, very large, consisting of one hundred peaks and containing big trees. On its beautiful tableland there is a class of birds named Sinhas. They pick up and carry to their nests for nourishing and protecting whales, and elephants; they roam about there with a deep rumbling noise. Search there the lofty peaks of the Chandragiri mountain and the nests of the Sinha birds.

17-18. Whichever elephants and animals go on the hill tops to the nests of those Sinha birds, remain well pleased and become proud. They roar aloud like the rumblings of the clouds and they travel over the peaks of hills abounding in waters. The golden summits of those hills rise high to touch, as it were, the skies. The trees there are wonderful. The monkeys, capable of assuming varied forms at will should seek all these localities. There in the middle of the sea you will see one hundred yojans wide the golden cliffs of the Pārayātra hills that are difficult for others to see, where wild Gandarbhas, fierce and fell, in bands of countless myriads, dwell.

Note:—Pāriyātra, or as more usually written Pāripātra, is the central or western portion of the Vindhya chain which skirts on the province of Malwa.

21-24. On that hill live united the dreadful sinners as the well as twenty four crores of fiery ascetics. Let not the powerful Vānaras go near to them nor should they pluck any fruits from that place. Where very mighty, strong vicious and hard to overcome, the fruits those Gandharvas guard. Yet make effort and search for Sītā still, for if you remain there in the shape of Vānaras you need not fear any ill.

25-28. You will then meet the Vajra hill, which is of the colour of the Vaidurya gem, hard as diamond and covered with trees and creepers. It is beautiful to see; it measures one hundred yojanas. Search there each cave and dark abyss by waterfalls and precipices. Far in that sea, there is a hill named Chakravān (Chakwā) where Viswakarmā constructed a wheel with a thousand spikes. Viṣṇu, the Purusottma, the superior and the first man killed the Dānavas (fiends)

Panchajan and Hayagríva, took the discus (the Chakra, above mentioned) and conchshell. Go further on! Sixty thousand hills of gold you will see with wonder, where in its glory every one is brilliant as the morning sun.

Note :—Panchajan was a demon who lived in the sea in the form of a conch-shell. Hayagríva, horse-necked, is the name of a Daitya, who at the dissolution of the universe caused by Brahmá's sleep, seized and carried off the Vedas. Viṣṇu slew him and recovered the sacred treasures.

29-37. Look there for Rávāṇa and Sítá on the crests of mountains and wide caves. Then stands the Varáha Mountain extending sixty four yoyanas. There lies the city of Pragyotishpur and there lives a wicked Dánava named Naraka. See there also. Within which city the gold is seen and you will find the Sauvarna hill streams, fountains and thousand of rills flow through it. Wild tigers, lions, elephants and bears roam about it freely and proudly, resounding it through their clamours, growlings and roarings. Where the Devas anointed and consecrated Indra by sprinkling water. Another name for Sauvarna is the Megha hill. If you go further ahead, you will get the sixty thousand golden hills, bright like the sun, as if a full blown golden tree.

38-47. At the centre of those hills stands the best hill named Meru or Sumeru. The Sun got pleased and blessed that mountain and gave him a boon. At the request of Meru the Sun told him, whoever he be, a god or Gandharva, will remain day and night at your place, you will shine like the gold in colour. He will become my devotee. On this hill in the evening, the gods Visvadevá, Vasus, and Maruts worship the setting Sun. Thus while being worshipped, the Sun goes out of sight and sets in the hill named Astáchal. He travels ten thousand yoyanas in half a Muhurta. (Light travels at the velocity of 20,000 miles per second). On the top of that hill stands one white mansion like the Sun built by Viswakarmá where there are many compartments, or divisions and trees resonant with the wild notes and musics of various birds. That is the house of Varuna, holding the noose. In the middle of the Mounts Meru and Astáchal is one golden palmyra tree, with ten crowns or tops. At the bottom there is the altar or dais. Look for Sítá and Rávāṇa at all those places.

48-51. The famous Meru Sávarni, very religious and a great ascetic, lives there. He is equal in rank to Brahmá. Bow down duly to the Maharsi Meru Sávarni and ask from him the news and address of Jánakí. When the night ends the Sun removes the darkness of so many places and goes to the Astáchal. O best of Vánaras! So far you can go. Beyond there is no Sun. It is all darkness. None can go further. I know nothing about the space where the sun travels not. Go as far as that place and enquire about Sítá. Return before the month ends. If late, he will be killed by me. My father-in-law Susen will accompany you. Hear him and carry out what he asks you to do. For he is much powerful and he is superior to you all. You, too, are powerful and you can make your own arrangements as the place and time require. You can search the western region under his guidance. My object is to requite the services of Ráma and I shall consider myself fortunate if I can be of any help to him. Susena and other Vánaras received the order of Sugríva and started westward.

Here ends the Chapter 42 of the Kishkindhyá Kāṇḍam  
of Srímad Válmikiya Rámāyaṇam.

## Chapter 43

1-4. Sugrīva gave over the charge of going to the west to his father-in-law and addressed to Satabala monkey in terms calculated to bring good to Rāma as well to himself :—‘Go forth, O Vānara chief ! Go forth and examine the countries of the north beautified by the mount Himālayas. Take with you one hundred thousand Vānara troops, the off-springs of Yama, together with all the counsellors and the ministers and find out the famous consort of Rāma.

5-8. On the success of this work, dear to Rāma, we will be absolved from our debts of obligation towards him, our objects will be attained and we ourselves will be satisfied. Rāma has done his work to our best interests and if we can serve him in return, we will think our lives blessed and fruitful. One’s birth is fructified if one can fulfil another’s wish even when he has not rendered any service ; then what to speak of him who has helped !

9-12. So you should try your best to find out Sitā. You always wish me good. Rāma is honoured and worshipped by all the beings and he loves us so dearly ! Search and examine thoroughly all the forests, rivers, hills and dales. You all are intelligent and powerful, hardy and brave. Go through every land in due order and right onward to the hills of snow, the Himālayās. Seek those that are non-Hindus, barbarians and foreigners, Pulindas, Surasenas, Prasthalas, Bharata, the Madra countries, the Kurus, Kamboja, the Yavana city and Varada country right on to the Himālayās.

13-16. Search the woods of Lodhras and Deodar for Rāvaṇa and Sitā. Go to Somāsrama frequented by the Devatās and Gandharvas and then to the Kāla mountain and those flats that lie among the peaks that tower on high. Then leave that hill that gleams with ore and fair Sudarshan’s heights explore.

NOTE :—The Lodhrā or Lodh (*Symplocos Racemosa*) and the Devadaru or Deodar are well-known trees. Lodhras—a kind of flower a woman used to powder her face with its white pollens after bath, the skin, like the modern custom of powdering the face. Search and examine thoroughly the high hills and caves for Sitā.

17-21. Next you will get the hill named Deva-Sakhā, the dwelling place of the birds, where there are many birds and many varieties of trees. Seek for Sitā in its caves, rills and the Kānchan (golden) woods. Onward and you will find a vast barren tract of ground. It extends upto one hundred yoyanas. Here are no rivers, no trees, nor hills ; no beings exist there. Crossing that dreary expanse, you will be pleased to find the white Kailāsa mountain’s glittering heights, beautified with white clouds where stands the magnificent golden palace of Kuvera, the lord of wealth, built of old by Viśwakarmā.

22-25. In that mountain there is a very big tank or lake, studded with water lilies, extending to many miles in circumference. Here lots of birds are found chirping and many apsaras, celestial nympts, frequent this place and play. The king of the place, Kuvera, the son of Visravas, the bestower of wealth, and adored by all, lives here with his followers, the Yakshas and Guhyakas. Search for Sitā on this Mount Kailāsa ; investigate its tablelands and caves. Next go with caution to the Krauncha hill, its fearful passes and search into its caves. To enter here is a very difficult task. Though dark and terrible is this vale, your wonted courage must not fail. There seek through abyss and cavern on every lofty ridge and mountain peak.

26-31. Great saints effulgent like the Sun, live there and the Devas worship them. Those saints themselves are like the gods. Seek well into the other caves, too, the mountain tops and smaller ones and intervening lands. Go onward! And you will see the Mánasa hill frequented by birds, the sight of which pleases every one and fulfils all one's desires. There the beings, the Devas, and the Rákhsasas cannot go. Examine well those hills, tablelands, and other hills close by. Next you will see the Maináka mountain. The Danava Maya himself built there his home. Seek its crests, tablelands, and caves. There are found women with horse-like faces straying about, and go onward and you will get the Siddhásram.

32-36. There the Siddhas, Vaikhánasas, Vá lakhilyas live. Bow down before those sinless perfect ascetics. Humbly ask them about the trace and address of Sitá. There is one pond there named the Vaikhánasa tank where there are golden lotuses. There the beautiful geese and ducks, bright like the sun roam about. And you will see the Kuvera's elephant named Sárva bhauma roaming there with his pair. Beyond this there is no Sun nor Moon, no stars, nor the clouds. Eternal silence, the perfect calm, reigns there. There saints, holy as gods, do rest. They have bright bodies and their lustre illumines the place like the rays of the Sun.

37-40. After that flows the river Sailodá. The Kí chaka bamboos grow on both its banks. The bamboos on the two opposite banks extend and unite with each other; by means of them the Siddhas cross the river. After that lies the Uttarakuru, the land of the virtuous people. There they get their drinking water from that tank where the golden lotuses are seen. There are thousands of rivulets where are found red lotuses of gold with leaves of blue gems. There are reservoirs and pools of water filled with precious gems and jewels, and lotuses with their golden filaments, bright as the Sun.

41-45. In these parts there are forests of blue lotuses. There the rivers have both their banks golden and filled with peerless round pearls, very precious gems and stones. There are big mountains in those rivers, containing many gems. Always one can get flowers and fruits and one finds there many singing birds. There you see various kinds of trees and feel their scent, and eat their juices and get the touches of those trees. The other mountains are furnished with divine scents, juices and healing touches. They are excellent and they fulfil all the desires. Apparels of the most impressive or exalted kind, excellent ornaments, set with pearls and lapis lazuli (bright blue silicate, colour and pigment), are capable of being worn by men and women alike: many varieties of clothes and blankets are made there.

46-54. Many mountains produce, many articles that can be used with pleasure at all the seasons of the year. There are also good many mountains that yield very precious gems. Beds furnished with coverlets, beautiful garlands, palatable food, delicious drinks, beautiful and accomplished young damsels are found there in abundance. All their sweet lives untroubled are spent in bliss and joy that know not end, while pearl decked maidens laugh, and sing to music of the silvery string. Here the Gandharvas, Kinnaras, Siddhas, Ná gas and Vidyádharas live merrily and enjoy with their wives. All are virtuous and dwell with women fulfilling all their desires and they are thoroughly devoted. Always you will hear the music and sounds of singing instruments and jolly laughter. No one is seen there as if not pleased, no one does any bad act. Daily one finds his good qualities waxing. If you go onward, you will get the nice ocean; in the middle thereof stands the Somagiri hill. The people of Indraloka, Brá hmaloka always see this hill towering to the sky. No sun

shines there, yet the splendour and shining lustre of the hill serve the purpose of the Sun.

55-57. There resides Sambhu of eleven forms or manifestations, the soul of the universe and the chief of the gods, being served by the Brahmarshis. He is Rudra, the lord of the universe. Here lives Brahmá, the lord of the gods. Beyond the Uttarakuru you will not be able to go by any means. No other beings can go there. To go only to the Somagiri mountain is difficult for the gods even. Seeing that, better return soon. O Vánaras! Thus far you can go. Beyond it is a land of no Sun. So there is no arrangement to go there. I do not know anything further than this. Seek what I have told you and seek also that which I have omitted to mention. O Vánaras! O thou! like fire and wind! The recovery of Sítá will be very pleasing to us and to Ráma. O Vánaras! When Ráma's work will be successfully done, I will gratify you with beautiful things. No one will be your enemy. You will live happily and you will get a good, handsome sustenance and allowance all along your lives with your wives and you will gladly roam in this world.

Here ends the Chapter 43 of the Kishkindhyá Kāṇḍam  
of Srimad Válmikiya Rámáyanaṁ.

### Chapter 44

1-7. Then Sugriva relying more upon Hanumán for the accomplishment of the difficult task, said, "O best of the Vánaras, naught can stay thy rapid course, thy quick march thy strong force, by land or sea, by sky or air. You know all the regions of the Asuras, Gandharvas, Nágas, men, the Devas, the oceans and the mountains and the rest". "Your strength, fleetness, fire and bravery are like those of your father, the wind god. Exert to thy best thy power, O swift and strong. Bring back the lady lost so long. The time and place and morality and ethics. O thou most wise! All lie open to thy keen and searching eyes".

8-14. On Hanumán is placed the burden of completion and success in this undertaking. Ráma thought and argued in his mind thus:—This Sugriva is quite sure that Hanumána will be able to find out Sítá. He fulfilled before many works entrusted to him; and this time, too, he will be able to accomplish his task. And Ráma himself thought that his work was done when he saw Hanumán. He became pleased. His senses throbbed with joy, and he gave his ring, his name being engraved on it as a token from him for Sítá's belief. He addressed to Hanumán thus:—This mark, this my missive will make Sítá believe that you are my messenger sent by me. She would not be perplexed and confused. O hero! Your unflinching prowess, undying exertion and Sugriva's message to you indicate that you alone will be able to bring the work to a successful issue.

15-17. Hanumán with folded hands made obeisance to Ráma, took the ring, placed it on his head and departed. Being encircled on all sides by the Vánara hosts that he took with him, he appeared like the shining Moon, surrounded by the stars in the clear blue sky. Ráma said:—O son of Váyu! O mighty, brave and very powerful Hanumána! I depend and depend on your valour and strength alone. Shew your tact and skill and think out how to recover my Sítá and give her back to me.

Here ends the Chapter 44 of the Kishkindhyá Kāṇḍam  
of Srimad Válmikiya Rámáyanaṁ.



### Chapter 45

1-5. Sugrīva, the king of the monkeys and apes, collected them and spoke to them how to attain success in his undertaking, thus :—Go now to the different directions, ye heroes ! Search for Sítá as directed by me. Hearing this stern and strict order, the monkeys bowed down to Sugrīva and proceeded towards different quarters, and they outspread over the land like locusts and darkened the earth. Rāma stayed with Lakshmaṇa on the Prasravana hill and anxiously expected the expiry of the appointed time of one month. The hero Satavali soon departed towards the Himālayās in the north. Vinata, the monkey in chief, went to the east.

6-7. The hero Angada went with Hanumān, Tāra and others towards the south, the quarters of the Muni Agastya. The brave Susena went towards the gloomy and dreadful west, guarded by Varuna.

Note :—Maxmuller says that to the primitive people west was always associated with feeling of horror. It was to them the region of darkness and Death, for the Sun sets in the west and darkness always brings elements of fear with it.

8-12. Thus sending the Vānaras to all the different quarters as he considered fit, Sugrīva pleased from the very beginning when he got back his kingdom, now became pleased all the more. Each Vānara chieftain sought with speed the quarter decreed by his king. They shouted the kila, kila noise, boasted and raised the war cry :—We will slay Rāvaṇa and rescue the trembling Sítá. I alone will fight and kill Rāvaṇa and the other demons and bring back Jānakī. Some others said :—Alone I will bring the trembling Sítá back from the nether regions. You all better remain here. I will vanquish Rāvaṇa, and the dear Sítá shall by this arm again be set free. I will uproot and break the trees, pound rocks and make the calm sea, uncalm throb and heave. I will cleave the earth to her deep foundations. Some said, "I shall jump a league". "I shall jump ten leagues", spoke another. "I shall jump more than one hundred yoyanas leagues," boasted the third. I will swim across the ocean. Others said :—"Nothing can resist my course in this earth, oceans, hills and forests nor anything in the nether regions." Thus the monkeys boasted before Sugrīva, exulting each in his heroic pride.

Here ends the Chapter 45 of the Kishkindhyá Kaṇḍam  
of Srimad Vālmikiya Rāmāyaṇam.



### Chapter 46

1-7. When the Vánaras departed, Ráma asked Sugriva, "Tell me, my friend! How dost thou come to know all about this earth? Sugriva bowed down and replied :- Hear! I am telling every thing to you in detail. Once upon a time Báli resolved to kill a Dánava in the shape of a buffalo named Dundubhi. He defeated and pursued him. The Dánava out of fear entered a cave of the Malaya hill. And I waited humbly outside at the entrance, at the mouth of the cave. One year passed and Báli did not come out. That cave was filled with torrents of blood. I wondered and became mortified for my brother. I lost my power of understanding and I felt quite sure that my elder brother had been killed. I closed the mouth of the hole by a huge slab of stone.

8-13. My object was that the buffalo or bison won't be able to come out and thus it would die. Thinking my brother dead and thus sadly disappointed I returned to Kiskindhyá. On getting the vast kingdom and Tára, I lived happily with Rumá and my other friends. Báli killed the Dánava and returned to Kiskindhyá. Out of fear and respect, I returned to him his kingdom. But he got very angry and wanted to kill me. Fast I fled with my ministers. But Báli pursued me. Then, he wandering forth, my way I took by many a town and forest. Till, I roamed the earth from place to place and saw the whole earth clear and vivid, distinctly reflected on a mirror's polished face. At that time owing to my great speed my eyes had seen the earth at some places like a burning wooden broad disc as if a fiery wheel and at other places like a cow's hoof-print.

14-17. First, I went towards the east; there the fairest trees rejoiced mine eyes and I saw many a cave and wooded hill and ponds where lilies robed the lake and rill. I saw the Udaya hill variegated with many beautiful metal dyes. I viewed, too, the Milky Sea where the celestial nymphs haunt in numbers. Báli chased me fast. I, too, ran faster. I took a turn all on a sudden and went ahead. Then to the south I made my way and roamed over the smaller hills of the Vindhya, where the breeze is odorous with the odour of the sandal trees. Still in my fear I found no rest: I sought the regions of the west. On my way I saw that quarter between the trees and the hill.

18-22. Báli was pursuing me. I saw many places on that side and gazed on the mountain, Astáchal, behind which the Sun sets. I ran to the North and I travelled through the Himálayás and the Meru's steep, and went up to the Northern sea. But I could not find shelter any where. After that the intelligent Hanumán said that he now recollected that Matanga Muni cursed Báli, the king of the monkeys that his head would burst into one hundred pieces, should he dare to invade the precincts of his tranquil shade. There may we all dwell in peace and be free from the oppressor's malice; and Báli, too, out of fear from Matanga, durst not tread. And we came next to that cave and dwelt in peace.

Here ends the Chapter 46 of the Kishkindhyá Kāṇḍam  
of Śrīmad Vālmikiya Rāmāyaṇam.



### Chapter 47

1-4. The monkeys whom Sugriva ordered to proceed in separate batches to different places, started at once and proceeded quickly. They hied to many a distant town, by hills, groves, forests, plains, skies, leafy sheds, lakes and streams. They travelled without rest during the day; and at night they rested in pre-assigned places where the tall trees, whose branches swung to and fro, gave a nice, lovely pleasant shade.

5-14. Those monkey followers used to go during the day time where trees gave fruits in all the seasons and at night they slept on these trees. Thus nearly a month passed and the Vánaras could not find Sítá. They returned disappointed to Sugriva on the Prasravana hill. So Vinata returned fruitless. Satabali searched the north and came disappointed. Susena from the west could not do anything and turned back to Sugriva, sitting before Ráma; they saluted duly and said :—"We searched all the places and hills, forests, and rivers and all the provinces on the sea side, all the caves and leafy sheds, forests, countries and dens and dingles, and difficult passes. Yet we could not find any trace of Jánakí. We saw many strong animals, saw their places. We have slain monstrous creatures. We searched over and over again the places difficult indeed to go ! But we think the noble and strong Hanumán, the son of the wind god Váyu will be able to find out the Maithila lady, for to his quarter (south) of the sky the robber fiend was seen to fly.

Here ends the Chapter 47 of the Kishkindhyá Kaṇḍam  
of Srímad Válmikiya Rámáyanaṁ.

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### Chapter 48

1-4. Hanumán got himself ready and he went out to the countries, as advised by Sugriva. Tára and Angada followed him.

Note :—Angada was the leader in name. Hanumán was virtually the leader. He arrived at the Vindhya hills in company with other monkey forces; he left no stop unvisited, searched its forests, caves and valleys but nowhere could Jánakí be found nor her address traced.

5-16. The monkeys ate many kinds of roots and fruits and the woodland berries as they passed in quest of Sítá. They were difficult, indeed, to be overcome. They stayed when necessary at any place whatsoever they could find. Gradually they entered into dense and more dense forests and arrived at a place where the trees were destitute of fruits and flowers, where the streams were dry, where there was no water, without any beings, dreadful, dreary and barren. The monkeys took great pains and searched woods and dales and other places quite unfit for searching purposes, where there were many caves and other rugged and uneven places. They left those places and proceeded onward. Those places were very horrible too. No fruits, flowers, nor leaves could be seen on the several trees. Really it was a fruitless waste, a land of gloom, where every scanty stream was dried and the niggard earth denied her roots, too. No buffaloes nor deer are found, no elephants through all the ground. There were no tigers, birds nor any other forest creatures. There were no trees, no shrubs, no creepers, no lilies in the waters, resplendent with their fragrant flowers and buds, where the delighted bees may hum and sing. There lived a sage named Kandu. He was truthful and austere and he observed strictly all the rules that made him

very fiery and mighty and he could hardly be thwarted in his purpose. He had one son, ten years old. That son died in that forest. Hence the sage became very angry and cursed that forest. Since then it was doomed to shelter none; not to allow entrance to any body; it was a waste for birds and beasts to shun. The monkeys went to the border of that forest and searched carefully the hills and caves, and thickets whence the water fell, wandering through the tangled dell. But they could not find out Sitá nor Rávana. Through one dark grove they scarce could wind, so thick were creepers intertwined, they saw one Asura (demon the son of Máricha), fierce, high as a towering hill, sitting, not fearing the gods.

17-23. At the sight of the Asura, the Vánaras tightened their loin-cloths and when the Asura invited them to duel, Angada the son of the Báli thought him to be Rávana and got inflamed with anger. He struck him with his fist and the Asura died vomiting blood. He fell on the ground like a broken cliff. All the monkeys became glad; they searched carefully all the caves there, till at last they got tired, became very sorry and they sat down and took their rest under the shade of a tree.

Here ends the Chapter 48 of the Kishkindyá Kāṇḍam  
of Srimad Válmikiya Rámáyanaṁ

### Chapter 49

1-7. Then the wise Angada, felt tired and exhausted. Still he encouraged the monkeys, and said slowly :—"O Vánaras ! We have searched well the dense forests, hills, rivers, defiles, narrow passes and caves, but no where could we see Sitá nor that wicked vicious demon who has taken her captive and stolen her away. And now the appointed time is about to be over. Stern is Sugriva's command. Let us renew our search. No matter, if we suffer or get troubles. Come, cast your grief and sloth aside: again be ready and get every effort tried. So haply may our toil attain the sweet success that follows pain.

8-14. Laborious effort, toil and skill, the firm resolves, the constant will secure at last the ends we seek. It is of no use to give up hope and sit idle. Screw up your courage. Sugriva is a king of an angry temperament and he rules with an iron hand; and I, therefore, advise this for your welfare. We ought to fear him always. We should fear also Ráma's wrath. Do the thing that I advise. Tell me whether I speak reasonably or not. Give out your opinion, whether my advice is fit or not. Then Gandhmádan exhausted, thus replied with parched lips and dried tongue :—"What Angada has said is all very right for you. So do accordingly. Come, let your hosts renew their toil till every spot be again explored. Let us search all together each grove and desert through and through, each towering hill and forest, glade, by hill forts, by lakes and brooks and white foamy cascades."

15-22. The Vánaras ascended the Vindhya hills and resumed their search. They travelled from Vindhyáchal, from its silvery peaks that tower on high like a huge cloud in autumn's sky, where many a cavern yawns and streaks of radiant silver deck the peaks right upto the south. They saw the beautiful Lodhra groves and Saptaparna woods. But áh ! all in vain. They were quite exhausted and they descended from the mountain's crest and sat down a short while for rest under a tree. After removing their fatigue, Hanumán and other monkeys, again got upon the Vindhyá hills and resumed their search through and through.

Here ends the Chapter 49 of the Kishkindhyá Kāṇḍam  
of Srimad Válmikiya Rámáyanaṁ.

## Chapter 50

1-3. Hanumán in company with Tára and Angada searched again the caves and forests of the Vindhyá hill, where lions and tigers frequented and roamed. They searched many other uneven, rough, impassable passes of the hills, big fountains and cascades, and round about all flat stony mountain tops. The monkeys sat down on the south west peak. The day prescribed by Sugriva just expired and they still wandered melancholy on their weary way.

4-24. That place could be searched with great difficulty. Many large and spacious caves and forests were there. The son of the Wind god, Hanumán, looked at those inaccessible places. Then they tried separately; yet not afar too much. Gaja, Gaváksha, Gavaya, Sarabha, Gandhamádan, Mainda, Dvidida, Hanumán, Jambaván, the crown prince Angada, Tára and other monkeys searched the hilly countries and the south. Here they saw a mighty cave that opened on a mountain's side, guarded by a Dánava, and covered by creepers and trees. Thence issued crane, and swan and drake and trooping birds that love the lakes, wetted and reddened with red lotus pollens. It was highly difficult to enter there and pass through. Then Hanumán addressed the monkeys. "You are tired now and you are feeling very hungry and thirsty. But, lo, swarms of ducks and cranes are coming out of that cave, drenched with water and leaves of the trees at the mouth are wet. It is evident, therefore, that within there is a lake or pool of water. Let us now enter the cave." Then they entered the cave. It was a dismal and dreary place. The wild animals were prowling about hither and thither. But the Vánaras were not to be depressed nor thwarted nor were they to remain without vigour or vision. They walked through darkness in great speed by taking hold of each other's hands. Thus they passed a yojana but they felt very hungry and thirsty; their faces grew thin and dark and they despaired of their lives. At that time suddenly they saw a light and they entered a forest, where there was not even a tinge of darkness, where golden trees looked bright like the columns of fire! The Sál, Tál, Tamál, Punnága, Vanjula, Dhava, Champaka, Nága, and flowery Karnikára trees and plants stood there with their red leaves, golden bunches and the tops of the forest were covered with creepers.

25-28. These were in their flowers (in bloom and blossom). Golden bunches and red buds were seen coming out from them. The bunches on the top; on the upper branches of trees with altars below made of Vaidurya gems covered with flowers and golden ornaments, and the trees they saw fair and bright. They saw pools and tanks like blue gems and jewels, frequented by many birds. Those trees were shining like the newly risen sun, they had platforms of lapis lazuli round their bright trunks.

29-37. They saw many large birds like the early sun, big golden fishes and big golden lotuses in clear tanks they saw. At some places there were golden and silver Vimánas (fair houses, of stately height, built of burnished gold and lazulite), and glorious was the lustre thrown through lattices of precious stones. And there were flowers and fruits on stems of corals decked with rarest gems, and emerald leaves or silver trees and honeycombs and golden bees. The monkeys saw there beds and seats worked with gold and gems, vessels of gold, silver and bell metal, at another place, heaps of Aguru, sandal flowers, variegated blankets, excellent clothes, delicious wines, palatable fruits, costly conveyances, and heaps of costly clothings, heaps of hides, leathers and barks of trees.

38-40. Then they met an ascetic woman at some distance, wearing a black bordered piece of cloth (Sári). Her diet was sparing. She was glowing with her own energy like fire. The Vánaras were struck with wonder. Hanumán, huge like a mountain asked her with folded hands. "Who art thou? And whose cave is this?" "Whose are these houses and jewels"?

Here ends the Chapter 50 of the Kishkindhyá Kāṇḍam  
of Srímad Válmikiya Rámáyanaṁ.

## Chapter 51

1-4. Hanumán asked further :—"O Lady ! We all are very thirsty and hungry. All on a sudden we have entered this place, dark and dreary. Well, if we can quench our thirst. Everything is wonderful here and we have been greatly astonished, frightened and bewildered. Whose are the golden trees that gleam with splendour like the mornings beams? To whom do these clean and pure eatables, fruits and roots, golden vimánas (seven storied buildings), silver houses, golden latticed windows, covered with nets of pearls, belong?

5-10. To whom do those gold and silver palaces with golden windows screened with nets of pearls belong? To whom do those golden trees, delicious food, golden lotuses, golden fishes and tortoises belong? Are those the results of your asceticism or of that of another? Be good enough to elucidate on these points. We know nothing. The virtuous nun, wanting good to all, replied :—"O my boy ! In days of yore there lived a highly energetic juggler (máýávi) magician, conjuror, named Maya.

11-15. That Dánava-king, the chief artificer of all the Dánava race, Maya has built all this magic, extraordinary forest, the excellent golden site and mansions. He, famed for illusory powers, planned and framed this glorious dwelling. One thousand years he performed austere devotion and penance in this great forest. Brahmá gave him the boon and he learnt all the knowledge of mechanics (mechanical art or handicraft) that Sukráchárya had possessed. Strengthened by that grant, he enjoyed all those luxuries and wealth, the things created by him. Maya lived for some years in this forest. At that time he became attached to a nymph named Hemá. Thereupon Indra, the king of gods killed Maya by his bolt, and gave to Hemá (one of the nymphs of paradise) that nice forest wherein to spend her tranquil days in never-ending enjoyment of desired things. I am the daughter of Meru Sávarní and my name is Swayamprabhá (Meru Sávarni is a general name for the last four of the fourteen Manus :—1. Dharma Sávarni, 2. Rudra Sávarni, 3. Rauchya Savarni and 4. Indra Sávarni).

NOTE :—Manu—name of a celebrated personage regarded as the representative man and father of the human race (sometimes regarded as one of the divine beings. Particularly the fourteen successive progenitors or sovereigns of the earth. (The first Manu, the Sváyambhuva Manu, called स्वायम्भुव मनु is supposed to be a son of the secondary creator who produced the ten Prajapatis or Maharsis and to whom the code of laws known as Manusmṛiti is ascribed. The seventh Manu called Vaivasvat Manu being supposed to be born from the Sun, is regarded as the progenitor of the present race of living beings and was saved from a great flood by Viṣṇu in the form

of a fish, of Matsyávatára; he is also regarded as the founder of the solar race of kings who ruled at Ayodhya. The names of the fourteen Manus in order are:—1. Sváyambhuva, 2. Svárochisa, 3. Auttami, 4. Támasa, 5. Raivata, 6. Cháksusa, 7. Vaivasvata, 8. Sávarni, 9. Daksa Sávarni, 10. Brahma Sávarni, 11. *Dharma Savarni*, 12. *Rudra Savarni*, 13. *Rauchya Savarni* and 14. *Indra Savarni*.

Manvantara—the period or age of Manu. It comprises 4,320,000 human year or 1/14th day of Brahmá, the fourteen Manvantaras making up one whole day; each of these fourteen periods is supposed to be presided over by its own Manu; six such periods have already passed away; we are at present living in the seventh, and seven more are yet to come).

16–19. I am protecting the house of Hemá. My dear friend Hemá is skilled in arts of dancing and singing. I granted boon to Hemá; so I am looking after her house. On what errand you are come here? What for you have come here? How have you come to see this forest, that is hidden from passers-by? Eat pure food, fruits and roots, drink water; quench your thirst and answer me.

Here ends the Chapter 51 of the Kishkindhyá Kāṇḍam  
of Śrīmad Vālmikīya Rāmāyaṇam.

## Chapter 52

1–5. After the monkeys had taken their rest, that strictly careful ascetic said:—“If after taking these fruits your weariness has gone and if you consider me fit to hear you” speak out:—Hearing this, Hanumán, the son of Váyu, humbly replied what really took place:—Ráma, the son of Daśaratha, the king of all peoples, powerful like Indra and Varuṇa, has come to the Dandaka forest with his wife Sítá and his brother Lakshmaṇa. Forth from that dark shade of forest boughs, the giant Rávana stole away his wife deceitfully and forcibly.

6–12. Ráma's ally Sugriva, the king of the Vánaras, has sent us. We with Angada and other leading monkeys have thus come southward where Agastya lives, and which is protected by Yama, the God of Death. We are commanded “to go southward and search carefully every place, every nook and corner to trace out the lady and fiend. And we roamed over the southern region and the ocean's shore, until we are collected here now under the shade of this tree. We feel very hungry and our faces are dried, our lips are parched with thirst. We are drowned in the ocean of thought; we do not find any way out. Then as our sad eyes looked around, we saw this huge dark hole or chasm covered with creepers and trees. Forth trooping from the dark recess came swans and mallards, numberless, with dust and water particles upon their shining wings as if newly bathed where springs up the water.

13–19. I spoke to the monkeys “Well! Let us go there. And all within the portal hied. We had to carry out quickly the urgent work and so we ran. Holding fast each other's arm, we jumped and fell down in this dark hole where we have come all on a sudden. For this work as per Sugriva's order, we have come here. This is now our first duty. Troubled by hunger and thirst, we have come to you and hospitably you have treated us with roots and fruits. We took them and our lives were restored. Tell us now how we may repay thy gracious boon? Swayam-Prabhá

(the self luminous) said :—I am pleased with you all ; O monkeys ! A life of holy selfless works I lead and I do not want any service in return from you.

20-25. Hanumán said :—We have now one request and therefore we have come to your shelter. Listen to our new grievance. Sugriva has fixed one month's time to find out Sítá That time has expired. For Sugriva's anger we fear. Alas, the great task imposed on us by our king remains yet unaccomplished. We searched this cave ; but to no profit. The time limit thus expired. Kindly get us out of this place and we see that our lives are in danger. We have yet to do a very big task. The votaress replied :—It is very difficult to get out of this cave alive. But by my supernatural power of asceticism, I will let you out. Let all the monkeys close their eyes.

26-32. All the monkeys closed their eyes and shut their mouths with their finger tips and lo ! within a moment they found themselves out of the mazy cave. They were asked to remain patient. The ascetic woman spoke :—This is the Vindhyá mountain covered by plants and creepers. This is the Prasravana hill and here is the great ocean. Let all your desires be fulfilled. I am going home. Thus saying Svayam-Prabhá soon entered back within that cave.

NOTE :—That the ocean was close to the Vindhyán range.

Here ends the Chapter 52 of the Kishkindhyá Kāṇḍam of  
Śrīmad Válmikiya Rámāyaṇam.

### Chapter 53

1-2. The monkeys saw the abode of Varuṇa, the dreadful ocean, shoreless, agitated with big and crested waves, rolling incessantly and making an awful thundering noise. The time limit fixed by Sugriva expired due to their exhausting search in the cavern built by the magic power of Maya.

3-24. The highsouled monkeys sat down at the foot of Vindhyá and sadly, as they pondered, grieved for their failure, they judged. There the branches of the trees bowed down with their newly budding flowers of the spring and the monkeys became afraid and anxious and they fainted on the ground. Then the crown prince Angada, respectfully addressing the elderly monkeys, gently said, "We started as per Sugriva's order but we have been delayed by getting into the cavern. We thought that we would finish our search within Asvin (Sept.-Oct.) but our time limit has expired. Now I ask you to decide what to do. You know well about the arts of government ; you are skilful, warlike and famous. You have set out for this task with me, but if you fail and return unsuccessful, you will surely meet with death. Who can be happy by violating the orders of Sugriva ? Since the appointed time is over, we should fast ourselves to death. Sugriva, is by nature, rough, keen and strict. He is our master. He will surely kill us. He is a man not to forget nor to forgive. So here let us all fast and starve ourselves to death ; we should not think of our sons, wives, relations, wealth and houses. This is the sacred shore of the infinite sea. To be killed for no reason nor rhyme, without any justification is not at all a desirable thing. To die here is far better. Sugriva did not instal me as the crown prince. It is Ráma that has made me heir apparent. From the very beginning Sugriva is my enemy. He will surely pass on me a capital punishment. What can my friends do then ? They will be of no avail. They will be mere witnesses of my sufferings. If you do not get the address of Sítá, Sugriva will kill us. So better leave and bid good bye to our sons, wives, wealth and homes and sit down here and abstain from food and thus await the approach of death.



If we return to him unsuccessful, he will no doubt kill us. Sugrīva is rough and rude, and Rāma is unduly attached to his wife. His thoughts yearn too much for Sitā. Our forfeit lives will surely pay for idle search and long delay, and our fierce king will bid us die to buy the favour of his friend. The other monkeys sympathised. They burst into tears and they began to praise Bāli and Angada and talked ill of Sugrīva.

25-27. Then Tāra softly spoke to cheer up the Vānaras hearts, oppressed by fear. Despair no more, dispel your doubts. Come in this cavern and dwell. This is built by the Māyā of Maya Dānava. No one can enter here. We will get here ample flowers, water, eatables and drink. There we need not fear Indra, nor Rāma, nor Sugrīva, the king of Vānaras, nor any other body. The monkeys became highly glad to hear Angada and Tāra and said we ought now to take such steps as our lives are not destroyed.

NOTE:—Indra is named here Purandra, the destroyer of cities, the cities being the clouds which the god of the firmament bursts open with his thunderbolts, to release the waters imprisoned in those fortresses of the demons of draught. Indra batters down the portals of the foeman's town.

Here ends the Chapter 53 of the Kishkindhyā Kāṇḍam  
of Śrīmad Vālmikīya Rāmāyaṇam.

### Chapter 54

1. When Tāra, like the young moon that night after night shines with ever-waxing light and the best of the splendid monkey chiefs, expressed his thoughts, Hanumān perceived that Bāli's princely son had won a kingdom for himself.

NOTE:—Perceived that Angada had secured, through the love of the Vānaras the reversion of Sugrīva's kingdom; or as another commentator explains it, perceived that Angada had obtained a new kingdom in the enchanted cave of Swayam Prabhā which the Vānaras, through love of Sugrīva would consent to occupy. Hanumān, versed in all the Sāstras, did not like this idea at all.

2-5. Hanumāna considered Bāli's son Angada endowed with (i) eight-fold Buddhi (intelligences or understandings) (1) Desire to hear, (2) hearing, (3) smelling (4) Retaining, (5) Uḥāpoha (reasoning and considering the pros and cons and fully discussing); (ii) Four-fold powers (Sāma, Dāna, Bheda, Nigraha); (iii) Fourteen qualifications (knowledge of time and place, steadiness, patience in suffering pains, all knowledge, cleverness, enthusiasm, keeping secret the counsels, keeping the word always one and the same without any twist or torture, heroism, Bhakti, gratefulness, kindness to one who has taken shelter, Amarshitva (tolerance), talkativeness and restlessness. Fire, warrior's strength and energy, rulership, and every noble gift were all seen in him fully. Angada was like the waxing Moon of the bright fortnight. He was like Brihaspati in his intellect, strong like his father, and he was hearing Tāra's advice as Indra heard that of Sukrāchārya. But Angada felt exhausted, and Hanumān, expert in all the Sāstrās gave out his own opinion that was just the opposite of Tāra.

6-8. Hanumāna while arguing the second out of the four war policies, succeeded in creating differences of opinion amongst the monkeys. And when the monkeys

differed as to what is to be done, Hanumán terrified Angada by putting before him all sorts of dreadful issues and severe punishments. He tried to guide the prince to better thoughts. He said:—O son of Tára ! You are capable like your father in battle. You can reign like him over the vast kingdom of Kishkindhyá and you are the most worthy one like thy father to hold our empire.

9-15. But the Vánaras are naturally fickle and restless ; they won't live here without their wives and children and they will never carry out your words. I tell this clearly before their faces that this Jambuván and Sugriva will never care for your words ; they will never be able to remain without their wives and children. These monkeys can never be dissociated from Sugriva by the four war policies, conciliation, bribe, sowing dissensions and war. The strong can remain independently separate by quarreling with the weak ; but the weak can not. Self-defence is necessary to the weak. Otherwise very great mischief will result. So the weak should not quarrel. You have heard from Tára that this cave is safe from the attacks of the enemies. But it is not at all difficult for Lakshmaṇa to rend those walls by his deadly shafts. First Indra destroyed a little of it, but Lakshmaṇa will now quite dismantle it by his arrows. Lakshmaṇa possesses many arrows that can rend mountains hard as bolt like flowers.

16-20. When you will be seen to remain in this cave, all the monkeys, it is sure, will forsake you and turn again, with thirsty eyes to their wives and babies and all they value highly (they will leave you and go to Sugriva). You will lose your good friends and relatives and thus you will be all alone in your woes, alas ! weak as a blade of trembling grass ! And Lakshmaṇa's swift and dreadful arrows will fall on you turned away from Ráma's work and they will kill you. But if in meek lowly reverence you seek with us Sugriva's court, he will give you in time the kingdom. Your uncle is religious ; he loves you ; he is of good behaviour and firm in his promise. He will never vex nor injure you nor seek your ruin. He loves your mother, lives for her, a faithful friend and worshipper. She has no other son. So, O Angada ! You should wisely return and execute Ráma's work.

Here ends the Chapter 54 of the Kishkindhyá Kāṇḍam  
of Srímad Válmikiya Rámáyanaṁ.

## Chapter 55

1-5. Hearing Hanumán's just and right words, humble and reverential, Angada said :—No trace we find in Sugriva of his self-control, steadiness of purpose, generosity of soul, purity of mind, mercy, prowess and patience. He who takes in openly the wife of his elder brother, a mother unto him, even in the lifetime of the latter is indeed a hateful creature. How can Sugriva be known as virtuous who was engaged by his brother Báli to guard and protect the cave when Báli went into the cave to fight with the demon and Sugriva shut the mouth of the tunnel with a rock ! He is certainly very ungrateful who could even forget Ráma whose hand in oath he took and who could forsake that friend, who saved him in his troubles, to whom his life and fame he owes ? Ah no ! His heart is as cold and mean in what bids him search for Ráma's queen ? How can he remember Dharma ?

6-11. Who gave orders to search for Sitá not out of religious zeal and magnanimity of soul but out of the fear for Lakshmaṇa ! How can Dharma exist in him ! He is vicious, fickle, ungrateful, not obeying the orders of the Smritis (Sástrás)

and violating the rules thereof. Where is that good and honest man who can place his confidence on Sugriva? Specially amongst his relatives and family! What matters it if he be qualified or not? He expects a son might be born to him and he intends to place his own would-be son on the throne. How, then, can he spare my life? Me, in my youth, the anointed heir, against his wish he will not spare, but strike with eager hand the blow that rids him of a household foe and fire. What is to be done in future with regard to me (that mantra) is disclosed, who is considered to have acted offensively, whose power is very limited, who is helpless, how can such a one, myself go back to Kishkindhyá and live there as a mean destitute creature. He will certainly imprison me in a solitary cell or hang me up on a tree. To fast here to death is fit for me. O Vánaras! Bend homeward your way.

12-16. I promise I will not return to Kishkindhyá. You convey my respectful greetings to Sugriva, the heroic Ráma and Lakshmana and to the worshipful Ruma. Tell my mother Tára to hold patience. She is kind to me and loves me. Most probably she will die disconsolate when she hears about my death. Saying thus, and saluting the elders, Angada wept and helplessly became indifferent. He sat down on Kuśa grass (*Poa cynosuroides*, which was used to strew the ground in preparing for a sacrifice, the officiating Brahmanas being purified by sitting on it.)

17-23. Thereupon the Vánaras burst into tears and they began to praise Báli and Angada and talked ill of Sugriva. They, too, surrounded Angada and became ready to fast themselves to death. They sipped water and sat with their faces eastward. They went northward to the shores of the ocean and sat there on the kuśa grass. The monkeys considered thus their death preferable. They talked then amongst themselves about Ráma's exile, Daśarath's death, conquest of Janasthán, abduction of Sítá, death of Jaṭáyu, destruction of Báli and Ráma's anger. At that time, the noise, the kilkilá rose; and the powerful monkeys like the deep roarings of the sea drowned the gentle murmuring of the mountain rill.

Here ends the Chapter 55 of the Kishkindhyá Kāṇḍam  
of Śrīmad Válmikiya Rámāyaṇam.

## Chapter 56

1-2. Then came there the long-lived (deathless) Sampátī, the glorious, the king of the vultures, the brother of Jaṭáyu, famed for his strength and prowess and valour.

NOTE :—Chiranjivin, an epithet of seven persons who are considered to be deathless. Asvatthámá, Bali, Vyása, Hanumán, Bibhíṣaṇa, Kripa, Parasuráma.

3-10. He came out of the cave of the Vindhya hills and saw the Vánaras sitting. He got delighted and said :—"Behold! My food has come here due to my karmas. These Vánaras who are doomed to die will now satisfy my hungry maw. As they die, I will eat them one after another. Hearing these words of the vulture, desirous to have food, Angada felt uneasy and spoke to Hanumán, "Look! Death itself has come all on a sudden for the Vánaras. In the guise of Sítá, Yamaráj, the king of death, has come, wroth for Sítá's sake, to take our lives. We have failed to execute the order of Sugriva nor could we have achieved Ráma's work. To save Sítá, Oh! how much did Jaṭáyu do for Ráma! How he fought with Ravana's might and nobly brave, perished! You all heard about this. Every

being, even beasts and birds of the forest, are doing their utmost for Rāma. They are giving up their lives.

11-16. Each one helps another out of love and kindness. So we will also give up our lives for Rāma's sake. We have come to the forest but we have not found Jānakī. That king of the vultures is happy indeed ! Who has been killed by Rāvaṇa in the fight and who was saved from Sugrīva's hand and who has got his noble goal. At the death of Jaṭāyu and Daśaratha, and on Sītā being stolen away, these difficulties have come down on the heads of the monkeys. Rāma's exile with Lakshmaṇa and Jānakī, his killing Bāli, slaying out of his anger the Rākhsasas all have sprung as the result of Daśaratha's granting the boons to Kaikeyī.

17-24. Hearing these painful words from the monkeys and seeing the Vānaras lying on the ground, Sampāti, the sharp beaked king of the vultures, got bewildered and astonished; and he spoke sorrowfully, his heart moved with pity and wonder :—"Who tells me now of the killing of my brother Jaṭāyu and shakes my innermost soul with woe for a loved brother's overthrow ? How the fight occurred at Janasthān between Rāvaṇa and the vulture king ? After many days I am hearing the glorious name of my brother so dear. But first assist me and get me down from the top of this hill. I have become glad to hear about my younger brother, qualified, valorous, and praiseworthy. Now I want to hear how he died. Jaṭāyu lived in Janasthān and he was my brother. The king Dasaratha was his friend. Rāma dear to all the elders was the eldest son of Daśaratha. The Sun burnt my wings and no longer I can fly.

Here ends the Chapter 56 of the Kishkindhyā Kāṇḍam  
of Srīmad Vālmikiya Rāmayaṇam.

### Chapter 57

1-6. Sampāti's voice was hoarse, rough and broken due to age, grief and woe. The monkeys could not reply to his word. They got afraid lest he might play some mischief. He came there in search of his food. Seeing the vulture, they came at once to the drastic conclusion that he would devour them. Their wish would soon be fulfilled if the vulture ate them. They will get their siddhis, their objects accomplished. Then rose the Vānara chiefs and they lent their arms to aid the bird's descent. Angada said :—"O bird ! The powerful Riksharaja was my grandfather. He had two sons, Sugrīva and Bāli. They became very powerful. The king Bāli became very famous for his heroic deeds. Bāli was my father.

7-12. Sri Rāmchandra, the lord of this whole world, was born in the Ikṣāku race. He came to the Daṇḍaka forest at the order of his father with Lakshmaṇa and Sītā. Rāvaṇa stole away Sītā per force from Janasthān. Jaṭāyu, the vulture king, was the friend of Rāma's father. He saw Sītā being stolen away by Rāvaṇa and carried off by him in the sky. He dismounted Rāvaṇa from the chariot and made him sit on the ground. But Rāvaṇa killed the vulture who got very old and who was borne down with fatigue. Rāma performed his funeral rites and Jaṭāyu got a good turn and he obtained the Heavens.

13-16. Then Rāma made a covenant with Sugrīva for mutual aid; and Bāli, defied to the field, died by conquering Rāma's arrow. Rāma then conferred the kingdom on Sugrīva. Sugrīva has sent us to seek Sītā. Thus we are searching for Sītā but we have not as yet found her just as Sun's light cannot be had in the

night. We carefully searched the Daṇḍaka forest. We then out of mistake entered a spacious cave built by Maya's magic skill. We walked through that cave or tunnel and wandered there a month fruitlessly. We are Sugrīva's servants. In as much as the allotted time is over, we are starving ourselves to death out of Sugrīva's fear. If we go to Rāma, Sugrīva and Lakshmaṇa, fruitless and unsuccessful, we fear that we will lose our lives.

Here ends the Chapter 57 of the Kishkindhyā Kāṇḍam  
of Śrīmad Vālmīkiya Rāmayaṇam.

### Chapter 58

1-3. Hearing the piteous words of the Vānaras, who discarded the hopes of their lives, Sampāti said strongly with eyes filled with tears. O Vānaras ! Alas my younger brother Jaṭīyu slain in fight, as you say by Rāvaṇa's unresisted might ! I, old and wingless, weak and worn, can only mourn over his sad fate and bear patiently the news of my brother's death !

4-8. Formerly after Vritrāsura had been slain by Indra, we the two brothers wanted to get victory over Indra, soared high up through the sky and flew towards the brilliant Sun. Going round and round through the sky we went forcibly to the Heavens towards the Sun. When we went close, Jaṭīyu was unnerved by the intense heat of the Sun and his pinions and nerves fluffed and failed. I marked his sinking strength and spread my stronger wings to protect his head, till all my feathers were burnt away and I fell on the Vindhya's hill and lay there. There in my lone and helpless state I did not hear what happened to my brother.

NOTE :—Vritra, the coverer, hider, obstructor of rain is the name of the Vedic personification of an imaginary malignant influence or demon of darkness and drought supposed to take possession of the clouds, causing them to obstruct the clearness of the sky and keep back the waters. Indra is represented as battling with this evil influence and the pent up clouds being practically represented as mountains or castles are shattered by his thunderbolts and made to open their receptacles.

9-17. Angada said :—If Jaṭīyu be your brother and if you have heard all and if Rāvaṇa's residence be known to you, please tell me where does that cunning Rākhsasa live, near or far, whom folly impels to his death. Then Sampāti to the delight of the monkeys said, "You see, I have grown old and have lost my wings. I can help you only by my words. The three worlds I know. I know Varuṇa's abode, Trivikrama's lokas, I know of the war between the gods and the Asuras and also of the churning of the nectar from the ocean. I am infirm with age; yet I would try to be of some service to Rāma. This is my first and foremost duty. I saw the wicked Rāvaṇa stealing away one fair woman adorned with ornaments. That lady was crying "Rāma ! Rāma ! Lakshmaṇa ! Lakshmaṇa !" She was throwing down her ornaments one by one and beating her breasts. On the peak of the hill like rays of the Sun her silken clothes looked like lightning by the side of the black Rākhsasa Rāvaṇa.

18-22. She was taking the name "Rāma" and I inferred her to be Sītā. She dropped her garlands of gems and gold. I now tell you, where that Rākhsasa dwells.

Hear. The son Visravá and brother of Vaisravana, that demon Rávana dwells in his home, the city of Laṅká. After one hundred yojanas, is an island in the ocean; there Viśvakarmá built the fair Laṅká. It is walled round completely. The doors at Laṅká and the platforms all are made of gold. There are many golden mahals or divisions, courts, and the four enclosure walls all around the city stand and guard. Within his bower, securely barred with monsters round her for a guard, still clad in her silken dress lies Sítá, and her heart is very sad.

23. She has been kept in the quarters of Rávana, surrounded by the Rákshasis. You will see her, the daughter of Janaka. I see by my clairvoyant power that you will be able to see Sítá and you will soon return. In the first field of the atmosphere air or region are borne the doves and the Pínga birds that feed on corn. The second layer of air supports the crows, parrots and birds whose food grows on branches. Along the third in balanced flight sail the keen osprey, the Bhásas, Kuvaras and Kraunchas and the Kite. Swift through the fourth the hawks spring; fifth, to the vultures; sixthly to the proud ducks and then to Garuḍa, the sons of Vinata. We are descended from the sons of Vinata. We possess extraordinary powers. However, Rávana has committed a wicked deed and what I tell you would come to pass. I have got supernatural clairvoyant sight like Garuḍa and I can see Rávana and Sítá from here. We are naturally endowed with a long sight. Now find out your way how to cross the ocean and take me to the sea shore, I shall perform the watery rites for Jaṭáyu. By virtue of our food and by our nature we see one hundred yojanas and further too. We live by possessing long sight. The cocks can see through the roots of the trees. This is the law. Find out some means how you can cross the salt (the Indian) ocean. You will be able to find out Sítá and go to her and thus your object will be fulfilled and then you will return. I want to pay my water libations to my highsouled brother; so take me to the sea shore. The powerful Vánaras carried Sampáti whose wings were burnt down to the sea shore and again brought him back to the place where he used to live. The Vánaras all became very glad to get the address of Sítá.

NOTE:—The ocean lay at the foot of the Vindhya range.

Here ends the Chapter 58 of the Kishkindhyá Kāṇḍam  
of Srimad Válmikíya Rámáyaṇam.

### Chapter 59

1-6. The monkeys heard the words of Sampáti, the king of vultures, rapt with wonder, as if they were drinking the nectar and they all were mightily pleased. They made kili kili sounds in delight. The Jambuván got up from the earth and asked, "O king of the birds! Just tell us all about Sítá and save the Vánaras. Where, where is Sítá? Who saw her being stolen away? Who was that thief? Who remembers not the strength of the arrows of Ráma and Lakshmaṇa hurled on one like bolts from the blues? Again Sampáti spoke to cheer up the Vánaras as they bent to hear: Listen, I am telling you all I know about Sítá. What I heard and whence I heard and where is she? In what distant prison lies the lady of the long dark eyes?

7-28. I was scorched by the Sun. I lay long, powerless, on this high mighty hill. Seeing my pitiable plight, my son Supársva, the best amongst the birds, brought my food timely in the morning and evening; and filial care renewed my life. The Gaṇḍharvas are very lascivious, the serpents are very furious with anger, the deer are

very timid and we, the imperial vultures, are very hungersome; our hunger is most dominant and we need a full supply, a heavy meal, to feed our stomach. Once I felt very uneasy and became restless from dire hunger; I wanted food badly. My son went out to bring food but he returned in the evening without any meat. I rebuked him hard. Then to pacify me Supārshwa said, "O father! To-day in due time I flew very high up in the skies, and obstructed the passage to the Mahendra hill and laid in wait for any prey and flesh. Various sea animals were passing through it. Thence I looked down alone to stop their passage.

NOTE:—Mahendra is a chain of mountains, generally identified with parts of the Ghats of the Peninsula. There I saw a dark man of collyrium hue carrying away a lady shining like the bright dawn. I wanted to seize and eat them up both for food. But that man approached me and entreated me to let him have his way and not to obstruct him. Now pardon is to be granted to him who asks for protection. I granted him passage and very quickly he flew southward along the sky. Then the Siddhas and other travellers on the sky appeared and congratulated me on my good luck of getting back my life and remaining alive. Afterwards I enquired and learnt that the man was Rāvaṇa, the demon king; and the woman was Sītā, the Rāma's wife. She was weeping in distress. Thus I heard the tale late. I heard the tale from Supārshwa my son; but I could not do anything. How can I without wings? I can speak out my case fully and intelligently and I shall achieve my end by my speech, by my friendly aid and by securing the help of other's skill, intelligence, courage and bravery. The gods cannot defeat you. You have come over a long distance at the command of Sugrīva. Be ready and do Rāma's work; it is my duty also to fulfil. You are intelligent. Do not waste your precious time any longer. Judge and come sharp to an unanimous and a definite verdict and conclusion. Avoid delay.

Here ends the Chapter 59 of the Kishkindhyā Kāṇḍam  
of Śrīmad Vālmikiya Rāmāyaṇam.

## Chapter 60

1-7. When Sampāti, the king of vultures, finished his bath and paid the libation to his ancestors when he had taken his seat, the monkeys sat around him. Sampāti trusting the monkeys, gladly addressed Angada again. Hear me silently and attentively. I am speaking out the true facts, how I came to know the facts of Jānakī, as they really happened. Scorched by the rays of the Sun, I fell down on the crest of this Vindhya mountain. Six days in deadly swoon I passed when I regained my senses and understanding. My hands and feet were benumbed. In a distracted state of mind I looked around the four quarters but I could not discern anything. At last I could see the mountains, seas and oceans, the rivers, tanks, forests and cities and I regained my senses and came to know that the place where I fell was the Vindhya mountain with many summits and peaks, standing by the southern sea.

8-13. Revered by the Devas, stood near where I lay, a sacred wood where the great Niśakar Rishi, an austere and awfully rigid ascetic lived. Since that hermit went to the Heavens, eight thousand years have passed away. Somehow I got down slowly from that rough hill top and with great difficulty I reached again the ground

strewn with spikes of kuśa grass. I wanted eagerly to see the sage Nisākar; for often I had sought with Jaṭāyu his hermitage and met him on several occasions. As nearer to his grove I drew, the breeze blew with cooling fragrance, shaking the trees of the hermitage laden with flowers and fruits. Anxiously I sat down and waited under the trees' delightful shade to see him.

14. I saw him coming from a distance and he was blazing like a fire. He had just finished his bath in the sea and he was coming with his face northward. Lions, tigers, bears, reptiles, snakes and srimaras (a variety of deer) were following him as mendicants follow the donors, and turned back obeisant when the sage had reached his āsram, as if the diwans, ministers, soldiers and generals turn their backs and go away when the king retires to his palace. He immediately came out again and said, "O Bird, I do not recognise you, so dire a change has made thy form and feature strange. Where are thy glossy feathers? Where are the rapid wings that cleft the air? Two vulture brothers once I knew, taking any form at their will. They were kings of the vulture race and flew with Mātariśvā's (Vāyu's) wings. Of that two, one is Sampāti and his younger brother was Jaṭāyu. In human shape they loved to greet me, their hermit friend, and hold and clasp my feet. Now tell me why you have been thus punished, and how your wings have been scorched? Have you got any disease?" Or are you banned and punished?

Here ends the Chapter 60 of the Kishkindhyā Kāṇḍam  
of Śrīmad Vālmikīya Rāmāyaṇam.

## Chapter 61

1-3. Then I replied :—Oh! What difficult and austere work I did playfully, with no serious end in view (I fought with Indra) and also I wanted to go to the Sun! I said :—Ah me! overwhelmed with shame and weak with wounds, I cried, "I scarce can speak" My Lord! I have sores all over my body; I am being pained; I feel ashamed and I am much tired also. I cannot give out my ideas exactly. Once I felt proud of my strength and I cherished the desire to become superior to Jaṭāyu. I challenged him. We soared up very high in the Heavens to test our strength.

4-10. We vowed before the Munis on the mount Kailāsa that we would fly and follow the Sun upto the Astāchal mountain (where the Sun sets to his resting place). Up on our soaring pinions through the fields of cloudless air we flew and we two were going side by side. When until the forest appeared like grass, the rivers like threads, and the mighty mountains like the Himālayās, the Vinḍhyās and the Meru, each like an elephant immersed in a pool. When we were near the Sun, we were dazed by his glare, we lost our way. We saw the earth, the cities, like the wheels of chariots. Whence in wild snatches rose the song of women and the gay-clad throng, with sounds of sweetest music blent and many a tinkling ornament. We saw many women wearing red clothings and singing; soon we flew and soared high in the sky and reached the path way of the Sun. Thence I saw the forest of grass. The earth appeared as if covered by stones, and every river in her bed meandered like a silver thread. But fervent increasing heat and toil and sweat overcame the vigour of each yielding frame. Our weary hearts shivered and our senses got bewildered; they reeled and failed. We got much afraid and swooned.



11-13. We could not distinguish the several quarters, south, south-east, west, etc. We saw all the worlds, that would be burnt surely in the great dissolution of the universe, already getting burnt at that moment. My mind and eyes were destroyed by the glare of the Sun. With great effort I turned my eyes and mind on the Sun. Again I saw carefully the Sun. The Sun looked that time big like the earth (that is, the Janasthán, where I fell.)

14-17. At length, overpowered, even Jaṭáyu fell down without a word to say, Farewell! I saw and protected Jaṭáyu with my sheltering wings and screened his body from the sun. His pinions thereby were not burnt but I lost my pinions, consumed by the heat. Owing to my carelessness I was burnt. When I fell through the air down below on the earth, I knew, from the people's saying that Jaṭáyu fell and lay in Janasthán. I, pinionless and faint and weak, fell inert upon Vindhya's woody peak. O Sage! I have lost my kingdom and my brother. I lost my pinions and so my strength. So I have come here to die by letting me fall down from this hill. So I told the fact to the Rishi.

Here ends the Chapter 61 of the Kishkindhyá Kaṇḍam  
of Śrīmad Válmikiya Rámāyaṇam.

## Chapter 62

1-15. I related thus to the sage. O Vánaras! I began to weep with grief. The Muni pondered a while and calmly said, "Your both the wings and feathers will again be renewed; they will spring to you; you will get back your sight and bodily strength. I have heard of many similar accidents before in the Puráṇas and thus I know. I have seen on many occasions these things through my asceticism, tapasyá and shortly a great thing will happen in future. A king by the name of Daśaratha will be born in the Iksáku clan. He will get a son Ráma, highly energetic. He will go with his brother Lakshmaṇa to the forest, ordered by his father. Rávana, that cannot be killed by the Devas or Dánavas will steal away his wife from Janasthán. The Rákhsasa will hold out various temptations before her but that famous lady will not yield; she will refuse and even fast for her deep sorrows. Indra, coming to know about this, will send her heavenly Amrit (ambrosial food). Knowing it to have been sent by Indra she will partake a little from it, dropping the rest on the ground on the name of her husband and his brother, to be taken by them whether they are alive or not. Subsequently the Vánara emissaries of Ráma will come here and thou, O bird! shouldst give them the due information about Jánakí. So do not leave this place at any time nor at any cost. Moreover, where will you go with this present condition? Wait; your wings will surely grow on you. I could easily have restored your sight and wings just now. But your staying here will enable you to do good to the Bráhmaṇas, the saints, Indra, the preceptors and on the name of the people at large you will free them from their fear of Rávana." Hence I refrain from it.

Here ends the Chapter 62 of the Kishkindhyá Kaṇḍam  
of Śrīmad Válmikiya Rámāyaṇam.

### Chapter 63

1-3. O Vānaras ! Saying this, the sage Nishākara entered his hermitage. Now I want to see Rāma and Lakshmaṇa. I have no desire to live any longer ; I want to breathe my last after seeing them once. "O Vānaras ! I was thus waiting for you. To speak the truth, over one hundred years (in some reading, eight thousand years) have passed away since I have been waiting to get this opportunity.

4. After the Muni Nishākara had gone up to the Heavens, full many a care and doubt have pressed with grievous weight upon my breast. But for the saint who turned my mind and threw aside my purpose, I had surely died. The sage's counsel to keep up my life has sustained me and has dispelled my sorrows as a lamp dispels the darkness of night. I spoke to my son Supārshwa why did he not rescue Jānakī at that time ? I have heard from the siddhas that Rāma and Lakshmaṇa have lost Jānakī and I have myself seen Jānakī when carried away. But my son did not do what was my duty towards Daśaratha. He ceased; and the monkeys saw his young pinions grow forth full fledged from his sides. Finding him thus fledged with red feathers, he became extremely delighted and addressing the monkeys said "O Vānaras ! Just see ! By the blessing of the sage I have got back my feathers and I feel my youth restored to me, and all my wonted strength has returned. Persist in your endeavours, you will surely find Sītā." The growth of my wings presages success: You shall find Sītā alive. Look on these new-found wings, and hence be strong in surest confidence. Swift from the crag he soared high into the sky just to try the strength of his pinions in his native sky. The monkeys became very glad to hear Sampāti and became ready and got up, to try their strength. They swiftly proceeded in quest of Sītā towards the south, the place where Rāma is to get his victory.

Here ends the Chapter 63 of the Kishkindhyā Kaṇḍam  
of Srimad Vālmikīya Rāmāyaṇam

### Chapter 64

1-3. No sooner Sampāti, the king of the vultures, told this news about the whereabouts of Sītā, all the monkeys, powerful like lions, gladly assembled, jumped, roared tremendously and shouted with great joy as if they were crowned with success. They got the address of Rāvaṇa from Sampāti, and intent on the mighty task to kill Rāvaṇa, swift to the sea-shore they bent their steps and were very glad that they would soon see Sītā. They stood and gazed upon the deep, the mirror of the whole world, whose billows rose high, jumped and dashed against the sea banks roaringly and furiously.

4-9. Those powerful monkeys pitched their tents and had their quarters on the north bank of the sea. They saw the ocean somewhere sleeping, somewhere playing, somewhere frisking, mountain like high, and somewhere agitated violently with billows, inhabited by the chief Dānavas and the people of the antipodes, (those living on the other side of the globe). Water, water, deep dark blue water they saw everywhere, terrific, and their sad spirits sank and fell. For ocean in their deep despair seemed to them boundless as the fields of air. They thought what they were to do in this crisis; how they would cross the ocean ! Then Angada to cheer up the Vānaras and dispel their fear, asked them to be patient. "Faint not : despair should never find admittance in a noble mind. As an infuriated snake destroys a child, so grief kills a man outright; it is miserable.

10-18. This is the time to make effort; and shew your strength and valour; not to get dismayed and dejected. The wishes of a fireless person never get fulfilled.

When the night ended, Angada and the other monkeys went to the elderly and experienced monkeys and consulted. They surrounded Angada and sat before him as the Deva forces sit round Indra. Who else but Angada and Hanumāna can keep under control and pacify the monkeys! Angada shewed his respects to all and told in words highly significant. Tell me who amongst you can cross this ocean of one hundred yojanas? Who can fulfil Sugrīva's pledge? Who will free us from our fear of our chief, a lordly elephant. To whom, O Warriors! Shall we owe a sweet release from our pain and woe, and get a proud success? For whose service we shall know the address of Sītā and go back and we will again see our wives and children and our sweet homes? And gladly we would be able to go to Rāma, the powerful Lakshmaṇa and Sugrīva? If any amongst you be able to cross the deep and go to Sītā, let him stand up and challenge and give us the sacrificial fees of fearlessness (free us from our fears and troubles). But none replied. They remained dreadfully mute and silent. Angada repeated with a sterner voice :—"You are steady and powerful; you can go wherever you like and none can stay your rapid course. You are born of noble families and on several occasions you have won the laurel for your bravery. Now come out, and stand up and speak out about your several capacities.

Here ends the Chapter 64 of the Kishkindhyā Kāṇḍam  
of Śrīmad Vālmikiya Rāmāyaṇam.

### Chapter 65

1-35. Thus addressed by Angada, the Vānaras declared in order their respective powers. Gavākṣa, Gaja, Gavayā, Gandhamādana, Sarabha, Mainḍa, Dvīvida, Angada and Jāmbavān spoke. Gaja said, he could leap across ten yojanas. Gavākṣa said, "twenty". Sarabha spoke, "thirty". Risabha expressed "forty, no doubt". The energetic Gandha Mādan said, "fifty". Mainḍa said "sixty". Susena, the powerful and fiery, "eighty". The old Jāmbavāna, the chief of them all for reverend age, said respectfully :—"Formerly I could travel a good deal; I was strong then; now I am grown old. Yet I ought not to slight. I can leap no doubt across ninety yojanas. Jambabān said further "In days of yore, when Bali performed his sacrifice, when the eternal Vāmana, increasing in size, trod over the earth, I circumambulated the Lord Viṣṇu. But now my limbs are weak and grown old, my youth is gone, my fire is cold and to strain now these worn out nerves in such a critical task would be an idle pain. In my youth my strength was wonderful. But, now, alas! that will not serve our end. Then Angada respected Jambavān and replied in well meaning words :—"I can leap and go across one hundred yojanas, but I fear I won't be able to return." Jambabāna said :—"O king of Vānaras! We all know your strength. You can leap one thousand yojanas or more. But you ought not to do so. O Respected One! This task is not for thee. The master issues orders, but none can order the master. You are our master and we are your servants. We are to obey and not to command. You ought to be protected by us as wives are protected by their husbands. This is the rule. You are the darling and boast, the honoured lord of all the host. In thee, the root, O Angada, lies all of our appointed enterprise; and thee, on whom our hopes depend, our care must cherish and defend. You are our guru and the son of our former great gurus, Bāli and Sugrīva. We can accomplish our task, remaining under you. Angada replied to the highly wise Jambabān :—"If I do not cross nor any other crosses in my stead, we ought to fast here ourselves to death. Sugrīva will take away our lives if we return to him empty handed, and fail to carry out his mandate. He can be

highly pleased as well as he may be greatly displeased and angry. So find out some means to cross the ocean. Jambabán again said:—"The work will not suffer. We will send the proper man to execute and to fulfil the task. Lo ! Hanumána is sitting there at ease. He will go. I have selected him."

Here ends the Chapter 65 of the Kishkindhyá Kaṇḍam  
of Śrīmad Válmikiya Rámāyaṇam.

### Chapter 66

1-7. Jambabán saw hundreds of monkey forces sad and dejected; and he spoke to Hanumána :—O Hero ! Versed in all the Sástras ! Why are you sitting still and mute at one corner ? What are you thinking ? Why do you not tell what the monkeys ought to do in this crisis ? O Hanumána ! You equal Sugriva and in strength and energy you are like Ráma and Lakshmaṇa. You are equal to the highly powerful Garuḍa, the best of all the birds, the son of Arishtaṇemi (name of a son of Vinatá by sage Kasyapa). On several occasions I saw Garuḍa, the highly powerful, of mighty arms, catching the snakes and serpents in his mighty talons from the oceans. You are strong like him, not a bit inferior. Your intellect and strength exceed those of all others. Why do you not remember your nature ?

NOTE :—The Bengál recension calls him Arishtaṇemi's brother. "The commentator says "Arishtaṇemi is Aruna." Aruna, the charioteer of the Sun is the son of Kásyapa and Vinatá and by consequence brother of Garuḍa, called Vainateya from Vinatá, his mother. "Gorresio."

8-31. The best amongst the Apsarás or celestial nymphs, Punjikásthala, known widely by the name of Anjaná, was wife of the kapi chief Kesari and daughter of Kunjara. She was unequalled in her beauty. Sitting on the crest of a hill, and capable to assume forms at will, she became a she monkey under a curse. She was the daughter of Kunjara. On one occasion she was roaming on the crest, adorned with fine ornaments and dressed in yellow robes with red borders. The wind slowly pulled aside her clothes, and thus her fleshy thighs, slim waist, spacious hips and stout breasts were seen. He was charmed by her beauty and gave an amorous embrace. The chaste Anjaná got afraid and nervously asked who was thus violating her chastity ? The wind god replied "Don't be afraid. I am doing you no harm. By embracing you I am simply entering your body, only in thought. Now you will bear in your womb a strong and intelligent child, and he will possess the power of locomotion like me in jumping and swimming."

"O hero ! Anjaná was pleased and she delivered you in a cave. As soon as you were born, and no sooner you saw the Sun rising in the sky you took him to be an eatable thing, a red apple, and soared high above the sky. You went up three hundred yojanas, yet you were not tired by the heat of the Sun. Indra saw you thus proceeding in great speed along the sky, he was much irritated and he hurled his bolt on you. Struck by that, you fell down on a rock and your left jaw (cheek) was shattered and bent. Since then your name has come to be Hanumána in memory of that fearful fall. This all know. Hearing about your cheek bleeding and eyes drooping, the wind god became angry and he ceased to blow in the three worlds. The three worlds got frightened and the sad gods prayed to the Wind, to calm the ire and sooth the sorrows of the sire Brahmá. Brahmá said—"This son of the Wind-God won't be destroyed by arms"; so I bless him. Indra, too, was glad to see him unkilld by his thunder and blessed him saying that the son of the Wind-God will die only at his will. \*O Hanumána ! (the word means properly one with a large

jaw). You are the son of Kāsari by his wife but really you have sprung from the loins of the Wind-God. You are very mighty and you are spirited like him. Nothing can cross your purpose and none can obstruct you on your way. To-day our lives are in danger. Just save us all. You are clever and powerful and you are the second king of the Vānaras. Rise up and cross the ocean. Look ! The Vānara hosts are cast down. Shew your strength and valour. Why are you sitting at one corner, deaf and dumb, mute and silent ?

32-38. Brother ! When Viṣṇu measured the earth by his three steps, I circum-ambulated this earth twenty-one times and had collected many herbs and medicinal plants from hills and meadows, which scattered over the churned ocean and gave the nectar (amrit) to those engaged in churning the ocean. We were very strong then. Now I am old and my former strength is gone. And you, now the sure hope of all the rest, are the bravest and the best ; and you are endowed with all the good qualities. Now better give a leap. You are the best jumper. All these monkey forces are eager to see you jump and cross this great ocean. You will save us all and do us immense good. Just see all the Vānaras are drooping, sad and gloomy. Why are you sitting in silence ? Shew your strength as Viṣṇu did of yore and measured with his feet the three worlds. (The allusion is to the famous three steps of that God.) Hanumāna assumed then a form fit for crossing the ocean, dilated and expanded, huge and gigantic in size. The Vānaras were greatly astonished.

NOTE :—Some identify *Vāmana with the Sun and covering* the three worlds with its three positions in the sky—viz. in the morning, noon and evening time.

Here ends the Chapter 66 of the Kishkindhyā Kāṇḍam of  
Śrīmad Vālmikīya Rāmāyaṇam.

## Chapter 67

1-3. Soon as his big stature and form they beheld, their fears and sorrows were all dispelled ; and they made "kil kilā" sounds and praised Hanumāna. They were highly pleased and began to see intently the new expanded, the vast and big form of Hanumāna as the people saw the energetic Vāmana.

NOTE :—Some take Vāmana to be the Sun.

4-8. Hearing his praises, the powerful Hanumāna went on increasing his corporal frame and gladly began to strike and beat the ground with his tail and collected and centered his strength. He got himself filled with untiring energy. His form then looked very beautiful and charming. He yawned as a lion yawns in his den before jumping for prey. His face looked like that of Ambariṣa (like the Sun, or Viṣṇu or Siva) or the son of the solar king Nābhāga or Bhārsāi. He looked like a smokeless flame. He got up from his company and bowing down to the aged Vānaras, said, with hairs standing on ends :—

9-15. Lo ! I am the son of the quick going Vāyu, the friend of Agni ; I can agitate and move the crests of mountains. I can move along the boundless sky like the quick going wind. I shall wheel round without any stoppage thousand times the Sumeru, rising to the Heavens. By force of my fierce arms I can stir and agitate the sea. I can empty the waters of the ocean and make it rush at my command to drown this land into the sea, with groves, and tower and town. This ocean, where Varuṇa dwells, will acknowledge its defeat before my legs and thighs. The sharks and crocodiles and other sea animals will be raised up and driven and shifted on the ground. (Apparently it refers to swimming. Like the non-stoppage flight of the aeroplane.) I can go with Garuḍa, the king of birds and I can move fast like him one thousand times.

16-23. I can cross the ocean quickly and come back without halting or landing any where on the ground. I can go ahead of all those moving creatures of the air. I shall approach the Sun before he travels from the Udayagiri to the Astagiri, from the east to the west. I shall overstep the stars and planets; over the earth and ocean will I bound and every flower that grows on ground, and the bloom of climbing plants shall shew, strewn on the ground, the way I go. I can break down and pound this earth into dust. I can pound the mountains into fine dust. While I fly in the sky and rise higher, then my way will be bright as the lustrous path of the Milky Way (the way of the Svāti naksattra, chháya patha). When I will go on the other side of Laṅkā, all creatures will then see me. O Monkeys! You will see me big like the Mount Meru emerging and rising out from me and encircling me. I will disperse the clouds, make them fly away and shake the mountains or rend the plain. Or I can dry up the ocean. I see none but Garuḍa or Vāyu that can vie with me. Save these, none else can match me in jumping.

24-42. Now you will see, within a short while, all on a sudden, I will spring up high in the supportless air, pendent, (without any substratum to rest on), quick as lightning. While crossing the ocean, my form will look like Vāmana, measuring the worlds with his three paces. I will be able to see Sītā. Thus speaks my own prophetic mind. I feel bold and strong. O Vānaras! Let you all be well pleased and comforted. My speed will be like that of the Vāyu and Garuḍa. I think I can leap upto ten thousand yojanas. I will cast in hideous ruin down the battered, walls of Laṅkā (Ceylon). I can by my sheer force snatch the Amrit, the celestial nectar, from the hands of the Svayambhu Brahmā, or Indra with bolt in his hands. Lo! I can go further onward than Laṅkā or pluck it up by its roots. Still on the chief in rapt wonder and surprise the Vānara legions bent their eyes. Jāmbavāna got pleased and said :-O son of Kesari! O son of Vāyu! You have removed the sorrows of your friends who are blessing thee for thy way onward with prospering vows. All the chief and fair Vānaras have come. They give you a hearty send-off. "Now cross by the blessings of the Rīṣis, and by the counsels of the experienced and the aged Vānaras, the foresters. Until you come back, we will stand on our one leg only. The lives of all these Vānaras depend on you. Hanumāna, the best of the Kapīs, then said :-I see none that can bear my momentous weight and speed when I jump. This Mahendra mountain, tinged with various melted mineral dyes, and covered all around with trees, has its crests high, stony and strong. I will jump from here. This can bear me up and my speed, when I jump one hundred yojanas. Saying this, he got on the top of the Mahendra mountain and began to roam over it, decked with many sorts of flowers, creepers, and ever flowering and fruit giving trees, filled with lions, tigers, with wild intoxicated elephants, maddened birds, and beautified by waterfalls, and large crests.

43-49. Hanumāna pressed the mountain by his arms; the mountain emitted sound, rocked and swayed and groaned as it were, pressed and dismayed by that unusually heavy weight as elephants make noise when struck by lions. The streams of water were emitted. The crests were all broken. Elephants and other animals got afraid. And big trees began to shake and tremble. Many Gandharva couples, addicted to drink, and the Vidyādhāras left the crests of mountains. The birds took to their wings and the snakes entered into their holes, and some with their half emerged bodies and panting breaths appeared like the wings of the mountains. The Rīṣis got afraid and quitted their abodes as the weary travellers leave their comrades and companions in the dense forests. Hanumāna made up his mind to cross and mentally, on the ethereal plane, he went first to Laṅkā.

Here ends the Chapter 67 of the Kishkindhyā Kāṇḍam  
of Śrīmad Vālmikiya Rāmāyanam.

Here ends also the Kishkindhya Kāṇḍam.